

SUMMER SCHOOL ON THE BIBLE

In the years 1981, 1982, 1983 and 1985, Peggy M Brook gave a series of Summer Schools on the Bible.

We are now pleased to announce the publication, in pdf format, and available to download from our website, Peggy M Brook's Summer School Talks on the Bible given in 1982.

The remaining two Summer Schools will be added in due course.

Peggy Brook regarded these “Talks on the Bible” Summer Schools to be the climax of her life’s work. She stated: “These Talks have always proved to be a unique and inspiring series to those who attended the Summer Schools or who have heard the tapes” and she expressed her wish to her Trustees that these Talks be published.

The four Summer Schools cover the whole story of the Bible interpreted spiritually using Mary Baker Eddy’s *Key to the Scriptures in Science and Health*. Peggy Brook comments: “Mary Baker Eddy based her revelation on the Bible and she makes many outstanding statements about it in her writings. So, we are going to interpret it in this way where we find the spiritual and scientific meaning of the Bible.”

We have endeavoured to stay as faithful to the original Talks as possible, only making minimal changes to allow the text to flow in a readable format.

Trustees for Peggy M Brook
The John W Doorly Trust

Abbreviations

Works by Mary Baker Eddy

S&H	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Un	Unity of Good
Pul	Pulpit and Press
Rud	Rudimental Divine Science
No	No and Yes
Pan.	Christian Science versus Pantheism
‘00/’01/’02	Message to the Mother Church 1900/ 1901/ 1902
Hea	Christian Healing
Peo	The People’s Idea of God
My.	The First Church of Christ, Scientist, and Miscellany
Man	Church Manual
Chr	Christ and Christmas
Po	Poems

Other Works

Books of the Bible

Brewer's	Abbreviations as used in Scofield Reference Bible, 1945
Chamber's	Brewer's Dictionary of Phrase & Fable 1981
Peloubet	Chambers Concise Dictionary 1971
	Peloubet's Bible Dictionary 1925

NOTES

Reference is made during these Talks to John Doorly's *Verbatim Reports*. These are published today as the maroon editions of *Talks on the Science of the Bible – Volumes I to IX*.

The Illustrative material relating to this Talk includes a “Matrix of the Prophets” which is incorporated in Max Kappeler's book *The Minor Prophets in the Light of Christian Science*. This work is copyrighted by the Kappeler Institute USA.

SUMMER SCHOOL ON THE BIBLE 1982

Part 2: I and II Samuel to Malachi

A Series of Talks given by Peggy M Brook

Mickleton, England September 1982

Talk 1

So here we are, gathered together to listen to this wonderful Bible message and let us just listen to what Principle is interpreting to us all individually remembering how John Doorly always used to say that we always knew these things before Abraham was because our very nature is spiritual. We're not adding something unfamiliar onto us, we are listening to the Truth of our being, speaking to us as if it is native and natural to us. The Bible is the book of Life and I think we've always felt this very, very deeply because everything that the Bible says, when spiritually interpreted seems so near to us, so living. We all have the experiences that the Bible relates, they feel so native to us and there seems not a single experience that any of us goes through that is not in some way covered in this Bible story. It is a wonderful book of life. Mrs Eddy calls it "The book of Life," and she calls it "The chart of Life." She calls it too "The supreme statute book." She says also that we take the inspired word of the Bible as our sufficient guide to eternal life. And when you come to think of it, when Mary Baker Eddy discovered the Science of Being, she only had the Bible. She didn't have the textbook. She wrote that. But she had the Bible and she said that in the Bible pages she found all the truth that she taught. And she had this book of Life to ponder, to discover within its deep wells of inspiration the great Science of Being. And she said, didn't she, that the Bible must be interpreted spiritually. So, unless you interpret it spiritually, you don't feel, you don't discern or feel, its deep powerful message. Because we saw before when we were taking the Bible and we've seen many times, that you can take it really in three ways. You can take the stories literally, as history, which isn't really much good to anyone. You can take the story morally; you can see the lesson in the various stories that are told in the Bible, and that does a certain amount of good. But to discern them spiritually and scientifically, and symbolically, you touch the universal Truth that is absolutely impersonal and timeless, available to everybody, throughout eternity, and it is in that way that we are taking the Scriptures and interpreting them, that is in the scientific and spiritual way. Remember that Mrs Eddy says that the spiritual way is the scientific way, but if you can really discern the way spiritually, then you see the scientific meaning of the Scriptures. And we're taking Mary Baker Eddy's *Key to the Scriptures* in *Science and Health* to interpret the Bible, and if we think of that key, it is composed of the seven days of creation, which come at the beginning of the Bible, those wonderful days of creation, the spiritual tones of Being, that is followed by the Adam record, which Mrs Eddy says is the complete opposite of the Truth before recorded.

And then you come into “The Apocalypse” and “The Apocalypse” is a fourfold structure with the Angel with the little book, the woman who gives birth to the man child, and a new heaven and the new earth, and then the city four-square. And then with that city four-square, which is the revelation of the Word, the Christ, Christianity and Science as Mrs Eddy interprets it, so, this *Key to the Scriptures* is a sevenfold and a fourfold proposition, isn’t it? As we saw last year and as John Doorly so clearly pointed out to us in all his Bible works that this *Key to the Scriptures* unlocks the Bible stories. So, we take this theme and also have used as part of this theme Peter’s statement in his Epistle where he says, “Beloved, be not ignorant of this one thing that one day with the Lord is as a thousand years and a thousand years as one day” (2 Pet. 3:8).

We have been thinking about each day of creation, symbolised in Mrs Eddy’s terminology as Mind, Spirit, Soul, Principle, Life, Truth and Love, and we have seen how each day of creation is unfolded as our living experience through the thousand-year period in the Bible. We have seen the light of Mind, as illustrated in the first thousand years.

The firmament of Spirit in the second thousand years. The first thousand years has to do with Adam and Eve. The second thousand years is the story of Noah and the ark and the firmament of Spirit is illustrated in that story.

The third day of Soul, where the dry land appears is illustrated in the third thousand-year period, where the whole symbol there is journeying, journeying, journeying, the journey from sense to Soul. Starting with Abraham and going through to the promised land. Illustrative of our journey.

Then the fourth day of Principle, which we’re going to do this week, is illustrated in the fourth thousand years period, where the children of Israel were in the promised land and the whole question was how to be governed by prophets or by kings. And the whole problem there is one of government and we shall see as we go through it this week, the wonderful stories that come out to illustrate what true government is through spiritual seeing, through prophecy.

And then the fifth day of Life, abundant life in the sea, and the birds of the air, and so on, is illustrated by the fifth thousand-year period of Jesus, where he claimed to bring life and bring it more abundantly and we can see it in our experience too. How as we allow Principle’s government to operate in our experience, so we demonstrate that abundant sense of Life in our own being.

And then the sixth day of the cattle, the creeping thing, culminating in man, the day of Truth, man, in the image and likeness of God, the full consciousness of Truth, we see clearly prophesied in the book of Revelation, when it looked forward to a comforter which would bring us into all Truth, and we see it really in the revelation of Christian Science.

And then the seventh day of Love, which is the day of rest, which I always think is mirrored forth in Mrs Eddy's words when she says, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S&H 292:4).

And so, we have taken these thousand-year periods and we are taking them and seeing how the synonymous terms and the day of creation interpret these thousand-year periods as our very life and being. And just to introduce the subject of how we are taking these days, so that we are orientated for our week together, many of you were here last year but some of you were not, and so it's quite good to just to lay out what we are going to do. I always feel that the highest sense of the days of creation is the Word of Life in divine Science. In the beginning was the Word and the Word was with God and the Word was God. And the highest sense of these days of creation is the flow of divine Life forever going on. As that starts to express itself, it is as Mrs Eddy says in the beginning of the chapter "Genesis" in *Science & Health with Key to the Scriptures*, "The creative Principle - Life, Truth, and Love - is God" (S&H 502:27). That love of Life, that divine flow of Life, expresses itself as Absolute Christian Science, as Life, Truth and Love, which John Doorly used to call the creative, the factual and the fulfilled.

And you remember how we see that rhythm, the factual and fulfilled, coming through every day of creation. Let there be and there was and God saw that it was good, or something of that nature comes through every day of creation. This wonderful sense of absolute Christian Science, the creative, the factual and the fulfilled. Then in what you might call Christian Science, which Mrs Eddy termed the application to the human, it comes through these seven days of creation which bring the light, which bring the firmament and which bring the dry land and which bring these lights to rule over the days and the nights etc. and it brings the abundant light in the sea and the birds of the air and it brings the cattle and the creeping thing and man and it brings the day of rest and it's an unfoldment from the point of view of Christian Science. So, in these days of creation, we get the whole range of being stated there.

Now we are going to see, as we took last year, this unfoldment with specific reference to the fourth day. But it seemed to me that you can't jump into the fourth day. Michael Player said a very interesting thing to me before this session when we were in London. He said "You know Peggy, when you start with the first three days, which we did last year, it begins very nicely with Let there be light, it goes on to the firmament and the dry land and you've got something that you sort of flow with and in a way that you can orientate yourself with clearly, but he said when you come into this fourth day you have to get on the roundabout. It is as if the fourth day is all the time the workings of the spiritual idea. It is divine Principle and its idea and how it operates."

As John Doorly said in those references that I sent to you from the prophets (see 1982 Illustrative Charts), when you come to this fourth day it's as if you change from the working up to the working out and as if you come from Mind, Spirit, Soul, Principle, Life, Truth and Love, the first day, the second day, the third day, the fourth day, the fifth day, the sixth day, the seventh day and so on, to everything operating in a divine infinite calculus. That it is the

working of the idea and it brings forth, as we're going to see, this week, many calculations, mainly dominated, interestingly enough, by the fourfold - by the Word, Christ, Christianity and Science. It is as if you get into this rhythm of seeking, finding, using and being. Revelation, translation, demonstration, and interpretation. The reflection of the synonymous terms in a most wonderful working way, which we shall see, as we quietly go through this period.

But let us remember quite a startling fact - this period covers thirty-one books, and it covers fifty-eight of John Doorly's *Verbatim Reports*. So, you can quite see that it's impossible to take tremendous detail, but all the better that we can't. We are going to quietly trace a red thread, as it were, through this fourth day, taking a kind of major emphasis, as it comes to us. And I think we will all be quite amazed, I was, of what this fourth day is saying to us. It's as if it says to all of us "Stop being mortal." I think that's what Truth is always saying to us. But it really says we are being Principle's idea in operation. Moving as Mind, Spirit, Soul, Principle, Life, Truth and Love, and how that impresses the human picture, so that we relate, in the most wonderful way, not only to each other but to our life experience because this is the impress of Heaven, the feel of Deity on us as ideas of Principle where we don't lose our individuality, we don't lose our wonderful relationship to our universe, but we gain in a principled, powerful way.

I was quite amazed when I studied this day afresh, and this fourth thousand-year period, at the sense of power and impersonality it seemed to bring to me. You all know that anyway but I'm sure you'll all feel it as we think about it together in a new way. But, because I feel, that you have to walk up to the roundabout to get on it, I thought that it might be very helpful tonight if very briefly I went through the first three days of creation, as a flow, not in detail. Many of you are so familiar with it, but those of you who aren't, I think that it is just easy to flow through and see what it is saying so that it brings us up to start tomorrow on the fourth day.

So now, how are we going to consider these days and how shall we consider the fourth day this week is in this fourfold way? Because remember we said the key is fourfold and sevenfold, sevenfold and fourfold. And down this first column, we have every time the Science, the scientific interpretation of the Bible through the key which is really the seven synonymous terms and the fourfold calculus. So, we are going to interpret it from Science, so down this column we have the synonymous terms which give us the Science, the timeless Science of Being. Down the second column, we have the Word, because it is the day of creation and that comes as revelation. Down the third column, we have the Christ, and it is where we have the Adam record because what the revelation of the Truth of Being does is to analyse, uncover and annihilate the Adam record of Creation. It comes to the flesh to destroy incarnate error. And so, this is what is being destroyed or nullified or just completely obliterated by the truth of Being. Down the last column we have Christianity because it is the outcome in our human experience of these positive spiritual terms as they operate in our lives and that is the Bible story. It's the Book of Life. And it shows us how these spiritual tones impinge on consciousness and what they do. (See 1982 Illustrative Charts.)

As you know these days of creation, according to the verses in the Bible and the way that Mrs Eddy interprets them, through her EXEGESIS, has various tones like the first day has three tones, there are three verses. John Doorly saw that the first day was all to do with Mind, the light of Mind, but it had a threefold implication, that the light came as Mind and then it has the nature of Spirit and then it has the nature of Soul, and he called it Mind as Mind, Mind as Spirit and Mind as Soul. The second day likewise has three tones. Spirit as Mind, Spirit as Spirit and Spirit as Soul. And the third day has five tones. He takes us right through as Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, Soul as Life. It's the very living identity of being. Now, impelling these tones as we were saying previously, is always this absolute Christian Science. This rhythm of the creative, the factual and the fulfilled, Life, Truth and Love, in absolute Christian Science. This wonderful sense that the irresistible creative impulsion of Life is impelling the first tone here. But Truth, the factual is impelling the second tone. And Love, the fulfilled is impelling the third tone. Now we found that rhythm very lovely last year and we shall be seeing it going through the fourth day when we come to it.

So, the chart reads across as you can see. Taking the first tone then the second and then the third. So, if we just quietly flow through it, and I always feel on these occasions, if we just listen to what Principle is individually saying to us, and as you all know because many of you, or all of you are so experienced in these things, that it is not a question of trying to remember anything, ever. This is very familiar anyway to lots of you, but it's just letting it flow, feeling its reality and going with it.

Let's start here and think together of what this means. First of all, it's the creative sense of Life which impels Mind that is saying all the time "Let there be light." That is what Mind is saying to all of us all the while. Let there be light. Let there be light. There is no place where God's light is not seen. Light is ever present. And it dispels the mist of muddled mortal thinking. It's always dispelling any mist of mortal mind. And here it is showing us, as it comes into a human experience, there is a way out of the garden of Eden. Remember how we saw these three flashes of light, the tree in the midst of the garden, the river that went out of the garden, and the woman seeing that the serpent was just animal magnetism. And is happening as we saw so much in human experience today people are realising that there is a way out of all the mess of mortal existence, and it is through the light of spiritual thinking. Through the light of Mind. There are so many people today that are turning to that light of Mind. Remember that we talked last time about Marilyn Ferguson with her book *The Aquarian Conspiracy* and how she is so aware that there is a new mind dawning and it's dawning with all kinds of people everywhere. It is one Mind that is speaking. And that is in this first tone.

You come to the second where Truth is impelling the factual - Mind as Spirit. And that says that the light is separated from the darkness. The light is full and it's separated from the darkness. It's a spiritual consciousness. But Mind has the nature of Spirit - it is purely spiritual. And that deals with this belief that this mist can water and can proliferate many

minds. Mortal mind. Human mind. Personal mind. The real old mixture of minds. And it says “No - there is one Mind, the nature of pure Spirit. It’s a spiritual Mind.” It’s not all mixed up with many different minds, because the human mind can just be on a moral basis or a mixed basis when it says no mind is purely spiritual. And in our human experience it works out that if you just have a belief in a human mind, or a moral mind, or a personal mind, you find that Cain the physical can kill Abel, the moral, and you can see it happening all over the place. But Seth comes. Seth is the compensation and in place of Abel, Seth is born - the spiritual. And you can see that happening today that people can see that it isn’t enough to just be thinking one’s way out of the mess out of the garden of Eden, the limited bodily sense. It has to have the strength and purity of Spirit, that when 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” (Ph.2:5). He saw that the mind which Jesus expressed was a pure reflection of the divine Mind. And Seth was the ancestor of Jesus. So, you can see that this Mind must be spiritual.

And then in Love, impelling Mind as Soul, you have the fact that this Mind is absolutely definite. It isn’t a vague Mind of Mind; it has definite conceptions because this is where it says “God called the light day and the darkness he called night.” And you get this first information that there are seven days of creation. But the light comes through definite spiritual conception. So, it isn’t a vague kind of Mind, it’s a definite Mind, and a Mind that unfolds through seven spiritually clear views of deity. And that heals the face of the ground concept. Because the face of the ground is mortal history. And one can see how this wonderful record of spiritual values which are absolutely definite, is our true record. Remember that John Doorly has various words that sum up these tones and here he has *law and record*, and I’ve always found it is marvellous to realise that that record of creation is the law of our being. Mrs Eddy says that it “should be engraved on the understanding and heart ‘with the point of a diamond’ and the pen of an angel” (S&H 521:15). And when you see what those tones of being are, the infinite intelligence of Mind, the infinite substance of Spirit, the infinite rule of true identity in Soul, the infinite government of Principle, the infinitude of Life, without beginning, without end, without dwindling, without passing away, the fullness of Life, abundance; the consciousness of health and dominion, wholeness in Truth. And the purposeful plan and design for every one of us, the restful design for every one of us in Love. When you realise that that is our birthright and our only birthright and nothing else is true about us, we are really like Enoch, we begin to walk with God. We really do and I think that so many of us are beginning to feel that we are, what you might call, walking with God, or feeling the glory and the restfulness of our true identity as Mind’s idea. Equipped with that wonderful law of Being. It is where Cain’s generation disappears and where Enoch walks with God. But then, if you are taking this in a Genesis way as we saw last year, it is a presentative year - Mind presents its idea in all its wonderfulness. But then, it has to be understood, doesn’t it?

So, we come to this second day of Spirit which is all to do with understanding in the day of creation. The revelation of understanding. The scientific fact is that Life, the creative, impels Spirit as Mind. It impels the natural understanding of Being to come unto us through

ideas. And this, in the Word, is a firmament. A firmament of understanding. But it is very lovely because it says that it is absolutely natural to us - we've always been spiritual and so this unfoldment of understanding comes to us as an unfoldment and not as an accretion. Not an adding on something that is not natural to us. It is the sweet unfoldment of our being. It negates this belief that man is made out of the dust of the ground and the Spirit of God is breathed into him, which is the complete opposite of that - it is as if we are a matter man and the Spirit is poured into a container and we gradually get more and more understanding. That is accretion isn't it? What we are beginning to see is that the scientific fact is that we have always been spiritual, before Abraham was, I am, as John Doorly used to say at the beginning of all his Talks "You knew things before Abraham was. I'm just letting the scales fall from your eyes, that's all." Which makes it so natural and then what happens? What we seem to be doing in human experience is building an ark of our understanding. But remember God told Noah to build an ark. His consciousness of God, our consciousness of God told us to build an ark. It is a spiritual process. And when you think of Mrs Eddy's definition of Noah, which is "knowledge of the nothingness of material things and of the immortality of all that is spiritual" (S&H 592:22). When we have that we realise that material things don't mean anything. The immortality of all that is spiritual is the only reality. And so, we want to build an ark of understanding. And the ark is defined as "the understanding of Spirit, destroying belief in matter" (S&H 581:9). And the ark is also defined as "Science, showing that the spiritual reality of all things are created by Him and exist forever" (S&H 581:11). That's what we are building. And Mrs Eddy also defines ark as "temptation overcome and followed by exaltation" (S&H 581:13). It's her last definition of ark in the "Glossary." She says quite a few things about 'ark' and what it is and so on. But her last definition is "temptation overcome and followed by exultation." And I think this is because there is this sense of, we don't want to be bothered to build an ark. That's the temptation. But if we listen to our spiritual selfhood, and we go ahead and build this ark, we all know that it's followed by exultation. Isn't it? It's an interesting bit she has on the end of that definition. Anyway, here is where we fill this ark.

Then in the next tone, Truth, impelling Spirit as Spirit, is where the firmament is established. John Doorly calls this *substance and understanding*. And it is prayer as you build this ark of understanding, you feel that it is absolutely like a rock really. It is the factual that impels this tone. Truth that impels it. And it is absolutely rock like. And we see then that it is proof against all the beliefs of good and evil. It deals with this tree of the knowledge of good and evil. And in this human experience we see how that understanding enables us to ride over the floods of human theories. That is just what the substance of spiritual understanding does.

Then we come to Love, impelling Spirit as Soul, where it says that this firmament is called heaven. John Doorly calls that tone *order and development* and it gives a sense that as you understand spiritual reality you stay with that divine order. Spirit as Soul. It says here in the EXEGESIS that "The calm and exalted thought or spiritual apprehension is at peace" (S&H 506:11). Do you remember? It says, "Thus the dawn of ideas goes on, forming each successive stage of progress" (S&H 506: 13). And I always have a feeling that this tone of

Spirit as Soul is saying stay with the spiritual order of Being with all the certainty of Soul, with the calm of Soul, the balance of Soul, and it will translate your experience.

And translate the whole of human experience because here in the false record we get this curious thing that the four rivers are named here and that is really one of the flashes of light in the Genesis story because if you remember those four rivers which are Pison, Gihon, Hiddekel and Euphrates have a developing sense. Remember the Spirit order and development. Spirit as Soul. And as you know, those rivers mean the love of the good of beautiful, and the rights of women acknowledged and then divine Science encompassing the universe and man. They have a kind of developing sense those four rivers - the development of the spiritual idea in human experience. And in the Adam story they lead out of the garden of Eden. I always feel they come here in this wrong record, because it is as if it says to us - keep your eye on the divine order. There will be development: there will be development in your human experience, there will be development in the world. That will go on, but don't get too excited about it. Don't take your eye off the divine order and plunge into the human development and gradually put Spirit in the grasp of matter. Let that divine order form each successive stage of progress as it says in the EXEGESIS.

Because you see, you can feel this tone leading us into the full tone of Soul. It's leading us into the full sense of how Soul translates our experience. Here it is where Noah's ark comes to rest on dry ground. Remember how the first day is the dry land called earth. So you can feel this tone of Spirit as Soul coming and all the animals, it's all the qualities of thought that one has understood, they all come out of the ark and the whole earth is overspread by Noah's three sons, Ham, Shem and Japheth, who are a symbol of the three degrees of the physical, Ham, the moral, Shem, and Japheth the spiritual. And it says the whole earth was overspread by these three sons which is so true because we are always dealing in human experience with translating the physical out of the physical through the scientific translation of immortal mind and we are seeing an improved condition, the transitional stage of the moral because of the spiritual. Because of the third degree which is the only, which is the reality. But the whole of our human experience really is a translating process through those three degrees but always happening from the first translation of the scientific translation of the immortal mind. It is always out from the spiritual, out from the spiritual. We're never engaged in the major effort of trying to improve the mortal. We've seen that many and many a time. We are coming out from the spiritual and we are seeing the disappearing of the ignorance and the darkness and the physical and we're seeing an improved condition in human experience. But the only reality always is the spiritual. But when we come to this point here, we then see that what we have understood must be translated in our experience. We take then in this Genesis unfoldment the journey from sense to Soul. You see we had the light revealed but we have to understand that light but as we understand that light it does something. It translates our experience.

But let's remember when we say this in a Genesis way, and an unfolding way, that Mind, Spirit and Soul, the first day, the second day, the third day, is always operating in our experience, you might say in full strength isn't it? It isn't that we sort of start with Mind and

then we go to Spirit and then we go to Soul, but Mind in all its fullness is always saying let there be light all through our experience. No matter what stage we find ourselves in, that full light of Mind is there. The understanding of Spirit is always unfolding to us at every moment. It doesn't just happen after let there be light, we're taking it in a Genesis way, but it's always in operation. The journey from sense to Soul you might say or all our true identity right from the start is always in operation. And I love to see this fullness of these days. We take them in an ordered way but as we have said many times the fullness of Being is in operation with all of us always.

But continuing in the way that we're taking it now, coming to Soul we come to Life impelling Soul as Mind. The creative sense which comes here as the dry land appearing. The waters gather together into one place and the dry land appearing. And I've always found it very interesting that that dry land is never created. It doesn't say that God created the dry land. The dry land is always there which says to you and me that our divine identity is always there before Abraham was. We haven't got to make it or create it because here in the wrong record it says that man was put in the garden of Eden to dress it and eat it. And so often the false sense of this identity is that we have to look after it and dress it up - I don't mean literally but perhaps literally too. But we have to create an identity for ourselves and know who we are or try and make something of ourselves and so on. But I think it is so wonderful to realise that we've always had a divine identity before Abraham was. That it is not created through trying to build it up. It's just letting the waters be gathered together into one place and letting the dry land appear, which you can take as a positive symbol or a negative symbol. I think the positive symbol of gathering the waters together and letting the dry land appear is our study of the synonymous terms for God when we have gathered all the ideas together and they have become so real in our consciousness we can understand them. We can begin to see what constitutes the true man of idea. And the dry land of our true identity appears. It just does. It just appears. Or we can take it that we are willing to deal with the elements of Mind, not the true elements of Mind, but the elements of our mortal makeup I should say, and our true identity appears. But it's always there. We don't have to add it on to us. But in human experience it seems that we journey like Abraham. Abraham had to come out of his country and from his father's house into a land that God was going to show him. And we have to come out of our false sense of identity that we were born of certain parents, that we had a history in matter and so on and just as Abraham dealt with that so through our true identity we deal with this false sense of identity. And we bring forth a true sense. Remember how Abraham and Sarah in the end brought forth, they were fruitful, they brought forth Isaac. And our true identity brings forth in the way that it should bring forth if we let that dry land appear which we do through, John Doorly called this tone, *defines and spiritual understanding*. And it's just what happens as we get a definite spiritual understanding. I think we all know really that humanly speaking we've changed, don't we? I think we all feel that and here is always this change of name. Abram was called Abraham and so on. Through this period there are two or three change of names. And it just happens. All you do is to pursue the spiritual, you know it's the only reality and you just let it be you, and it changes you. I've always felt that very wonderful. The dry land appears.

Then on this journey still impelled by Life, you come to Soul as Spirit, and John Doorly calls this tone *naming and blessing*. It's a very lovely tone. It's where the dry land and the waters (the dry land is called earth and the waters called sea), and they are both pronounced good. And it's here where man is warned not to eat of the tree of the knowledge of good and evil. And do you remember how we saw that tone so wonderfully when we were taking it? We saw what we might call evil through spiritual sense, Soul. We could see as that when Soul reversed it, it was a blessing. There was only good because it is the tone where Mrs Eddy says, "Here the human concept and the divine idea seem confused by the translator" (S&H 506:25). But they're not so. There's a scientifically Christian meaning of the text. And the confusion would seem to be that both the dry land which is a symbol of a compound idea, the true identity, and the waters which are so often a symbol of tempest tossed, human concepts advancing and receiving, are both called good. And one would think that was confusing, but in the scientifically Christian meaning of the text it is not so, because it is saying that no matter what the human situation may look like, if you use spiritual sense to translate it, you can see that there is a blessing in that experience through reversal, a blessing in disguise. I always think of the crucifixion at this point because I always think if material sense was looking at that crucifixion it would name it crucifixion and it would say it brought the curse of death because this term is naming and blessing. Spiritual sense would look at that crucifixion and not name it that. It would name it that it were going through a resurrection process to demonstrate the blessing of eternal life. It would be the exact opposite. There was only a blessing in that situation. And I think on our journey from sense to Soul we learn, and I think we're learning increasingly, and we shall see it so much in this four thousand year period too, that no matter what happens because the only identities of being are spiritual, that if you take a situation and understand it with spiritual sense you see that only the spiritual reality is there. That there is only the substance of Spirit there. That there is only a blessing in that experience. We've proved that many of us time and time again.

I think of John Doorly's experience when he was excommunicated from the Mother Church. It was a blessing. It could look like excommunication or it could look like, you might name it disobedience and it brought the curse of excommunication. But in John Doorly's case it was spiritual vision, seeing the Science and it brought the most tremendous blessing of a prolific new understanding of being, didn't it? And I think we've had this experience over and over again and of course it's illustrated here with Jacob and Esau. That he wrestled thinking that there was good and evil, this tree of knowledge of good and evil, and then in the end through much wrestling and we've often proved it through much wrestling he said of Esau, I saw thy face as if I had seen the face of God. And thou art pleased with me. He saw that there was only a blessing in that Esau experience. And it was the same with Joseph, only whereas Jacob wrestled it out, Joseph saw it through the true womanhood sense and every experience that came to him he turned into a blessing automatically. He didn't have to wrestle. And I keep on feeling that these days we are seeing that more and more. We are, perhaps you might say, experiencing the womanhood way of working out these things rather than so much the manhood way which wrestles. We're taking all the adversities and difficult experiences and being able much more to translate them through the Joseph way, the womanhood way, rather than the fighting way. We still do quite a bit of fighting, but it seems as though the

womanhood sense, whether we're male, female it's the womanhood sense that is much more with us today. Do you remember how John Doorly used to say the false male sense when there is a storm will stand up to it and maybe get broken in the attempt temporarily, but the womanhood sense will bow to the storm holding her child close to her and will stand up again when the storm is over without having lost her child. And I think there is a lovely symbol in that not to mind the storms but to cherish the idea and go right through them.

Well, then we come here into this next tone of Truth impelling Soul as Soul. Now you see at this point we come into the Word as the Christ. All this here was the Word as the Word. It's the basic foundational sense of the light and the firmament and the dry ground. The light of Mind, the firmament of Spirit, where you have understanding and the dry ground of true identity. That understanding being seen as your identity. Now you come in the record to where the earth brings forth fruit and you get this change from the Word as the Word, to the Word as the Christ because it is beginning to bring fruit. Every time in the Genesis record when you get this fruitfulness you change in your fourfold rhythm to the Word of the Christ or the Word of the Christ to the Word as Christianity becomes the day of Life and so on. It is always as if the rhythm gathers momentum and brings you into a new dimension because this is where the earth is fruitful. And it's very interesting that it comes at this point because Genesis is known as the seed plot of the Bible and that is what the companion Bible calls Genesis, the seed plot. And in the thousand-year period here, you come to the end of Genesis at this point and then you come into Exodus. So, it's almost as if in the book of Genesis the seeds are sown of further fruitfulness directly you come into EXEGESIS and the rest of the Bible. The actual seed plot of spiritual development is in that book of Genesis and it's in those three symbols of the light and the firmament and the dry land. Then you start the fruitfulness.

And so, you come to Soul as Soul which John Doorly called *identity and translation* and it's where the earth begins to bring forth fruit whose seed is in itself, and it's really where you and I begin to feel our Christ identity that has the seed within itself which is always sufficient for every experience. In the wrong records God says it's not good for man to be alone, I'll make him a helpmeet, but our Christ identity says no, that seed within itself of our Christ selfhood is sufficient for every situation. It always has the answer within itself. And here, in the illustration in the Bible, and the thousand-year period, it's where Moses is born and where he brings the children of Israel out of Egypt through the handling of evil with those seven plagues. Moses was a prototype of the Christ. But Moses was also an Israelite. He came from amongst the people to bring them out of bondage and out of Egypt, which is really like saying no matter what mortal experience we seem to be in, that we seem to be in bondage to Egypt, which is materiality, our Christ selfhood, our Soul identity, will always be sufficient to translate out of any situation. We don't need anything really from outside at all - any helpmeet as it were, from outside. But we have to let that Christ identity handle all the beliefs of material sense which that Christ identity will do.

You remember how we took those plagues last year and how we saw that in Moses' time it was dealing with the false gods of Egypt. In our time those 'seven plagues' are the dealing

with the belief that there are minds many, or mortal mind or that the human mind can mesmerize us in all sorts of evil ways. And we deal also with the flesh through the allness of Spirit. We dealt with sin and that awful plague of sense through the sinlessness of Soul. We dealt with personality and the prolific spread of personal sense and all its suggestions through the one Principle. And we dealt with mortal life and the belief of the plague of hail that it could beat you down and so on through the wonderful abundance and uprising multiplication of Life. And we dealt with the darkness, the plague of locusts and so on in Truth, the consciousness of Truth. Through the rock of Truth that it couldn't be swept aside by all this darkness and plague of locusts and everything. And then the wonderful fulfilment of Love that nothing could slay the Christ idea born of Love in that last plague where we pass over from the mortal sense of existence to the spiritual because that's what took them into the wilderness and then later into the promised land.

So, we saw there that there is always the translation through our true Christ identity of everything that would try to hold us in bondage - everything. And another thing which I think we saw there too was that we are engaged in demonstrating our true Christ identity and we are not, like the children of Israel where at the beginning, merely engaged in letting our Christ identity be used just to build up treasure cities in matter. Remember how we saw that so clearly and that our Christ identity has its existence in its own right - that Science exists in its own right and is not just something to build up treasure cities of health and happiness and so on. And that's why Moses brought them out of that Egyptian bondage and into a land of their own.

And I feel that this is just what John Doorly saw, that Christian Science wasn't just for building up treasure cities in matter, but it has a land of its own. It is a subject that exists as the Science of Being. The Science of all Being. It's a positive understanding of our Christ identity and the Christ identity of everything which brings us really into this next tone which is Love impelling Soul as Principle which John Doorly called *rule and true gender* and whereas this was let the earth bring forth this is where the earth brings forth and it brings forth seed within itself and fruit after its kind and it completely deals with the animals made out of the dust of the ground and named by Adam. In other words, Soul identifies through Principle's divine classification of ideas the whole of our universe through spiritual sense we begin to understand how Principle has classified its whole universe. And instead of believing in matter names, in matter education and all of the false theories and beliefs of systems, many systems and ologies and isms we understand Principle's classification of its universe. And as you remember when we came into the thousand-year period here we saw that for the first time the symbol of a teaching symbol. We came to Moses as the first teacher because before Moses there hadn't been any teacher, but Moses educated the children of Israel in the wilderness. He gave them the Commandments, he educated them, and the whole question in human experience of teaching and the teaching of spiritual things comes in here in the thousand-year period.

Now one might say now what is the difference between that and building an ark of spiritual understanding and I always feel that that building of an ark of spiritual understanding is our

individual building and understanding of the truths as they are unfolded to us. But when you come to this symbol it's a much bigger symbol, the whole question of teaching, teaching the spiritual, which is something that comes in human experience to all of us and it's a question that people are often speaking about and can you teach the spiritual and should there be a process of spiritual education and so on. And Moses was the one in the Bible who first started that process of spiritual education. But the lovely thing about this tone is that it is where the earth brought forth grass, herb, and fruit trees whose seed is in itself. Which really means that in any process of spiritual education the fact is that the seed is within itself with every individual with their Christ selfhood and that one is never trying to fill a vacuum with something spiritual that doesn't know that's the wrong process. The true process, I feel, is providing an atmosphere whereby the Christ selfhood of every individual is responding to that atmosphere within their own consciousness. Isn't it so? It's Soul as Principle - identity always feeling the Principle interpreting itself in a way from within. It's always going on with every individual. I'm sure that's why Mrs Eddy says a mother is the strongest educator, because a mother seems to know the potentialities of her child and she knows that that child has it - has the answer within themselves and she gently unfolds that answer or creates an atmosphere whereby the child can see it. And this tone you see is impelled by Love, by the fulfilled sense and it's a beautiful tone as we saw last year. This sense that comes of true teaching with Moses.

And then we come to the last tone of Love impelling Soul as Life which John Doorly called *immortality and resurrection*. And it just merely says that the evening and the morning were the third day but the EXEGESIS is beautiful because it's where Mrs Eddy says that "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding" (S&H 508:28:1). The whole of this third day she is saying "letting in the light of spiritual understanding." Letting the light into your life of spiritual understanding so that it really changes you. And she says: "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent on no material organisation" (S&H 509:1).

I feel today we are really beginning to live resurrection. Not only us but many, many people. We're beginning to live this sense of resurrection which is living in the world but not of the world. It's living from the spiritual. And in many cases, we may not even know that we are doing it, but I think we're doing it. I think irresistibly it's happening. It's such a wonderful tone to precede what we should be thinking about this week because it says, "Spirit is discerned to be the Life of all and the deathless Life, or Mind, dependent on no material organisation." And that pushes you right into the fourth day because the fourth day is out from Principle. Is out from the stars really. Out from the lights in the firmament of heaven and is dependent upon no material organisation. It is where we get on the roundabout because it is living out from God. Out from the Principle. Really, it's happening all through because we are taking these days, one, two, three, four, but always remember that they're all really going on at once but obviously when we are just talking about them to each other here we take them in an ordered flow. But it is out from the Principle dependent upon no material organisation.

So, we find here that no helpmeet was found because we don't need a helpmeet. We're dependent on no material organisations. So, we don't need a mortal helpmeet or a mortal prop of any kind whatever. No material organisation. They're coming out which you'll see now from the Principle and it's where the Israelites here enter into the promised land under Joshua, and they're ruled by judges to begin with who are really a foretaste of the rule by prophets because the judges were just raised up spiritually. There was no hierarchy of judges they just arose to meet the situation as it came along spiritually. They weren't organised at all and when they came into the promised land that was the way they governed in the beginning.

And then the situation moves into the fourth thousand-year period which is the kingdom period, or prophetic age and where again the prophets were rather like the judges they arose through spiritual sense, through spiritual individuality really. But the kings were a hierarchy and as we take them this week, the prophets and the kings, we shall see what it means in our own lives to live as prophets. To live spiritual seeing. To live out from. And as I say we will just take it slowly through and see what we make of it together because we're all in this together. It's a mighty period these four thousand years. I put it perhaps rather vulgarly but it's a gutsy period. It's a gutsy period. It really is. It's powerful but as we take it slowly, we shall just see step by step, how this Principle unfolds in its five tones. There is Principle as Mind, Principle as Spirit, Principle as Soul, Principle as Principle and Principle as Life. And so, we shall take on each day of our Talks a different tone, and we'll sum up and just consider in a very brief way, the whole of the prophetic message.

So that's the way we'll go, and we'll let Principle interpret itself to each one of us. We're not a group of people and bodies gathered together really, we're just the ideas, the idea of Principle and just listening to Principle interpreting itself, aren't we? And its message is powerful but it's infinitely loving. It's infinitely loving. I began to get a great affection for Principle when I was studying it, because sometimes you think Principle is very sort of dynamic, and it is dynamic, but it's Principle Love, isn't it? It's Principle Love and it's infinitely loving because it's infinitely harmonious and scientific.

Talk 2

Today we can get onto the roundabout of Principle. Think about this fourth day of Principle and the fourth thousand-year period. Now when we come to think about Principle it's a very comprehensive term. It isn't just another name for God. I know we so often say Principle told me to do this and Principle will work that out and sometimes inadvertently we may just think of it as another name for God without really thinking what it means. Because when you come to think about Principle, a principle of any subject, it means in its definition, from *Webster*, "a fundamental truth of primary or basic law, doctrine or the like." And the *Oxford* dictionary says it's "a fundamental truth or proposition on which many others depend." And another *Webster* says, "a comprehensive law or doctrine from which others are derived or on

which others are founded.” So, it has to do with relationship within a fundamental truth or primary law. If somebody said to you what is the principle of arithmetic you would have to say - well arithmetic is to do with values called numbers or numerals and they range from one to ten and each number is one more numeral than the previous one - one, two, three, four, five, six, seven, eight, nine, ten, and they operate together and relate together to make very worthwhile and necessary calculations through four processes called addition, subtraction, multiplication and division.

And then you would have to explain what those four processes are. And not until you’ve explained all that can you really define to anyone what the principle of arithmetic is. And it will be the same with music. You would have to say the principle of music is to do with tones, and they are in a scale of C, D, E, F, G, A, B - and then you would have to say that they combine together to form this wonderful subject, this harmonious subject called music and they combine together in tone, melody, rhythm and harmony. You may have to explain about the scales, and the chords and so on and so you would have to explain a great deal before you had given them the principle of music really, explained it.

And that I’m sure is why Mrs Eddy says that we can only understand Principle through the idea which expresses it. Principle can only be understood through the idea that expresses it. So, when you say the Principle of Being you are really describing, or what you have to describe, that this Principle of Being is to do with spiritual values and those spiritual values are summed up through a divine order of Being which is termed Mind, Spirit, Soul, Principle, Life, Truth and Love. And that Principle relates those values because Principle is to do with relationship. Directly you have a principle of something you have relationship. You can’t help it. You have a relationship. And the basic relationship through which those values operate is known as the infinite calculus of the Word, Christ, Christianity and Science. It covers everything, revelation, translation, demonstration and interpretation. Seeking, finding, using, being. It is the rhythm that encompasses everything, like the four points of the compass. The North, East, South and West. It is all embracing the range. And it operates to cover all experience through the Science that operates as Divine Science, Absolute Christian Science and Christian Science. It has a range of operation from, you might say, the vastest and the highest to meet the least human need.

And so when you have said all that, you have described the Principle, because otherwise Principle doesn’t really mean something. It means in our consciousness something that is apodictical, irresistible. You can’t fool with it. It has rules and laws and so on. But it is described through its comprehensive range of operation. And that’s why Mrs Eddy says in *Miscellany* “in their textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul which combine as *one*. The divine Principle includes them all.” So, she’s saying that Principle has this infinite nature, this sevenfold nature. And through her writings she uses Principle of course with Love, taking that order she gives in *Miscellany* starting with Love. She uses Principle with Love and very much with divine Principle, Love. She speaks of Truth being fundamental Truth, being based on Truth with a capital T. The Principle of all Science. She says again using Life, “man’s

eternal Principle is ever present Life.” With Spirit she says, “Spirit is divine Principle.” With Mind she says, “Divine Mind is the only cause or Principle of existence.” And with Soul she says, “Soul is the divine Principle of man and never sins.” Those are just a few references taking every synonymous term and seeing, there are many more and I just picked out a few for you, seeing how when we say Principle we are really implying that whole range of Being operating. And it’s a wonderful thing to realise because you are never understanding, you’re never really seeking, finding, using and being. You’re never doing that with a single isolated fact, whatever you seek, find, use and be, is innately related to all the nature of God and its fourfold operation on every level.

Now we don’t think that every time we say something, because we are always in a way focussing and pinpointing, but that is why Principle is power, stationary power, stillness and strength because it is infinitely related to every idea. It is infinitely related to every other idea in being and has its proper function, and it’s like mathematics because of this range of values and their exact operation in addition, subtraction, multiplication and division. Every fact that you use in mathematics is related to every other fact and two and two is four is not something you just pull out and use. It only operates with power because five and five are ten, and six from eight is two and one can see how these facts that we’re conscious of are moving. You see Principle is the workings of a spiritual idea and these ideas are moving in a calculus of operation and that gives them power. That’s why we don’t have to push Principle to work. We don’t have to stick it on like a mustard plaster. It’s already in its working and we’re just conscious of these facts and they’re already in the realm of Mind, Spirit, Soul, Principle, Life, Truth and Love. They’re already active as the power of Mind, the substance of Spirit, the definiteness and translating power of Soul, the operation of Principle, the very living and being of Life, and the dynamic consciousness of Truth all in a plan of Love and infinitely more. They are already in that so as we’re conscious of them, they operate of their own nature. As we see we’re one with this Principle, Principle and its idea is one, and this one is God - omnipotent, omniscient and omnipresent Being. And His reflection is man and universe. So, when we speak of Principle we’re not speaking of some isolated fact. We’re not letting some isolated fact use us, but the whole range of being.

So now as we come into this fourth day of Principle, we shall see this fact very apparent in the verses that are used in the Bible in the fourth day, to symbolise this comprehensive Principle.

So shall we begin now by reading the first verse of this fourth day of Principle, on page 509 of *Science and Health*. So, we’re going to start in now with Life, the creative, impelling Principle as Mind. And on those papers that I have given you this morning, as we go on we shall see that this relates at the heading to the day and then it takes the first and the second of Samuel on this whole page. The heading here is Life, after the main heading which just tells you what it is, Life impelling Principle as Mind. And John Dooley calls this tone *metaphysics and spiritual power*. You also have this on the fourth day details that we gave you yesterday. And the verse is “And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and the seasons, and for days, and years”

(Gen.i:14). Now you see how that small verse, it is so comprehensive, it picks up the first day, the light, and shows the nature of those lights. That light of the first day is now lights in the plural because we are seeing the workings of the spiritual idea that even enable us to hear “Let there be light.” It picks up the first day. It picks up the second day, the firmament, the firmament and the heaven, which was understanding as we saw it, so it’s really saying let there be ideas of Principle continuously operating in the understanding. And later on, it says that these lights give light upon the earth. It picks up the third day and doesn’t come until the second tone.

But here it is saying let there be ideas in the understanding to divide the day from the night, which is the sense of the operation of the Principle in the day and its idea in the night as we shall see later on in this tone. So, this, the workings of the Principle, the ideas of the Principle operating in the understanding. They operate spiritually, subjectively, and they operate in human experience, in the objective sense. And let them be for signs, for symbols and for seasons. There’s our fourfold sense. And for days as our sevenfold sense. And years. And this is the whole tone that we are doing down here of the thousand-year period. So really in that one verse you have a tremendously comprehensive sense of the whole system in operation.

Thus, if we were doing this slowly we would probably spend a whole morning on that one verse and think how it can come out and out and out in its interpretation. But here this is Principle as Mind, which John Doorly called *metaphysics and spiritual power*. And I always put divine metaphysics before it just to make certain that one knows that it is divine metaphysics, like Mrs Eddy says in one place: “Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah” (S&H 116:13), and divine metaphysics crowns the power of Mind as Messiah. It’s the divine sense of metaphysics that Mrs Eddy is speaking about when she says that metaphysics is above physics and matter doesn’t enter into metaphysical premises or conclusions. But categories of metaphysics rest on one basis, the divine Mind. So that is what we see at the opening of this day, that the workings of the spiritual idea, the categories rest on one basis, the divine Mind, but all the ideas of Principle, moving in harmony with one another rest on this basis of divine Mind, and we are the ideas of this Principle in operation. She says a lovely thing here. She says “Metaphysics, not physics, enables one to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause that governs all effects” (Mis. 369:7). And I think one gets a great feeling here when you’re looking out from Principle that you are standing erect on sublime heights conscious of being the idea of Principle. Surveying the universe of Mind. Being a true prophet in the sense of a spiritual seer as we shall see. But it is out from.

Now let’s read the EXEGESIS. “Spirit creates no other than celestial or heavenly bodies, but the stellar universe is no more celestial than our earth” (S&H 509:13). Because the text here is now talking about the stellar universe, the lights in the firmament, it doesn’t mean that this symbol immediately takes us into the spiritual in comparison with the earth or whatever we’ve had before. It is really saying here that all these symbols are symbols for spiritual

reality. And this particular text, this text, she says gives the idea of the rarefaction of thought as it ascends higher. Now this is very interesting because this word rarefaction, to rarefy is to make rare, and this definition of rare goes like this. "Belonging to a small or relatively small group or class." And don't you think here when Mrs Eddy is interpreting this verse, which really puts in a pinpoint the divine system, she is saying that it gives the idea of the rare class or classification of those seven fundamental terms operating in a fourfold calculus on four levels of consciousness. That she is saying this whole stellar universe that is being spoken about here, is really symbolising those simple fundamentals of being that are in a class, a rare class, that is just a few fundamentals and yet they embrace the whole range of being. It's quite a marvellous thing really. But she says, "The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of state" (S&H 509:17).

Remember in another place she says human language can repeat only an infinitesimal part of what exists. That these symbols reveal and interpret Being to us, but as we rise the symbols disappear and I think one sees that more and more when you start off in your study, very meticulously and that's right, but as you rise you begin to see that the symbols are released before the real spirit of the subject and you feel the spirit of it taking over more and more and more. And the light of spiritual understanding has given you gleams and wonderful gleams. But as you rise the symbols disappear. But you have this wonderful rarefaction of thought to help you on your way. "So-called mineral, vegetable, and animal substances are no more contingent now on time or material structure than they were when the 'morning stars sang together.' Mind made the 'plant of the field before it was in the earth.' The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness - yea, the divine nature - appear in man and the universe never to disappear" (S&H 509:20). So that is really saying that everything emanates from the Principle which is Mind doesn't it? Mind made the part of the field before it was in the earth. The periods of spiritual sense of the days and seasons of Mind's creation, which appears in man and the universe never to disappear. That is what we were talking about yesterday that these days of creation, these spiritual tones of Being are our real background, our real history, our real being and nothing else is. The days and seasons of Mind's creation. They're really saying here if you think of what John Doorly called this tone, the *metaphysics and spiritual power*, they're saying that the metaphysics of Mind, the spiritual ideas of Mind, are our background and it is that which operates as we were saying as natural spiritual power, stationary power, stillness and strength in our experience.

"Knowing the Science of creation" that's the Science of creation, "in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: 'Ye can discern the face of the sky but can ye not discern the signs of the times?' How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit and to be holy, thought must be purely spiritual" (S&H 509:29). It's a lovely paragraph, isn't it? Spiritual ideas apprehended and it is saying to us isn't it, that don't look at the objects of sense and judge and reckon your universe from what you see through your senses and through material thought. Jesus rebuked the material thought of his fellow countrymen, but look metaphysically, look with the consciousness that all that is in operation

this Principle of Being that is operating as idea, as Mind, that ideas are power in their relatedness in the Principle of Being. And that rhythm of Spirit is the Word, Christ, Christianity and Science.

And so as one looks out on one's universe, one looks out with the consciousness of Mind's ideas in operation. Mind's ideas operating from the Principle of Being. And they move all the time in this calculus. The workings of the spiritual idea are moving in that calculus of the Word of Life, Christ Truth, Christianity, Love, and Science, divine Principle, Love, and that will always make us be aware of the revelation of the Truth of God's plan moving in its Science. That's the four. The revelation of the Truth of God's plan moving in its Science. I have thought so much lately of this, "you can discern the signs of the times." You can see the face of the sky, but can't you discern the signs of the times, I have felt so much, as probably many of you have too, that if we look out on our universe with material sense we can just be depressed with everybody else and feel what a terrible world it is we live in. But if we look as, it says here "spiritual ideas apprehended." If we apprehend what is going on spiritually, and we look at the things which are not seen, rather than the things that are seen, we can see marvellous things happening, and I think this is prophecy. This is prophecy, that we can discern the signs of the times. We can see through the dark upheaval of what is going on in the world to what is bound to fulfil itself in the divine plan.

Wasn't it said of Abraham Lincoln, "through the darkest night he could ken the morn." And I often say to myself we look not at the things which are seen but at the things which are not seen. For the things that are seen are temporal but the things that are not seen are eternal. And one is seeing spiritual ideas because of one's understanding of metaphysics. And can you see how those first three tones of Mind, Spirit and Soul and those first three days of creation, are what we base our spiritual seeing on. When we finished up yesterday by saying Spirit is discerned to be the Life of all and the deathless Life or Mind, dependent upon no material organisation. Well, everything that we look at in the world today is the result of some material organisation. Mostly the organisation of life, substance and intelligence in matter, isn't it? But it's a political organisation or it's an organisation of nations or it's an organisation of material science or it's an organisation of old theology or mesmerism or hypnotism or something, and we make our universe dependent on what those things say, if we're not awake. Now that's the interesting thing because the negative here is the deep sleep of Adam. And if we are asleep and we just accept it and accept it like you do in dreams. You accept the most fantastic things in dreams, don't you? If we accept that then we are not looking at the signs of the times, and the signs of the times can always be read from our understanding of the divine system of Principle, operating through its ideas of Mind, Principle, Soul and Life Truth and Love as the Word, Christ, Christianity and Science. Now we don't have to say that every time but that what is dependent on what we see.

Now Mrs Eddy says here about this deep sleep of Adam she says "Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense does not unfold the facts of existence," - it's never going to tell you anything - "but spiritual sense lifts human consciousness into eternal Truth. Humanity advances slowly out

of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christendom with chains" (S&H 95:28). Now that chart that we did yesterday is the willingness to learn all things rightly isn't it really? It binds Christendom with chains she says. And she says the parent of human discord is the Adam dream. The deep sleep in which originated the delusions that life and intelligence proceeded from and passed into matter. That's the Adam dream and if we subscribe to that Adam dream, we judge everything from the dualistic belief of Spirit and matter, Mind in matter, material universe and so on. And what happens in that Adam dream; you get a rib removed. We shall see as we go through this fourth thousand-year period this separating of man from woman because when that rib that was removed in the wrong record it said that God made that rib into a woman and brought her to the man. And it was a separation of male from female, man from woman. In the story here it's the separation of Judah from Israel.

But what does it mean in our experience? This separating of manhood from womanhood. It means many things, but it means the separating of the letter from the Spirit. The separating of understanding from demonstration. The separating of logic from revelation. The separating of intelligence from intuition. The separating of our whole universe really. Really in a basic way it's the separating of man from God. It's the separating of realising that if we come from this Principle and we are the idea of Principle in operation, then that includes within itself the demonstration of Principle in spiritual power.

As we were saying a moment ago, we don't have to push it to operate. Principle and its idea is one. We as the idea of Principle, not a mortal but as the idea of Principle, are one with understanding and demonstration and if we understand as those first three days of creation, brought to us when we took them, what understanding is and how it is our very identity and it identifies us with the Principle and as we just accept that, not through words but through a conscious realisation, then we are very much awake and in our experience we don't separate understanding from demonstration and we begin to cease really saying "ah but I see these things and understand them but can't demonstrate them." They demonstrate themselves if we have that Soul sense and we all have it because it is our identity of being, identified with the operating of the Principle. And so the positive tone here is Principle as Mind - *metaphysics and spiritual power* and it shows us that when we come out from that Principle imbued with the conscious realisation of the divine system in operation. It keeps us awake and alert to see the operation of Principle everywhere. And we don't go to sleep. We're not lulled by stupefying illusions and accepting at the face value things that happen in our lives, and things that happen collectively, and things that happen universally. Mrs Eddy says we become prophets and seers involuntarily - governed by the one divine Mind. So, this is the tone here. These lights in the firmament of heaven which in their Christ sense obliterate this belief that we are a mortal, lulled by stupefying illusions, and because of that we can be separated from the spiritual power of demonstration. Really when you come to think of it it's true to say our lives are an eternal demonstration. We get into the old jargon sometimes of thinking I'm going to make a demonstration because something has come up in our life that we want to overcome and we make a demonstration. But really, I believe we are seeing more and more that Life is living us and therefore our lives, out from the divine Principle, are an unbroken

flow of demonstration. That's what being really is. It's a positive flow of demonstration. To demonstrate is to show forth.

We shall see this again when we come to Principle as Spirit. But the whole tone of this day is being aware of being this Principle in operation supremely naturally. Supremely naturally. You know we've often thought before about living our lives and then we think something comes up to work out and that dictates our life and then something else comes up to work out, that dictates our life. This is what I call lower level. But I think we're all beginning to live out from, so that our life is an unbroken flow of demonstration. It churns up as it goes along various things to be resolved but it is the positive demonstration of Principle that is doing it. So that when anything comes along, we're not so much thinking "how can I overcome this," but much more "what is the great spiritual fact that has brought this to my notice to prove itself in demonstration in my experience." It's an unbroken flow from the Principle rather than a chopped up isolated life with one problem coming up after another.

We come to the first tone of this fourth thousand-year period. And we come to the birth of prophecy. First prophet Samuel and the birth or the origin of kings. The first king Saul. Now when we come to this fourth thousand-year period in the first two tones, Principle as Mind, and Principle as Spirit, the illustration in the thousand-year period takes in the First and Second Books of Samuel. The First Book of Samuel up until the first chapter it includes with the death of Saul and Jonathan of the Second Book of Samuel, illustrates the tone of Principle as Mind. It is really the basis of prophecy and kingship. And then when you come to the next tone of Principle as Spirit, it takes in the Second Book of Samuel where David is on the throne and where he governs and where his son usurps him and where he returns to the throne again. And that ends the Second Book of Samuel.

Now when we take this Book of Samuel, we are taking it very much from the tones of the fourth thousand-year period. There is the Principle as Mind to the First Book of Samuel and Principle as Spirit with the Second Book of Samuel, and because we are doing it concentrating on the thousand year periods, you will find that the overall simple layout is the same order as John Doorly has in his Verbatim Reports, but it is broken at slightly different places because I am accenting very much out from Principle as Mind and Principle as Spirit. Whereas John Doorly was taking a very meticulous study of the text of First and Second Books of Samuel. And what we are going to do here doesn't invalidate in any way how John Doorly saw it and what he puts out in his volume on the First and Second Books of Samuel. It is from a slightly different point of view of the history that is symbolising these two tones. Because if you go through the Book of Samuel and you go through it and you go through it, you cannot help seeing that it is very clearly and very simply a sevenfold statement in its historical symbolisation, starting with the birth of prophecy, the first prophecy, Samuel, that's the first thing. The next thing is the start of the kingship which is a very clear section, and Saul, the first king, and then there is the crowning of David as king as the third event that happens. He is anointed king by Samuel, but he is not openly king until the Second Book of Samuel. You know he is quietly anointed but he doesn't come out into the open. But those three main sections, the birth of prophecy, the kingship, David, the quiet anointed, but not yet

known king, seem to give the basis of prophecy as Mind, spiritual seeing or prophecy. Spirit which is paramount in any organisation that is temporary, the Spirit must be uppermost, and the quiet continuity of Soul or spiritual sense as the rule with David. You really get the law of Mind in prophecy. The order of Spirit in the true place of organisation, and the rule of Soul that quietly goes on in government come what may. And you have that as the basis of prophecy or government in Principle as Mind. The basis of metaphysics that gives you spiritual power is the law of Mind, it's the law of ideas, it's not a law of material sense or material happenings it's a law of ideas. That's what governs. It's the order of Spirit. It's not the order of organisation it's not all the tie-ups of organisations it's the order of Spirit that is vital in true government. It's the order of Spirit. Surely, we know that don't we? How the order of Spirit supersedes all the other orders that are made in organisations. The order of Spirit and it's the rule of Soul, that quiet rule of Soul that goes on whether anybody knows about it or anybody doesn't know about it. It's what you and I and masses of other people in the world are entertaining as the identified facts of being in the real living spiritual sense that is really governing - it's the real thing. That nobody may know about it. It is that still small voice of Truth entertained by us all. And that's the rule and those are the fundamentals of government.

Then when you come into Principle as Spirit, you see that in the Second Book of Kings David is king out in the open. He is crowned king he makes the capital city Jerusalem, and he unites the two kingdoms of Judah and Israel and this is the tone of Principle and we were seeing a moment ago how Principle unites this kingdom of understanding and demonstration, the letter and the Spirit and so on. And he is crowned king and there he is on the throne. And then you get his merciful rule in Life. That his name means beloved and he always had this wonderful sense of Love, the Love that is Life. He gave life to everyone. True he killed off a lot of people but it's a symbol as we shall see. But in the main as you know he was merciful. He had this wonderful sense of government but let other people alone and he lived the Life that is Love and individual. Then you get this period when his son Absalom usurped him and stole the throne and David went off into the wilderness. He didn't do anything about Absalom. He was very fond of him in the story. But it is really where we see "let Truth uncover and destroy error in God's own way." This is the tone of truth where he goes into the wilderness, and he lets Truth uncover and destroy error in God's own way.

And then the final tone is Love, Love comes into the picture there because David is restored to the throne. That's how the First Book of Samuel ends. He is restored to the throne and he forgives everyone as you know. It has this wonderful sense of Love being all in all. To infinite ever present Love all is Love. And that's the final tone.

So, as we go through, not taking much detail because we can't, we shall see how the law of Mind, the birth of prophecy, the order of Spirit which must be uppermost in any organisation - Spirit. The rule of Soul that quiet rule that goes on come what may, which David illustrated at the beginning when he was king but not in the open. Then the government - law, order, rule. Really, I suppose you say the system I think of Principle which unites understanding and demonstration of the Spirit and the letter and so on and which is the government through

system. Then method as we have in this Science sequence of law, order, rule, system and method. Method of this government was the marvellous method of putting individuality through Love to every expression. That was David's way of governing. And then the form of Truth. David was so certain as we are of the incorporeal form of true government. The unconfined sense of true government. True government is in Truth come what may, he didn't care that Absalom had taken his throne temporally. He loved Absalom anyway. But he was going to let Truth uncover and destroy error in God's own way, and that sense comes quite often with Truth that you cannot put Truth into a mortal form and say that's the government. The form of Truth is speaking everywhere. The still small voice of Truth is over continent, and ocean and the form of Truth is incorporeal. It is not in an organisation. Let an organisation run itself out. Really it will if it's abused. But Truth, the government of Truth is supreme and it goes on, come what may. I will overturn, overturn, overturn it until he comes whose right it is. And the right is the right of Truth. And Truth is universal. It's speaking everywhere. It is a comfort to realise that. We haven't got to tidy up the form of Truth and get it right and so on, Truth will get its own form right if we stick to Truth. If we just let everything go to pot and go to sleep, then nothing happens, because really what we are is this form of Truth in operation and that's why we have to actively acknowledge it and be it. It's just like in that story of Esther which we will take right at the end where the Jews are being so persecuted and Mordecai says to Esther the Jews will come through anyway but who knows that we have not come into being at such a time as this? But it is up to us really to be the representatives of Truth.

And then the plan or design of Love, when it was right that David should come back again, onto the throne which he did, and demonstrated that wonderful sense of Love's plan and not destroying anyone. So, in a big sense that seems to be the simple layout of Samuel which is so clear from the thousand-year period standpoint. So, let's just move into it now.

So, we start off here in I Samuel chapter 1, with the birth of prophecy. Now let's bear in mind as I put at the top of those pages, that a prophet is defined in the "Glossary" as: "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S&H 593:4). That's good. I just suddenly thought of it. The conscious facts of spiritual Truth. We've got to be conscious of them. We can't just go to sleep in unconsciousness before the conscious facts of spiritual Truth. It's really being alert and it's so wonderful because it doesn't matter if you're two, sixteen, twenty-one, forty, fifty, sixty, seventy, eighty or a hundred, those conscious facts of spiritual Truth are the same for everyone. It's nothing to do with age or time or how you are conditioned or what organisation you belong to or anything. Consciousness is consciousness and it's universal and so everyone can be and in fact is basically a spiritual seer.

Now it says about the birth of Samuel, that this man Elkanah had two wives and the name of one was Hannah, that's in verse two, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children. Peninnah means corals, it's a material sense of things, whereas Hannah means grace, as you know, which is lovely because prophecy is born of grace. It's beautiful that isn't it? It's born of grace. Mrs Eddy says somewhere that this truth

came to her through the gift of the grace of God. Through the gift of the grace of God. Given unto me by the effectual working of his power. The workings of the spiritual idea came through grace.

And then in verse ten Hannah prayed and she wept sore and she vowed a vow and said that she would give this child unto the Lord, all the days of his life and there shall no razor come upon his head. So, what we're really saying in this birth of spiritual seeing, that it's for the glory of God. It's not just for ourselves. I think we've given up just trying to get Science for ourselves. Just to make ourselves more comfortable in matter and better in matter. I think we've all begun to take on the sense that we're here for the glory of God. And we're not just here for our own ourselves to do our own little things. But by doing our own big individual things is all to the glory of God, and we all work together in this Principle and I think we're beginning to see this more and more. And she said she would give him to God. And then she bore a son and she called his name (verse 20), Samuel, "because I have asked him of the Lord." And Samuel means "ask of God." And she said she wouldn't go up to the yearly sacrifice, "I will not go up until the child be weaned, and then I will bring him, that he will appear before the Lord, and there abide forever" (verse 22). And I think that really is rather lovely because it is saying wean the child. Let it grow naturally and wean it. And in all these births in the Bible you get this lovely sense of taking care of a birth, don't you? When Moses was born his mother when she saw he was a goodly child, kept him for three months. You always get this lovely sense of what Mrs Eddy says somewhere about emerging gently and taking care of the idea. Which is just loving it, mothering it, letting it unfold naturally. And then she gave him to the Lord.

And then in chapter 2, Hannah said "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: ...There is none holy as the Lord: ...neither is there any rock like our God... The Lord is a God of knowledge, and by him actions are weighed." And then she goes on "for the pillars of the earth are the Lord's, and he hath set the world upon them," and so on. So, it's here that she recognises and we recognise that whatever comes forth of prophecy is a Principle. It doesn't belong to us and we rejoice over it. If we were taking sub tones here, but I think that would be too much to do, but in this big tone of the birth of prophecy, you can see sub tones as well and at this point it is Mind as Soul, rejoicing in the fact that the identity of all spiritual ideas is in Principle and of Principle, rejoicing in the Lord. You get the sense of Mind when there is desire for the child, Spirit when it is born, and Soul rejoicing in it. That is a very familiar little sequence to us - that we desire, or we look for an idea and then it's born and then we rejoice over it and identify it with God. That's what we do.

And then you get these sons of Eli. Eli is old theology and these sons of Eli know not the Lord and first of all in verse 19 it's rather lovely where it says his mother made him a little coat and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice. And it's just a little symbol but I always rather like it because it is as if Mind is always re-clothing our ideas. You get a feeling that she brought him a new coat every time and I think that is a lovely alert thing that we are aware of these ideas of Mind that are being

expressed by the Principle and we are just accepting them and loving them. But it's always new. It's always coming new. A new little coat every year.

And the child Samuel grew (verse 26) and was in favour both to the Lord and also with men. And then it goes on in verse 34 to say that these evil sons of Eli "they shall die both of them. And I will raise me up a faithful priest." Well, this is really saying that false priesthood which is always this sense of personal sense really when you get these corrupt priesthood symbols in the Bible because this priesthood when it degenerates is a personal sense. A personal sense of ourselves or a personal sense of someone else and that is bound to go, because prophecy is something that is impersonal. It's of Principle and it doesn't need any priesthood to take care of itself, as it were. And that is illustrated so wonderfully in chapter 3 because this is where the child Samuel ministered unto the Lord. "And the word of the Lord was precious in those days; there was no open vision. And it came to pass at the time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see," isn't that true really of personal Priestly sense? I've experienced it myself when you get a bit dim because you think you are a person doing something.

But anyway, this young Samuel was in the temple and he heard this voice, you know the story, who called Samuel and he said here am I and he ran unto Eli and Eli said he hadn't called him. And this happens three times and then Eli represents the spiritual sense that says: No, I didn't call you and next time answer. Speak, Lord for thy servant heareth. And that is what Samuel did. And it's a marvellous thing that this prophecy symbol, almost at the beginning of this illustration says "Listen to God direct. Speak Lord for thy servant heareth." It's listening individually to what Principle is saying to you. Trust it! If you have cultured, and are continuing to culture, your spiritual sense in the fundamentals of all being, not just in isolated fundamentals that Christian Science teaches, they are the fundamentals of all being, and if we have cultured our understanding of them, because we love them, we don't do it for a duty, we love it. And if we do, then we can listen individually to what Principle is saying to us and trust it, we're all becoming kings and priests unto God. We're all becoming prophets and spiritual seers. No difference. Nobody is more of a spiritual seer than another. We are all kings and priests unto God. But it's a most wonderful demand illustrated through this symbol of Eli saying to Samuel "Speak Lord for thy servant heareth." In other words, Eli was waking up to this realisation that he hadn't got the "say all and know all," that it was this little child Samuel, this pure asked of God child Samuel, which we all are, and that had to listen direct to God.

Mrs Eddy talks about the man or woman clouting his own cloak and listening to God is the best form of church that there is and you know it is, isn't it? And it's so natural. It's so natural. If we don't desire anything but Principle's way, because it is the only way. You might as well desire it now because you'll have to desire it later anyway, won't we? It's all we do desire. Then we can listen to what Principle is saying. I always used to think if I listened to what Principle was saying it might tell me something I didn't want to do. And then I began to think that's very silly because if Principle, whom Mind, Spirit, Soul, Principle, Life, Truth and Love is the origin of your being then it would be a pretty silly

Principle if it was a kingdom divided against itself and operated against itself. What Principle wants all of us to do, must be the thing that we want to do and that we can do and should do. But there's no penalty about it. If one wants to delay it, delay it. It's okay to delay it. It may be that then that suffering is more to the fore than not suffering, but that's a very relative kind of thing. But if we listen to Principle direct it will always tell us what to do and how to do it.

And this was what happens here. But the message of course that came to Samuel was that the house of Eli, his sons, would be killed and so on, and then Samuel told Eli this, and he hid nothing from him. And then Samuel grew and the Lord was with him and he did let none of his words fall to the ground. Lovely, but the prophecy is with us, and it lets none of our words or our ideas fall to the ground. It's always quietly purposeful.

Then in chapter 4 you get this war. Israel went out against the Philistines, and Israel was smitten before the Philistines. Now the Philistines were the persistent enemies of Israel and they seemed to stand for the human knowledge and a human sense of things. They were the commercial people of that day and the Philistines were very conservative and they didn't like progress and they didn't like unusual things. Now you talk about a Philistine in art don't you and so on. Somebody who is against progress is very conservative and they stick to the old things. And that is the human. The human does that and the Philistines were the persistent enemy of Israel. And they were defeated; the Israelites as sometimes happens to the human sense sometimes claims to be in the ascendancy. And so the Israelites trot out the ark. They take the ark out and they thought that if they brought the ark out it would save them out of the hand of their enemies. But you know what happened? It didn't!

I think this is the answer to the question I am a Christian Scientist why should this happen to me? We trot out a form or something without truly understanding it, or we say there is no Life, Truth, intelligence nor substance in matter. We used to think that was some kind of ark or talisman that would save us and it didn't and it doesn't because only the understanding of Truth can save you, ever. And so, this ark was captured. It was captured by the Philistines, but the Philistines had a terrible time when they captured this ark. Do you remember that their god fell on his face and all sorts of terrible things happened. And so, it was realised - they were very distressed when they lost the ark and it tickles me this.

Chapter 4 verse 18, it says "And it came to pass, when he made mention of the ark of God," this was to Eli, "that he fell off from the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years." A very awful story but it's really the toppling old theological belief, isn't it?

If you believe that these kinds of talismans or words can save you, they can't, and when you begin to realise that - I've had people say to me sometimes, Christian Science doesn't work and they've given it up. They've just fallen off the seat backwards. In a way they've just given it up. But it isn't a question of does Christian Science work or not. Christian Science is the Science of all Being. The Truth. It's the Truth of Being and it's universal and we don't

work it. It works us. It's the universal Truth of Being, like mathematics, only it's spiritual. And it is and it exists and Mrs Eddy discovered it. She didn't invent it and so if we understand Truth in God's way, in the divine way, it's logical because it just touches you and you know it's Truth. I've often thought nobody can tell you what Truth is but as you understand it there's something inside you that knows what Truth is, isn't it? You just know the Truth. I don't feel that we can convert anybody to the Truth. The Truth speaks for itself. Anyway, finally they had to take this ark back and when it was brought back into the country of the Israelites then there was peace. It comes back to them.

Now that's the end of this tone of the birth of prophecy in Mind and we won't take any other sub-tones. These are so clear here that there is this desire for prophecy for a child. The spiritual facts of being. Spiritual seer. The disappearance of material sense before the conscious facts of spiritual Truth. And it has given birth to and there is great rejoicing; it's identified with its Principle. My Soul rejoices, my heart rejoices the Lord or whatever Hannah said. And then we see that this will deal with false priesthood - a personal sense of spiritual fact and that this prophecy is always individual. We listen direct. If you listen direct, you have a great sense of Life with it because Life is individuality. If you're always listening and repeating and copying what others do or what you think you should be doing, it's a bit dead very often, but if you listen direct, every one of us, it's live. It's live to you and it's live to others. Then we see that the form of Truth is the understanding of Truth. You know the ark is the understanding of Spirit destroying belief in matter but it's also the idea or reflection of Truth. That's the ark. Idea or reflection of Truth. Proved to be as immortal as its Principle. So, if we understand the Truth then we shall be led to mother that understanding. The ark came back to Israel to mother it in the right way. We shall. And that is this tone of Mind.

Now just before we leave this particular tone can I just read to you a few things about prophecy because in the *Hastings Bible Dictionary* it says that a prophet was one who speaks by divine inspiration. The prophets were raised up from people. From the people. All of us. From the people. And it says prophecy was not an institution like priesthood. Each prophet had a personal call to his work. The prophet was not only the bearer he was the embodiment of the idea of theocracy. It says a lot about these prophets. They were historians. They were revivalists, reformers. They laid the foundation of the nations welfare. They were preachers of righteousness. They were statesmen. They were everything really because in this period as John Doorly says you get the three types of rulers. You get the prophet, the priest and the king. And the prophet was the one who embodied all this. The spiritual, the human, the material - everything. The priest just looked after the temple and the king looked after human government. But the prophet embodied it all. And it's interesting that there was a school of the prophets and Samuel was the one who planned and set up this school.

And at the end of that tone there in chapter 7, verse 15, "Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there he judged Israel; and

there he built an altar unto the Lord" because at Rahma his school of the prophets was established and Samuel presided over this school in his old age, it says.

But I think it's interesting that there was a school of the prophets. It's rather like we have today. Then Mrs Eddy says about prophets that "When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods" - it's no kind of fortune telling thing - "but by the one Spirit. It is the prerogative of the ever present, divine Mind, and of thought, which is in rapport with this Mind, to know the past, the present, and the future. Acquaintance with the Science of being enables us to commune more largely with the divine Mind" (S&H 84:7). What we've been saying really isn't it? All morning. Acquaintance with the Science of being is the understanding of the spiritual fact. It "enables us to commune more largely with the divine Mind, to foresee and foretell events which confirm the universal welfare, to be divinely inspired - yea, to reach the range of fitterless Mind" (S&H 84:15).

There's something very interesting about this which I'm still pondering. I was thinking a lot during these months about prophecy and what Mrs Eddy says about foretelling the past, the present and the future and communicating with the fitterless mind. And I thought what does prophecy involve. Can you tell the future? Some people go to fortune tellers and so on and they're terribly thrilled about what they learn from these people but they're usually very human and personal things aren't they? And this isn't particular helpful to my mind even if they could foretell these things. But what is this prophecy that Mrs Eddy speaks about? Isn't it that we can foresee and foretell what the development of the spiritual idea is going to be because of the divine order and the understanding of that divine order. I think it must involve this.

We were talking about prophecy, weren't we? And what the prophets foresee and what we can see in reaching the range of fitterless mind because we were saying that the prophets said that a virgin will conceive and bring forth a child. They didn't describe in detail the name of the virgin and so on, and all the historical details associated with it, but they knew it was inevitable because they were aware of the divine order, surely, but they saw that because Principle and its idea is one and they saw it in their own terms, they saw this marvellous Christ idea, they knew that sometime there would be a representative of this idea.

And then when you think of Jesus, he said "I will give you another Comforter, that he may abide with you forever; even the Spirit of truth" (John 14:16). Jesus saw that it would be inevitable that there would be this comforter. He said "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, comes, he will guide you into all truth" (John 16:12). And one gets this sense that individuals who are aware of the workings of the spiritual idea and the irresistible nature of the divine order can foresee what will inevitably take place. And people like John Doorly said that this idea of Science in its pure Science, was established and it would never go back and that there would be a flood of literature on this subject which of course there is, and that it would be inevitably established. And if you are aware of the divine order of Being it seems to me you be really

aware of its inevitable fulfilment. Because we think of the thousand-year periods and how they have unfolded as symbols they have also unfolded in human experience. And we have often said that this period of the six thousand years is a period where man is going to come into his own. Where man is going to be seen as the image and likeness of God, his true status is going to be acknowledged and I remember Lance White saying many years ago, I think he was a physical scientist, I'm not sure, but anyway he said that this century would be known as the century of man, it would be inevitable. And so, it seems as though if you are aware of the facts of being - Mrs Eddy said "Acquaintance with the Science of being," and "sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily." Yes, and then she says, "Acquaintance with the Science of being enables us to commune more largely with divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, - yea, to reach the range of fetterless Mind." And in an individual way I guess we are all prophets when we see the irresistibility of the divine order working out in our experience or in the experience of a particular situation we may be dealing with or a problem, we know inevitably what the outcome will be. And it is spiritual foreseeing. Mrs Eddy says things like "I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance of the textbook of Christian Science Mind-healing, *Science & Health with Key to the Scriptures*" (Mis. 363:30). She also said in her *Prose Works*, that material history was drawing to a close. Remember? And she foresaw that material history was drawing to a close. And in the end of the chapter on "Christian Science versus Spiritualism" she speaks about the material world becoming the arena for conflicting forces and so on and she foresaw - I suppose anyone can foresee who has spiritual sense - that it is inevitable that there will be this great overturning in the world, but the Truth will come out triumphant. It's inevitable because it is the divine order. Somehow one finds it very comforting to realise that we can know the irresistibility the inevitability of the divine order fulfilling itself. It brings a tremendous sense of comfort to one, doesn't it? It's again this discerning the signs of the times rather than dwelling on the objects of sense.

So, this spiritual seeing, this prophecy, runs through the whole of this period but here it is born. And then we come in chapter 8, to the demand for a king. It's where it says "And it came to pass, when Samuel was old, that he made his sons judges over Israel. . . And his sons walked not in his ways but turned aside after lucre, and took bribes, and perverted judgement. Then all the elders of Israel [said to Samuel] Behold thou art old, and thy sons walk not in thy ways: Now make us a king to judge us like all the nations. But the thing displeased Samuel . . . And the Lord said to Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." And it goes on to say they have "forsaken me and served other gods, so do they also unto thee." But God says "Listen to them but warn them what this king will do." And do you remember in that chapter he said this will be the manner of the king. This organisation you want like everybody else, he will take your sons and appoint them for himself, and he'll appoint captains over thousands and captains over fifties and he'll take your daughters to be confectionaries and cooks and bakers and he'll take your fields and your vineyards, and your

olive groves and he will take the tenths of your seeds. He'll take your men servants and your maidservants, and he take the tenths of your sheep and so on, and he shall cry out in that day because of your king, which he has chosen. But he says anyhow, hearken unto their voices and make them a king. So that was what Samuel did.

And this is start of a kingship which is the equivalent of an organisation like everyone else always has an organisation to run something that is perhaps a new idea, a wonderful thing that has come to birth like this prophecy, and then people want to keep it going because it looked as though Samuel was old and his children were not walking in his ways, and so they wanted to preserve it. And so, they started this kingship which was a suffer it to be so now type of organisation, which I think we have begun to see is so in our time that an organisation may be necessary, but it is never a permanent thing. And it is always something that can be helpful when the Spirit is kept uppermost in it, as we all know. Remember in that wonderful article of W.J. Brown's that we printed and reprinted in *Ideas of Today*, he says the first rule in any organisation should be this organisation will be disbanded not later than so and so. And he quoted that legendary saying attributed to Jesus that "this world is a bridge. Ye shall build no houses upon it. Bivouacs yes, tents maybe but houses no."

And Mrs Eddy when she is writing about organisation, she doesn't give an entirely negative sense of it as we know, she says "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods of Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, - even as the corporeal organization deemed requisite in the first stages of the mortal existence is finally laid off, in order to gain spiritual freedom and supremacy" (Ret. 45:5). And I think that is true right here in this experience. It doesn't really refer to death, but we lay off a corporeal sense of organisation more and more and we gain with the body a greater sense of Spiritual freedom and supremacy. She says, "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College." And then she says, "Christian Science shuns whatever involves material means for the promotion of spiritual ends" (Ret. 47:1). And in one more reference it says, "When students have fulfilled all the good ends in the organization and are convinced that by leaving the material forms thereof, a higher spiritual unity is won" (Mis. 358:30). You notice how often she mentions spiritual and Spirit in these references? That continued organisation retards spiritual growth. That the corporeal organisation is laid off for spiritual freedom and supremacy. And material organisation wars with Love's spiritual compact. And Christian Science shuns material means in the place of spiritual ends. The promotion of spiritual ends. And she says here that a higher spiritual unity is won as we lay off material organisation. She says "Material organisation is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone" (Mis. 359:2).

Mrs Eddy speaks of the time coming when we shall all take a step and march on in spiritual organisation. And she talks about every step of progress as a step more spiritual. The great element of reform is not born of human wisdom. It draws not its life from human organisation, but it's a crumbling away of the material elements. And you get this tremendous sense here that it may have been necessary as it is with us today to have a temporary form of human organisation but the most important thing as we all well know is to let the Spirit be foremost. Be alive and alert. The Spirit. Because in another place Mrs Eddy speaks about the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love which is the true church, the true embodiment. And you have this sense here that this kingship, God said "Give them a king." They'll probably have a terrible time, because the kingship will be abused like organisation is very often abused but it may be a useful temporary beginning, if that is what people want. You know how Mrs Eddy said that she was loathe to write her manual and give laws of limitation for a Christian Scientist because she felt it wouldn't be necessary that one would be so imbued with understanding of Science that one didn't need an organisation and a manual to regulate the actions of Christian Scientists. And I feel that we are beginning to understand what she had in her heart when she said that because the more you understand the Science of spiritual reality the more you feel that Spirit using you, not only in divine order in your life and contacts but also in a wonderful sense of relationship. Because organisation has so much to do with binding people together, doesn't it? Keeping them together and keeping the teaching of the subject pure and so on. But you find yourself being kept pure by the fundamentals, more and more and relating to others as well as those who are involved in the pure Science that we love, you find yourself relating to others through the Spirit in a very lovely way. So that the organisation or church becomes worldwide. But I do see that it may be a necessary thing in the beginning to have some form of organisation but always to keep the Spirit foremost as Mrs Eddy says in all those references.

Well in chapter 9 you come into the first king. Samuel chooses Saul for the first king and it says in verse 2 that he was "a choice young man, and goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upwards he was higher than any of the people." And very often when we think that this Bible story here is always how this fact works out - this spiritual fact, works out - we're doing metaphysics and spiritual power - Principle and Mind, and we see how this spiritual fact of ideas works out in human experience. And we saw how prophecy must be paramount. Spiritual seeing must be paramount.

Then we are seeing there may have to be some kind of organisation which in the Bible here is typified by the kings. And the first person that Samuel chooses is a person who looks good, and Saul is moral character really but he isn't stabilised in spiritual understanding like David was. And I sometimes think back when I'm reading this chapter and its choice of Saul to Mrs Eddy's organisation and how she was led to choose all sorts of people who she thought were goodly and would be good people in the organisation, but they let her down over and over again. That's really the nature of organisation, but it's so much of suffer it to be so now. And this Saul was going seeking asses you remember. His father's asses that got lost. And

he was keeping them. And the asses were beasts of burden and they weren't sacrificial animals they were beasts of burden and you know you can sort of feel that in organisation there is a tremendous lot of this burden therein, isn't there? And when it's abused it gets worse and worse this burden-bearing, that people are doing things through duty, and it becomes a heavy burden and so on. But Saul was good at doing his duty at the beginning and so he was chosen by Samuel to be the king. But it's very interesting how in the next few chapters you get this effort, it is in a way, to lift Saul up to spiritual. He was a type of the moral and he was looking for these asses - but there was something of a spiritual gleam in this symbol because the servant here in verse 6, suggests that he goes to the man of God and it says in verse 10, "they went unto the city where the man of God was." They were going to Samuel. And then you get these references to "up". They went up the hill to the city in verse 11 and it was told them that the prophet was in the high place. In verse 13: "ye shall straightway find him, before he go up to the high place to eat." And then he said to Saul and his servants, "therefore get you up" and then in verse 14 "they went up into the city ...Samuel came out against them, for to go up to the high place." And Samuel was told that Saul was the one he should anoint. And Samuel said to Saul "I am the seer: go up before me into the high place." And then in verse 25 Samuel communed with Saul upon the top of the house. Samuel called Saul to the top of the house saying "up". It's very noticeable isn't it that this "up" that it is the attempt really as Mrs Eddy made many attempts in her organisation and I guess it always happens to keep thought up and not just morally good and beautiful and carrying out orders and so on but to go up. And then it goes on. Saul is told how he will meet a company of prophets etc. in verse 5 of chapter 10, "Thou shalt come to the hill of God," and verse 6, "And thou shalt prophecy with them, and shalt be turned into another man." In verse 9 "God gave him another heart." And they came to the hill, and he prophesied - Saul prophesied amongst the prophets so that they said is Saul also amongst the prophets. And all this attempt to lift Saul up to the spiritual in a sub-tone this is Spirit of Soul, he's lifted up to the spiritual or the attempt to. And in that condition in a spiritual state, in chapter 11, verse 6, this is where in verse 1 it is said that the Ammonites come up against Israel. Now the Ammonites and the Moabites always stand for inward turning thought, because they were the descendants of the sons of Lot, the daughters of Lot, who had children by their own father. Do you remember we took that last year. And it's always this inward turning thought and Saul here with the Spirit of God descending on him, calls all Israel out and they defeat the Ammonites. And it's really one good thing that you can see about organisation. That when the Spirit is governing and everyone is of one Mind, and together, that it can defeat some of this inward turning mortal thought that is rampant really in an organisation or in your own body or whatever. And it's the one good thing here that Saul does. He calls Israel out and they operate as one man to defeat these Ammonites.

And then Samuel says to Israel that they have a king, but they must stick to the Lord. They must stick to Principle no matter what happens. In chapter 12 he tells them that it's always the Lord that advanced Moses and the Lord that helped their fathers and it was the Lord their God that said that if they were obedient then he would be with them. In verse 14: "If ye will fear the Lord, and serve him, and obey his voice, ...then shall both ye and also the king that reigneth over you continue." "But if," at the end of that chapter "ye shall still do wickedly,

ye shall be consumed, both ye and your king.” And that is obviously a very important point in organisation that you have to obey the Principle and not the organisation and this is what Samuel was trying to din into them that they must stick to the spiritual Principle of being. That they were not especially chosen people that would be safe because of their king and their kingship and their organisation but they still had to obey the Principle. You know that it shows in many of the commentaries that Israel was unique before this in not having a king and it was that uniqueness that should have stayed but they couldn’t make the grade. And as we were saying there does seem sometimes to be a necessity to have a temporary organisation. Mrs Eddy found it and may be in many ways today there are temporary organisations that come up which may be necessary for a while. Who knows? The important thing is to never let the organisation dominate the Spirit, isn’t it? To keep the Spirit uppermost.

And then Saul commits two crimes really that turn him out of the kingship and one is when these Philistines come again, in chapter 13, and Saul is waiting for Samuel to make the offerings, the burnt offerings, peace offerings, and he doesn’t wait. He can’t wait for Samuel and so he performs this sacrifice himself. That is in chapter 13, verse 9: “Saul said, bring hither a burnt-offering, and peace-offerings. And he offered them.” And then when Samuel arrived on the scene, he was furious about this and in verse 12 Saul said because Samuel was a long time coming “I forced myself therefore and offered a burnt offering.” And Samuel said to Saul “Thou hast done foolishly. ...But now thy kingdom shall not continue.” And this is really an instance of organisation overstepping the mark and coming into the spiritual province and trying to govern spiritually when it is not geared to do so. And that’s what they say here that Saul intruded into the priest’s office which was going to be performed by Samuel. And because he intruded into it, he said the organisation, it means you won’t continue as king. And I think that is so true today that if human ways and means and human instruction try to control that which is spiritual it’s bound to fall to the ground. It’s absolutely bound to because only the spiritual is substance. Only the spiritual is the reality. Only the spiritual has the natural order in development, and nothing can trespass on that. The Spirit must be uppermost.

Then the other thing he did and that you’ve also seen in organisation, was that he was told with these Ammonites to release the Amalekites, you know the Amalekites came up then in chapter 15, and they had to smite the Amalekites and destroy everything. Destroy everything. Now the Amalekites stand for the flesh. They were the descendants of Esau, and they stand for the flesh and they were told here, Saul was told, to destroy everything, but he didn’t! He kept all the nice things that he liked, and you know organisation - falsely, when it’s abused, keeps the good things and has little perks, little perks and that’s what organisation would claim to have. It says in verse 9 of chapter 15, “But Saul and the people spared Agag, and the best of the sheep, and the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.” And then God said “It repenteth me that I have set up Saul to be king: for he has turned back from following me.” Because Samuel thought he had been obedient and then in verse 14 he pricks up his ears and says “What meaneth this bleating of the sheep in

mine ears, and the lowing of the oxen.” He detects that they have taken something that they shouldn’t. In verse 21 it says, “The people took of the spoil” and in verse 26 “Thou hast rejected the word of the Lord.” This was said about Saul. So, he was rejected from being king. There are many other details that crop up in an abused sense of organisation but those were the two main ones that caused Saul to be put out of being king.

Then we come to chapter 16 and this is where we have this tone of Soul coming in because this is where David is chosen to be king. And the Lord said “How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go. I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons.” Now Jesse means “yah exist to be who is my present.” A funny definition “who is my present,” meaning my present in time. And it is a lovely timeless sense here that it’s nothing to do with organisation. This sense that what really governs, as we were saying before, is spiritual sense or Soul, the rule of Soul.

Remember last night when we were talking about that third day of Soul, when we said, “That the dry land appears,” which isn’t created, we saw that true identity always had been and always would be that we don’t suddenly become spiritual identities. We always have been and we always will be identified in Soul. And it’s a timeless thing. It’s interesting that Samuel is sent to Jesse who is a timeless sense and he goes there and he says that he’s come peaceably, and he’s come to sacrifice. And it came to pass, it says, in verse 6, that Samuel “looked on Eliab and said, Surely the Lord’s anointed is before him. But the Lord said unto Samuel Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.” And you remember how seven of Jesse’s sons paraded before Samuel and God said “No, none of these sons have I chosen. Haven’t you got another son,” and he said, “Yes I have but that other son is just looking after the sheep.” And so, Samuel said yes, that’s the son I want to see. And he said, “Send and fetch him.” Verse 11, “for we will not sit down until he come hither. And he sent, and brought him in. Now he was ruddy, and with all of a beautiful countenance, and goodly to look to. And the Lord said Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So, Samuel rose up and went to Ramah. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.”

As we were saying this is a lovely symbol because Samuel anointed this David who was the eighth son of Jesse. He was the eighth and eight in the Bible always means a new beginning. A new beginning: that’s the meaning of eight and it was a new beginning as regards the government of Israel. And David means, as we know, beloved and he had this wonderful sense of loving the spiritual above all. And because he loved the spiritual, he loved his fellow man. He loved man most who loved God first and he did. And he was anointed king, but as we were saying he never became king openly until it is recorded in the second of Samuel which we’ll come to tomorrow. But he was a symbol of thought that is always looking after its sheep tending spiritual ideas. Thought that has spiritual sense and is

culturing the spiritual. And that is the kind of consciousness that is really king and it's so helpful, isn't it that in the world today when one realises that this cultured spiritual consciousness, this Soul-sense which all of us and many others too are loving and abiding with, that this is the real government that is going on, in not only as think of as the church organisation, but it is also going on in the world. It's going on collectively, it's going on universally. But this Soul-sense is mighty powerful because it is identified with Principle. Because you see if you take this whole tone here of Principle as Mind, *metaphysics and spiritual power*, it's the government of prophecy, of metaphysics and spiritual power. The government of Mind. And we have seen how it's born as prophecy, as spiritual seeing. This government of metaphysics and spiritual power may have a temporary human organisation. But it is the Spirit that has to be supreme in this organisation. And all the while what is really governing, whether one is aware of it or not, or whether it's visible or not, is the rule of spiritual sense. That is the great government that is quietly going on here.

And so, we go on with this story because David then came to the notice of Saul and he stood before him, and Saul loved him greatly, and he became his armour-bearer. And then at the end of chapter 16, that it came to pass when the evil spirit from God was upon Saul that David took a harp and played with his hand, so Saul was refreshed and was well and the evil spirit departed from him. So, David had these three qualities. He was a shepherd and an armour-bearer and a musician. And I think those are lovely qualities: he had this shepherding quality: he always cared for everything but he was a fighter as we shall see. He had that quality of manhood and he also had this wonderful sense of the beauty of Soul. The harmony of the music of spiritual sense.

So now we come to chapter 17 and this is prayer. The Philistines gather together again against Israel. Always these Philistines. This human knowledge, this human conservative sense of things. Mrs Eddy calls Goliath here, who is the champion of Philistines, and you remember he comes before the armies of Israel and defies them, and he asks for a man to come down to him and fight with him, and nobody can do this but David. You know this is David fighting Goliath: it is a well known story. And Mrs Eddy picks this story up at the beginning of the "Science of Being" chapter where she talks about "Belief in a material basis, from which may be deduced all rationality," (that's these Philistines) "is slowly yielding to the idea of a metaphysical basis." It is yielding as we see in the world today. She continues: "looking away from matter to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath" (S&H 268:6). That's really what is happening here because David was a marvellous symbol of the unity of manhood and womanhood. He means beloved and he had this great sense of love and he said about Goliath that he would go and fight this Goliath. Like the shepherd-boy with his sling woman goes forth to battle with Goliath and it is that pure consciousness of Soul, the spiritual understanding of Soul that can go forth and battle with this materialistic hypotheses, because if you remember when David went forth to battle with Goliath, Saul tried to put armour on him and he said "I don't need that armour." You remember that he said there had been a lion and a bear that had come to try and destroy the sheep that he was looking after and he was

delivered out of the hand of the lion and the bear. That that Soul sense as we saw yesterday is that which can deal with evil because it knows that there is only one identity behind everything and it can handle evil in what you might call an authoritative and peaceful way and it doesn't need this materialistic armour to battle and fight with evil. He said "oh I know how to deal with this" and that's what we do as we quietly let this rule of Soul, of spiritual sense, abide with us. We are not scared or frightened by these materialistic hypotheses no matter what guise it comes in, whether it seems to come in a religious organisation or in the world or in our life or what, this spiritual sense or Soul knows how to deal with it.

And it says here in verse 40, that David "took his staff in his hand, and he chose him five smooth stones out of the brook, and he put them in a shepherd's bag which he had, even in a scription; and his sling was in his hand." And in verse 49 David "put his hand in his bag, and he took thence a stone," (one stone he took), "and slung it and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." Wonderful sense of defeating identity - material identity. It picks up very much that tone we saw at the end of the Soul day, yesterday, that it is the sense of Soul where Mrs Eddy says "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind dependent on no material organisation" (S&H 509:1). Because it says here in this verse, "There was no sword in the hand of David." And it is as if through Soul sense we can deal with all these Goliaths through this understanding that Life is in and of Spirit and it's not dependent on any material organisation. It can't be fooled by any material organisation. It can't be touched by any material organisation and its beliefs. It will go right through it and defeat it. But not through a battle. Not through a battle, which I think is something we are learning more and more. We are learning the power of Science. This is *metaphysics and spiritual power*. But it isn't a power that battles away at things, it's stationary power, stillness and strength. It really is and that is immense power. Soul is never in anything. You haven't got a power in you, as a mortal. There isn't a power in a situation. It is the power of the identified facts of being. In the workings of the spiritual Principle of being. And so, David slays that Goliath.

And then we come to this wonderful Soul sense with Jonathan. I never forget how John Doorly puts this Soul sense in his *Verbatim Reports*. And it's so beautiful how he brings out this Soul sense and it comes with Jonathan, and it comes with the rest of this book of I Samuel because it is speaking of the safety of Soul. The certainty of Soul. The changelessness of Soul, because David is kept safe and nothing ever happens to him, though Saul tries to destroy him three times by throwing a javelin at him. You remember, when he came and he throws this javelin at him, and it can't destroy him. He tries to get him killed by the Philistines and he's not killed. He chases him when he learns where David is, when he is with his wife Michal because Saul gives him Michal for wife. He has Saul's daughter as a wife, and she lets him down by a basket out of the window. Do you remember all these attempts to kill David? But he can't be killed. He's safe in Soul. And I often think of that when people speak of malpractice, and they're frightened of malpractice. They're frightened of malpractice from their relatives or from the church or some organisation of some kind and it tends to make people, Christian Scientists particularly, very secretive because they're

terrified that if they tell anything they'll immediately be malpracticed. Well, in many ways I think it's good as we were talking about weaning, to cherish an idea when it becomes definite when Moses' mother, when she could no longer keep him, then she let him out and he was safe, even though the world in the symbol of Pharaoh's daughter picked him up. But it was safe. You're safe in Soul. You're always safe in Soul. And if I say to myself, "Why is one safe in Soul?" it's because spiritual sense or Soul, shows you that you are absolutely identified and one with the Principle of Being. That we have no life, if you like, apart from the one Principle. Apart from God. And you would have to have evil destroy God before it could destroy your true identity if you see that all you are is a representative of Soul - that that is what all our identity is. And it isn't a high and mighty fact, and we think oh one day I shall see that - we are it. We are it. Each in our individual way. We don't have to go out and do tremendous, big things to prove we're a representative of Soul, we be the representative of Soul right where we are doing what we're doing, because David was a keeper of sheep. He didn't want to be king. He didn't go, neither did Saul for that matter, but he didn't ask to be king or decide to be king or want anything like this, but he was just quietly minding his sheep. And with all of us I feel our protection is in identifying our being with the being of Principle. Because I often think of the sun as the symbol of Principle and I think when you would have to ditch the sun, to ditch one of its rays. You can't possibly do anything to a ray of the sun. If that ray of consciousness had been one with the sun, it's making a symbol conscious but even if a cloud goes over the sun, I always feel the ray is still hitched up to the sun. The sun end, you know what I mean? So, when we see that we haven't got an identity of our own personally, our identity is Principle impelled, it's out from Principle and therefore it is safe.

In this working out here though, Jonathan plays quite a part as you know. It's so lovely at the beginning of chapter 18 because Jonathan is a symbol of the moral. He is a lovely character. I am always very fond of this Jonathan. His name means "Gift of the Lord." And it says at the beginning of chapter 18, "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." David in this part of the book, David stands for the spiritual. Jonathan stands for the moral on a good basis, but not really completely the spiritual basis because in the end he is destroyed. And Saul stands for the physical at this point. He slipped to a symbol of the physical. You get these three degrees: Saul as a symbol of the physical, Jonathan a symbol of the moral and David a symbol of spiritual. And it says that Jonathan loved him as his own soul. You feel there is something in this symbol of Jonathan, the moral, that values the spiritual and it feels that Soul is knit with the soul of the spiritual which actually it is, isn't it? So, the moral has no other identity than that which comes from the spiritual. And in fact, at this point, it says in verses 3 & 4, "Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." He really granted everything to the spiritual, didn't he? And it's so true that the moral and the spiritual in the true way, are one. I always feel the true moral can be defined as the spiritual being real to you, because if the spiritual is real to you, you will certainly demonstrate the true morality and humanity in your experience. If it is intellectual to you, you will probably have two

things because you've got spiritual realm and you've got a moral realm and in a way, until the spiritual is clear, maybe it is true that the moral has to be watched, but when the spiritual is really clear then it's like with Jesus, that the divinity of the Christ was made manifest in the humanity of Jesus. And I am so sure that if the spiritual is real to us, we shall do the right moral thing. And it could be anything because it's not judged by mortal standards. Mortal standards are always accusing and saying what they think should be done morally, but a spiritual standard will do the right thing irresistibly morally and it doesn't judge and condemn. It stays with the spiritual. That's what David did all the time. But it's very lovely in this story the part that Jonathan plays because it's as if this moral sense typified by Jonathan sees the value of David. He sees too that David is going to be king. David will be king. He really gives up his kingship because he was the son of Saul and he should have been king, but he sees all along that really David will be king.

And another part that Jonathan played is this wonderful love towards David. I don't know why I always think of it but I always think of Mrs Eddy saying in *Prose Works* somewhere that it was a great comfort to her in her great mission of discovering and founding Christian Science that many worthy characters who were around in that time when she was around, signalled her lone bark as it rose upon the waters. Do you remember? And she says what a comfort that brought to her. And I think there is to be found a great comfort often in the working out of human experience. Because this is what this Bible story is all about. It isn't always by a long sight a tremendously positive story just thinking of the spiritual and we shall find that more and more as we go through this fourth thousand-year period. It's our human experience and I think so often when you are going through perhaps a very strenuous spiritual time you are very comforted, frequently, by gestures of love and affection and appreciation and so on. Mrs Eddy valued it. She said it brought great comfort to her as these worthies signalled her bark as it rode upon the waters. And I think it is really the earth will help the woman and there are many lovely things one has experienced and you would have done too, but perhaps when you're having a very strenuous spiritual time that even someone in the street may say something very sort of loving or something and it helps you somehow in your spiritual way forward. You know what I mean, and I think that Jonathan had this lovely part to play because he came to David when David was in the wood in the wilderness once and strengthened him which is just what we're talking about.

And so, through all these last chapters here, you know the story how Saul was determined to kill David but never succeeded. But the other way round David had opportunities to kill Saul. But he wouldn't. He wanted to stay originally in the kingdom with Saul, but Saul got so jealous of him that he had to flee, so David had this period in the wilderness and he even went as far as joining the Philistines at one point as you know. But he was very clever. He never got into the part of the Philistine country where their army was fighting against Israel. He always succeeded in staying in a place where he didn't have to engage in fighting Israel, because when he had these opportunities to kill Saul, twice when he was in a cave, he cut off a skirt of Saul once and he took away his cruise and his spear from the side of his bed on another time. And it is as if from the abuse of organisation, the spiritual idea symbolised by David and symbolised by spiritual sense with every one of us, that it might take away and

perhaps speak against the trappings of organisation, the skirt, but David always said, "I will not lift up my hand against the Lord's anointed." And in a way I can see how we are placed today in the organisations that we are all or perhaps particularly involved in which is the Christian Science organisation, we are not trying to do away with it because Mrs Eddy formulated it to be a help to her discovery, not a hindrance. She didn't think it would be necessary but when she saw it was necessary she organised it and in such a way that it would evolve scientifically and that it would dissolve its hierarchical control or it would not be a hierarchical control but it would be a free individual association of churches and so on, and who knows how long that should go on if the organisation would work out in the way that many people see should be so through those estoppel clauses as Mrs Eddy put in her *Manual*.

So, with spiritual sense one is not ever against organisation. One is going to let it evolve as it should evolve if we just partly go on with our spiritual understanding of Science which is the true unity. Science is the answer to organisation because Science is the true system where everything moves together in harmony. But we can point out whenever it should be necessary perhaps the errors of organisation. Perhaps we can cut off the skirt of it, but not touch the main evolution of whatever should be so, in the organisation because how do we know? How do we know it's going to evolve, and I think it was lovely that David said many times "I will not lift up my hand against the Lord's anointed." He took away the spear, the sense of conflict really and the cruise of water, the sort of limited sense of inspiration, perhaps that could stand for, but he never lifted up his hand against Saul.

And these chapters go on telling us all about David having to flee. He went to Samuel originally and then when Jonathan told him that his father would never forgive him but always out to kill him, as we say, he has this period in the wilderness where he gathered together a whole body of people in the cave of Adullam. You see so many parallels of course in this because you can see really a parallel to how it had worked out with all of us that most of us or many of us have either been excommunicated from the organisation or have felt it was right to come out of it, but many people are still in. It just doesn't matter one way or the other. It may be that there have to be certain people in that position. They will help to work out the solution. Who knows? These are all the temporary trappings that are consequent upon the steadfast understanding of the divine system of being.

And so, we get David - he was rather good at wildernesses, David - he was very good at wildernesses, and we were saying previously that just so many stories that seem to illustrate this pure Science are Christian Scientists coming out of the movement. As we all know John Dooley wanted to stay in the movement but he was not allowed to and so he came out. Just like Joseph, he was sold into Egypt, or just like David at this point - he had to get out of the kingdom. But always in the wilderness there is tremendous growth isn't there? It is "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S&H 597:17). And there's something about a wilderness that jolly well makes you grow, doesn't it? It really does. It makes you grow, and it makes the desert blossom and bud as the rose and that is what happened. And so, David was here in this

wilderness and then you get this battle again, before Saul and Jonathan are killed Samuel dies in chapter 25.

And you get that lovely story which we won't be able to go into of Abigail and Nabal and so on. It's such a beautiful story of the preservation of true manhood by womanhood with Abigail and David. It's a wonderful story. And then David is still with these Philistines and then Saul, when he saw the host of the Philistines because they were coming against him, he consulted this witch, this woman who had a familiar spirit, and he called up Samuel, and Saul, really, was always hovering between spirit and matter. He always had this up and down sense. The opposite of that steadfastness of Soul. But it didn't do him any good consulting with that witch or that woman with the familiar spirit.

And then finally the Philistines, in chapter 31, fought against Israel and Saul was in that battle and he said to his armour-bearer as the battle was going against him. He said "Draw thy sword and thrust me through. ...But his armour-bearer would not; for he was sore afraid. Therefore, Saul took a sword and fell upon it." You see error destroys itself, doesn't it? It destroys itself. And David as we say was so good at just seeing that to quietly go on with your whole sense and error will destroy itself. And in this battle too, Jonathan was killed. And David laments over this because he didn't want it to work out in this particular way but nevertheless it did, and we may say about organisation and the organisation that's rather close to us. We wouldn't want to see all kind of calamitous things happen in the organisation whether it does or whether they do or not one would have to leave it to the workings of the spiritual idea. But whatever happens you can't possibly destroy the Principle of being that goes on majestically, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, - is unfolding Life and the universe, ever present and eternal" (S&H 306:25). And it's doing it everywhere. You cannot destroy Science which is really the truth about organisation. So however it works out in the human we could say it doesn't matter but in one way it would be lovely to see things work out through Science and not through suffering. Whichever way it goes Principle is irresistible and Principle is Love and Principle never destroys the Principle of being in all its ramifications and operations, never destroys one iota of Truth. It never can. Though empires fall, the Lord shall reign forever and that's true in a big statement in all the details. It's true universally. It's true collectively and it's true individually. But we have to be active. We have to be active. So here we've taken this story briefly, but we have seen that Life, that creative impulsion of Life which is going on and on, full and rich is impelling Principle as Mind. It's great because it's Life in absolute Christian Science. It's impelling Principle as Mind it's coming into Christian Science, and it's impelling it as metaphysics and spiritual power. Really the government through ideas. You see it's this marvellous thing that metaphysics enables us to stand erect on divine heights and not go to sleep. Not go to sleep in a kind of miasma of mortal existence, lulled by stupefying allusions. It really says "Be awake. Be alert." Principle as Mind is saying "Be awake. Be alert." Be alert to metaphysics. And that that will continually in your experience give birth to prophecy. Prophecy that is governed by Principle that is individual. Not confined in anything but it is of the nature of the infinite Mind. In that working out there may seem to have to be a temporary

human organisation but let's keep the Spirit uppermost, always, always with our bodily organisation, with our relationships collectively, universally. It is the Spirit, it's the Spirit that quickeneth always in every circumstance. And abide with it in Soul, in that wonderful calm sense of spiritual understanding which identifies us forever with the Principle and therefore relates us to our fellow man. And that safety of Soul, that rule of Soul can't be touched. It can't be touched at all. And it's not just a passive thing, it's tremendously active and in a split second you can see the Truth if you're fearing malpractice or anything. You don't need to do heavy metaphysics. Soul is joy and Soul is that wonderful thing that is not confined in anything at all. I often think you can't hit a moving target very well, unless you're a very good shot and I always think of Soul as not in anything, then how can it be touched? How can you touch identity?

And this story that we have taken in a very big sweep without a lot of the marvellous details, but sufficient to see how this quiet rule of Soul goes on, and how it doesn't bear resentment and so on. It always has this wonderful sense of just letting the situation work out as it will and it keeps the safety of the spiritual idea and our true being as identified with the spiritual idea for ever. It keeps it safe for ever.

Talk 3

Now let's just remind ourselves of where we are and what we are doing.

We have come through from those wonderful first three days of creation. The Let there be light of Mind. The let there be a firmament of understanding of Spirit and let the dry land appear, of Soul. And briefly we saw how the light all the time is taking us out of a limited garden of Eden - mortal sense. How the firmament of understanding impels us to build an ark of understanding but spiritually and through Spirit alone. And then how that dry land that is called earth but appears as the waters are gathered together, is all the time impelling our journey from sense to Soul. Our true identity in God is all the while impelling our journey from sense to Soul with the light of Mind and the understanding of Spirit accompanying it.

And then we are seeing now in this fourth day of Principle, how the lights in the firmament of the heaven divide the day from the night and of the signs and the seasons and days and years. Basic light of understanding that constitutes our true identity is the nature of the Principle that is moving us all and we are seeing in this day the workings of the spiritual idea and the workings of the Principle and therefore of the spiritual idea and that we are these workings in operation. And we're seeing how we come forth from Principle. *Out from* the heights, as it were.

And we took the tone of Principle as Mind, which John Doorly calls metaphysics and spiritual power, and we saw how that is the operation of these lights, these ideas in divine metaphysics, that Mind's ideas basically are power and we are those ideas in operation. And we saw moreover how we had to be active about it and not be mesmerised by this Adam dream. Not be lulled by stupefying illusions. And if we are not lulled by stupefying illusions

and indulging in the Adam dream, which basically none of us can be because it is our birthright and the natural identity of us all, to be these ideas of Principle in operation. Then we saw that in human experience prophecy is continually born to us. We are continually and naturally spiritual seers. We continually experience the disappearance of material sense before the conscious facts of spiritual Truth. They are conscious facts of spiritual Truth. They are not dreamlike abstractions, but they are conscious, very alive facts of spiritual Truth.

So, we saw how this sense of prophecy is born of grace, it's born of Hannah, and we saw how it's identified with God and it deals with a false priesthood sense that there is a separation between man and God and the prophecy can in any way be personal. Attached to any person. It can't. It's a Principle. And that it's individual, that we can listen direct to what this Principle is telling us. And then it's nothing to do with a form that is material or can be circumscribed. The ark, you remember they brought out in this first tone, and we saw that our ark of Science, showing that the spiritual realities of all things exist for ever. Created by him and exist forever, that that ark is an ark of understanding and it's a very living thing and it isn't just a talisman. It isn't just something that comes out pat or it isn't that our safety is in belonging to any organisation or operating through any other person it is a living understanding that each one of us has and we have to mother it ourselves as we saw.

And then we saw that in this working out of metaphysics there may have to be some kind of temporary organisation. They wanted a king. But we saw all through there how in this organisation or with it, the Spirit has to be supreme in this Spirit tone, the second tone in Samuel. And we saw there how Saul was chosen and how Samuel tried to lift him up, as so often we do in any form of organisation. We try to lift up that which seems to be good into that which is spiritual, but with Saul as we saw, it didn't work. He went up and came down again, because it was on a more moral basis than a spiritual basis. And then he eventually was rejected from being king because really he tried to lift the human up to the standpoint in the spiritual. Didn't he? He intruded as they say into the priest's office into the spiritual activity and you can't do that. If ever you tried, as Mrs Eddy says, "when you weigh the human in the scale with the divine" (S&H 16), it doesn't work. You can't do it. It has to be done spiritually. And so, he was rejected.

And then we came to David, symbolising in this first part of Samuel, the spiritual sense of Soul, but he was quietly watching his sheep and we saw here the rule of Soul. Remember we felt that in prophecy there was the law of Mind. In the true sense such as government and organisation, is the order and the flow and the unfoldment of Spirit. And here with David it was the rule of Soul, the rule of spiritual sense, and he was anointed king even though he wasn't as yet accepted by all the people, and crowned king. But he was anointed king by Samuel and in reality he was the true king though Saul still seemed to be on the throne. And we saw that as a marvellous symbol of spiritual sense all over the world everywhere, ruling. That is the king. That is the government. No matter how unknown it is. No matter how unknown the people are, personally as it were, who are entertaining the rule of Soul, and

being the rule of Soul in their experience. No matter how hidden that may be, it is still an enormous power in government, that rule of Soul.

And we saw then how in this tone of Soul it translates from the spiritual, it demonstrates the true moral and takes care of the physical. And we had that symbolised in the latter part of I Samuel, by those three types. Saul who has by now become a symbol of the physical who slipped, and Jonathan - that wonderful symbol of Jonathan, the moral on a very wonderful basis that was a help to David. And David himself was a symbol of the spiritual. But the one that went on and will always go on of course, is the spiritual. The other two were killed in battle and we ended yesterday with the first chapter of II Samuel where David is lamenting over Saul and Jonathan's death because David loved them both. Remember how he said, "I won't lift up my hand against the Lord's anointed", with regard to Saul, because he saw that whatever had to be the working out of organisation would resolve itself out and he didn't have to do anything about it. He didn't have to kill Saul. Saul was out to kill him but that safety of Soul as we saw yesterday, always preserves the idea. Always.

Funnily enough talking about that, I said yesterday that you can't hit a moving target and some of these people sitting here said you can! That's what shooting is about. They said it's more difficult of course to hit a moving target but I think I was thinking very much of omni-action - a spiritual idea is always moving so quickly. It's not sitting sogged down like that deep sleep of Adam. It's about. Out and about, you know what I mean, and I always feel omniaction and that thing that we talked about yesterday are being identified with the Principle and if you're one with the Principle that's all you want to be. You want to be Principle's idea. That's what you naturally are. As we said yesterday you would have to knock the Principle out of business to knock you. You really would. And if you want to be a person you're a pretty sitting target, aren't you? And all malpractice is just personal sense. It's all personal sense. And I think it's so freeing when you see that in Soul, Soul is freedom, true identity, when you're conscious of your Soul identity and you're identified with the Principle, you're safe. You see how these wonderful tones of the synonymous terms all reflect one another. The safety of Soul. The freedom of Soul. The certainty of Soul. The balance of Soul. The changelessness of Soul. It all is of a piece, isn't it? It's all a wonderful tone.

So now we come into Principle as Spirit. We come now and we shall be doing this all the morning, Principle as Spirit. And it's still impelled by Life. Life impelling Principle as Spirit. And John Dooley called this tone *government and demonstration*, and this is where in the illustration in the thousand-year period, the active government of David on the throne actually takes place. Now let's just read the EXEGESIS in *Science & Health* on page 510, Genesis 1:15, and this is Life impelling Principle as Spirit, government and demonstration. "And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so." And Mrs Eddy said, "Truth and Love enlighten the understanding in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense."

Now here as I say we have *government and demonstration*. Government means the exercise of authority in regulating the action of something. Principle as Spirit. It has the authority and it regulates the action of something spiritually. Demonstration is the act or example of making known by visible means or of giving tangible evidence of something to show or prove to the mind or understanding. So here we have this sense of these lights giving light upon the earth. Now that's the statement we haven't had yet, isn't it? In this first verse we didn't have anything about giving light upon the earth. These lights of the signs and symbols and the days and the years dividing the days and the nights, but here it is to give light upon the earth. It is really the coincidence of the divine with the human. We shall see here how this is so much to do with the demonstration of "As in heaven, so on earth, - God is omnipotent, supreme" (S&H 17:2). You know, it's an interesting point that comes out here because it is to do as I say with coincidence and if somebody had asked me previously what I associated with coincidence or 'as in heaven so on earth' I would primarily said "It's the translating of Soul or it's the coincidence of Life, the individuality of Life. The undividedness of Life." Yet here it comes in the tone of Spirit. Principle as Spirit, which has made me think a lot about Spirit, and is it essential which I'm beginning to feel that more and more it is, for true demonstration to always remain with the spiritual fact. To stay with the spiritual. Because also I used to think that understanding was a spiritual activity, but demonstration was something happening in the human.

Then I began to think no, demonstration, if it is the showing forth and the making visible of the Principle, it must still be in the realm of the spiritual. True it manifests itself. The outcome of the demonstration of Principle is a change of elegance in the healing of sin, sickness and death, but the actual demonstration is spiritual. And when I thought now what do I mean by that, I thought yes, if you see a spiritual fact very clearly, very often in human experience, something will come up and contradict that fact. You might feel I see the order of Spirit in the most wonderful way that this order is always going on and there may be in human experience a sense of complete disorder that comes up to you and sometimes you're inclined to take your gaze off the order and get into a wondering mood about why should this disorder come. I see your order so clearly and so on. And then you try and heal with this disorder, and you have it as a reality. But I'm beginning to see that demonstration, understanding, is really understanding the fact of divine order, and demonstration is staying with that spiritual fact no matter what comes up to assail it. And as you stay with it becomes absolutely so definite the only reality in your consciousness and it demonstrates itself. That's really the operation of Soul, Spirit and Mind in the Christ translation because it is so definite to you that fact that it would be a fact of health or harmony or true relationship or substance and suddenly you could feel you'd lost all your substance, your money or whatever, and it could be a fact of true relationship then suddenly find all your friends standing against you or something, but if you stay with the spiritual fact so that it is absolutely definite to you and the only reality in the situation which is Spirit, it will manifest itself in Mind and cast out the belief. Because it is only a belief: there is no substance in it. It's just a belief. It's just suggestion after suggestion of a carnal mind. And the sin and the sinner are one and it's the carnal mind and the evil and the evil are one and it's the carnal mind so you are only ever casting out beliefs of the carnal mind. So, it is really staying with the spiritual reality.

Now, I was very interested to find that in all the Spirit sub-tones in the days of creation, you get the conviction that Spirit does it all really. Just to illustrate if you take the tone of Mind as Spirit which is the sub-tone, that EXEGESIS there where the light is divided in the darkness it says “God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good” (S&H 503:28). So that is an assurance in true demonstration. Then if you come to Spirit as Spirit in the second day, that’s a sub-tone of Spirit where the firmament is made. It says, “Spirit imparts the understanding which uplifts consciousness and leads into all Truth” (S&H 505:16). It’s Spirit that does it. Later in that tone it says, “this understanding is not intellectual, is not the result of scholarly attainments; it’s the reality of all things brought to light” (S&H 505:26). Again, Spirit as Mind. The reality of all things brought to light.

And then when you come to the third day, Soul, and you take the sub-tone again as Soul as Spirit, which is where the dry land is called earth, and the waters are called seas - remember it’s the naming and the blessing. And there Mrs Eddy says, “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” and she continues “Spirit names and blesses all” (S&H 507:3). It’s Spirit that does it. This power of the reality and substance of Spirit as the only.

And then here in this fourth day she says as we’ve just read, “that Truth and Love enlighten the understanding, in whose ‘light we shall see light;’” It’s in the light of Spirit that we see light “and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense” (S&H 510:9).

And when you come to the fifth day, the next day, in the tone of Life as Spirit, she says “Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love” (S&H 512:8). And then she talks about “these angels of His presence” and she says that their “individual forms we know not.” But we do know that their nature is alive to God’s nature and spiritual blessings thus typifying the externalised yet subjective states of faith and spiritual understanding. So, the individual forms that are being expressed have their nature allied to God’s nature. They’re spiritual.

The Truth as spirit tone where you get all the animals created, and Mrs Eddy talks about God’s thoughts are spiritual realities and she talks about all these creatures. She says God’s thoughts are spiritual realities. That’s in the side notes and she speaks about all these qualities the animals stand for and translates them into spiritual qualities. So, what it is really saying to us, it seems to me, as I took those tones through, God is really saying to us that we are moving primarily in a universe that is spiritual and not a mixture of Spirit and matter. Jesus of course said that because he said God is a Spirit and you must work with him in Spirit and Truth and he said it is the Spirit that quickeneth, the flesh profiteth nothing and I have a great sense as I guess you all have too, that when we begin to see the reality of all things is spiritual and we move in a spiritual universe and Life in and of Spirit. We started off by saying how that third day was a resurrecting sense where we see Life in and of Spirit and the

deathless Life or Mind dependent upon no material organisation. And when we begin to see this and not live in this dualistic universe of Spirit and matter and trying to plaster something spiritual onto a material body or a material life or material experience, I feel we are just going to witness the kind of healing and regeneration and natural proofs of spiritual power like Jesus did. Jesus said, “The works that I do ye shall do also.” And do you not think that it may be this organisation sense when it gets out of proportion that prevents us from making or witnessing or experiencing these wonderful proofs of spiritual power because interestingly enough it is the determination to hold Spirit in the grasp of matter that is the persecutor of Truth and Love.

And remember we've got Truth and Love in this context in this EXEGESIS here. Is that not why Mrs Eddy uses Truth and Love here where she says, “Truth and Love enlighten the understanding, in whose ‘light shall we see light’;” (S&H 510:9). But if we hold Spirit in the grasp of matter either in a mortal body or a mortal organisation, or a prism of symbol. We can do that just as much because spiritual teaching must always be by symbols that involves the letter and if we have the letter and we over-emphasise the letter we hold Spirit in the grasp of matter very often and then we don't have this wonderful sense of true government and true demonstration which is the outcome of the Spirit. Principle as Spirit.

The negative of this tone in the Adam record, is the verse which says “And the rib which the Lord God had taken from man made he a woman and brought her unto the man” (Gen.ii:23) and Adam said “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

So, this rib which we had in the first tone as a negative of Principle and of Mind has now become known as woman and it's separate from the man. And the whole effort is really for the woman and the man to get together again. And isn't our whole effort really to have understanding and demonstration - one, the letter and the Spirit - one, because “The ideal man corresponds to creation, to intelligence, and to Truth,” Mrs Eddy says and continues, “The ideal woman corresponds to Life and to Love” (S&H 517:8). And do you not feel that in that definition of what the ideal woman and the ideal man are, you could also say it is like the letter and the Spirit. It is like intelligent reasoning, creation, intelligence and Truth, and the revelation of Life and Love. That revelation, Mrs Eddy said came to her through Life and Love through the living sense of the divine plan, or in the way in which we are thinking of it now, through understanding and demonstration. But understanding and demonstration are one. The inspired letter and the inspired outcome of that letter which manifests itself in the healing of sin, disease and death is one. But I am more and more convinced that it is one because of the onliness and reality of Spirit. Mrs Eddy says that “The spiritual reality is the scientific fact in all things” (S&H 207:27) and she said at one point that when she saw this life that knows no death and so on, that she began to cease her warfare and take the side of Spirit. And once she took the side of Spirit and the warfare between the Spirit and the flesh was over in her experience, it brought this sense of demonstration.

Now here where we have Truth and Love in light and the understanding, we were saying that the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love. When one says that one begins to think what is Truth and Love. What is being persecuted and why is that persecution the outcome of the determination to hold Spirit in the grasp of matter? Well many of you may have taken Mrs Eddy's references to Truth and Love through the textbook and it is a most marvellous thing to do because you come away from such a study with the conviction that the understanding of Truth and Love is the understanding of the spiritual facts of being as they move in a plan of Love and completely spiritually. It's above the mortal. It is the realm - of course, as we think of it - of absolute Christian Science. And right at the beginning in "Prayer" Mrs Eddy says, "While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives" (S&H 3:32). So evidently there is no demonstration if we are not aware of the realm of Truth and Love in its spiritual import. She says again "He that believeth on me, the works that I do shall he do also; ...because I go unto my Father" (S&H 14:19) Because the ego is absent from the body and present with Truth and Love. So, to be absent from the body is to be really with the Spirit of Truth and Love. With those spiritual facts of being. She says, "First in the list of Christian duties, he taught his followers the healing power of Truth and Love" (S&H 31:12).

She has so many of these references to Truth and Love which are beautiful and here she has an interesting one. It comes actually in the chapter "Animal Magnetism Unmasked" where she says, "Man is properly self- governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (S&H 106:9). That's so much this tone here of *government and demonstration* which starts off with Truth and Love, illuminating the understanding. She says, "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (S&H 261:2). And then she says, "Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged" (S&H 265:3).

So, what this tone is really saying to us is that for these lights to give light upon the earth we must stay with the consciousness of the Principle of being expressing itself as Spirit, as the understanding of Truth and Love. A completely spiritual universe. "Truth and Love enlighten the understanding, in whose 'light we shall see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S&H 510:9). The false material sense is this belief that Spirit and matter mingle, and we are trying to demonstrate the spiritual and plaster it on to a matter body or a matter situation which we cannot do.

You might say this is a very high tone. In a way it is but, in another way, it isn't at all. It's perfectly natural. I once looked up all the references to nature and natural and I found they all had to do with Spirit. The Spirit is the natural habitat, and we saw that very much in the first three days when we were doing the Spirit tones and it is something completely natural. And this as we saw is the lie to this belief that manhood and womanhood can be separated from each other. If you take Mary Baker Eddy's references to woman through her textbook, and womanhood, it always has the connotation doesn't it of the application to the human. Taking of the things of God and showing them to the creature she speaks of woman as doing

and in her reference in “The Apocalypse” when she’s talking of Truth and Love. She talks about Michael and Gabriel, and she speaks of Michael’s characteristic is spiritual strength and Gabriel has the more quiet task of imparting a sense of the ever presence of ministering Love. And she says down here “Truth and Love prevail against the dragon because the dragon cannot war with them. Thus ended the conflict between the flesh and Spirit” (S&H 567:10).

I was just remembering how Mrs Eddy says, “demonstration and spiritual understanding are God’s immortal keynotes” (S&H 355:27) which is what we’re considering here as the keynote of being, demonstration and spiritual understanding. And she also says in *Science and Health* that “Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love” (S&H 279:19). Very, very true that it’s a realm of reality, the only realm, of Life and Truth and Love through which you reach true understanding and demonstration. Spiritual realm.

The other reference that I found interesting and very much to do with this tone, was where in “Recapitulation,” in answer to the question “How can I progress most thoroughly in the understanding of Christian Science,” where Mrs Eddy says “Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science (which we’re not doing) “and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love” (S&H 495:25). Again, the combination of Truth and Love. I guess that many of you have studied this combination of Truth and Love, but I would certainly recommend it if you haven’t because I find that sometimes we glibly say “Oh yes. Truth and love” and we vaguely know what it means Truth – certain, and Love - the plan, but when you study it and see what Mrs Eddy says about it you suddenly begin to think “My goodness. This combination of Truth and Love is lifting one up to a realm where the spiritual facts of Being are always in operation in their own right moving purposely in a plan of Love, not specifically emphasising any application to the human at all but moving as the basic reality of Being.” And these are the facts that Mary Baker Eddy discovered when she discovered the absolute Science of this Christian Science. She really discovered this realm of Truth and Love. And as you move in that realm of Truth and Love in the spiritual facts of Being, that is as we know the true church. The structure of Truth and Love. Whatever rests upon or proceeds from divine Principle.

I feel that John Doorly, more than anyone, opened that realm of Truth and Love, of absolute Christian Science, to us. And why? He always said that he saw the Science of Christian Science because he handled evil. And you can look at the handling of evil from many points of view, but one basic fact is that in the handling of evil you are really handling the belief that there is life, substance and intelligence in matter. You are discovering that the realm of reality is a realm of pure Spirit. Spirit is the only. It has no opposite. It is the reality of being, and if you follow through the way that John Doorly’s thought was going before he found in Mrs Eddy’s writings the pure Science of Christian Science, he was beginning to see very clearly as he himself many times said, that Christian Science is not engaged in just healing bodies, making people comfortable in matter. He had done wonderful healing work

and loved it, but he said that he saw there was more to Christian Science than that and that Christian Science was a spiritual Science of Being, that moved in its own right as it were and it was entirely to do with spiritual facts. It was entirely to do with the spiritual. And as he saw that, that realisation of the onliness of Spirit, led him, you might say, into the realm of truth and Love, into discovering the spiritual system of being, moving consistently in a realm of ideas which are related to one another and because of their power, because they're ideas, they do heal sin disease and death. But he discovered you might say, a higher realm than just the application to the human. He discovered the realm of absolute Christian Science. Life in and of Spirit, which was always there but had never been seen in its structure of Truth and Love before. But it was because he saw the importance, wasn't it, of moving in a realm of pure Spirit. Spiritual reality.

And this, I think is dawning on us, well certainly on me. I have never seen it before. This realisation that the nature of reality is purely spiritual. And when you see that you see what Mrs Eddy meant when she touched Adam Dicky. You remember she touched his hand and she said, "This is Spirit," and he said "Oh no Mother. It's matter." And she said, "This is Spirit," and he stoutly denied it. And then afterwards Laura Sergeant said to Adam Dicky, that he was denying Mother's highest teaching. And I think that once you begin to see that we live in a realm of Spirit, you begin to see what I think a physical scientist once said, that matter is spirit not understood.

Now the very fine line between spiritualising matter, which John Doorly warned us against and seeing that we actually live in a realm of Spirit and of spiritual fact and that spiritual fact is substance. Spiritual fact is substance. When we do see this and we see it quite naturally, we shall not be a bit astounded at the most extraordinary healings that will take place. I feel it in my bones. I can only say that. I just feel it in my bones that when we see the allness of Spirit and the nothingness of matter, we shall see that there is nothing but Spirit, and then we shall see Principle as Spirit. We shall see government and demonstration in a way that we have never seen it before. You see this period is leading step by step really into the fifth-thousand year of Jesus's demonstration coming right out from Principle with the full consciousness of Life and healing sin, disease and death. Not because he came to do that, but he came to bring Life and Life more abundantly. Life in and of Spirit. He couldn't help healing. He rebuked people that came for the loaves and fishes, and he said rejoice not that the spirit is subject unto you rather rejoice because your names are written in heaven, in harmony, in government by divine Principle. That's the thing.

So now we come to dear old David here. In chapter 2 of II Samuel. And this carries on as we know these tones that we started yesterday in the whole of first and second Samuel, we had Mind, Spirit and Soul yesterday in that first tone and now we come to Principle, Life, Truth, and Love. Continuing the book of Samuel, but it starts with the second tone with Principle. Is that clear?

And this is where David is made king of the united kingdom of Judah and Israel. Now you see it's the same symbol, isn't it again. Judah was the manhood, and it is the spiritual

understanding of God and man appearing. That's the definition of Judah. The spiritual understanding of God and man appearing, and that represented the manhood. And Israel represented the womanhood. Israel which means really the ruling with God and the whole of experience is ruled by this spiritual understanding of God and man appearing, united to the womanhood sense. The letter and Spirit united. "And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said Whither shall I go up? And he said, Unto Hebron." I think it very lovely that David enquired of the Lord, but he always did, didn't he? He always had this sense, it's the spiritual. Principle as Spirit. Shall I go out and God said yes, go on. And then he says where shall I go, and he says go unto Hebron. And Hebron means alliance, society, friendship, and it also means the City of the Friend of God. How lovely. Everything about this staying with Principle has such a lovely sense. It isn't I stay with Principle kind of thing, it's I stay with Principle. Much more that feeling of friendship with Principle. Alliance. The city of the friend of God.

And then it says in verse 4, "And the men of Judah came, and there they anointed David king over the house of Judah." It's interesting that before the kingdoms were united he is first king over the house of Judah. The spiritual understanding of God and man appearing because the inspired word is very basic to demonstration. Mrs Eddy puts it first when she says, "Study thoroughly the letter and imbibe the Spirit" (S&H 495:25). And it isn't the letter in an intellectual way as we've seen all along. It's the inspired word of the Bible and it's the inspired letter of *Science and Health*. I feel that you imbibe the Spirit the same time as you study the letter. But it comes first.

Do you remember also John Doorly used to tell us a story about someone asking Mrs Eddy was it the lack of the Spirit or the lack of the letter that caused the line of light to become dim at certain periods and she said it was lack of the letter, of the understanding of the true letter. And if you think of the letter as the inspired word and the inspired letter, it is a very basic sense that we need, and we shall see as we go on with this story that it was Judah when the kingdom separated. It was Judah that did best. Israel just degenerated and was taken into captivity. So was Judah, but Judah had all those magnificent prophets. Israel only had three but Judah had all the rest because those prophets were giving out the inspired letter that they knew would result in understanding, and understanding is the basis of demonstration. So, there must be this inspired letter basically and it's interesting that David was first made king of Judah. And there they anointed David king, over the house of Judah. And then he blesses the men of Jabesh-gilead, and then in verse 8 it says, "But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim; and made him king over Gilead [etc.] and over all Israel."

So now you are getting this rival kingdom set up, and Abner was captain of Saul's host, and later you'll find Joab is captain of David's host, and both those two men in the meaning of their names, have the significance of father. They seem to be a symbol of manhood that has human will about it, because Joab was always prodding David and Abner was full of self will, wanting to push his way. But Ish-bosheth who was the son of Saul: it means the

retarding of a man. Funny name, and it seems to be a throwback to organisation. To the mixture of Spirit and matter. And it's interesting that he brought him to Mahanaim because Mahanaim means two bands. It has a dualistic sense about it.

So, what does it mean. It really means that when we are demonstrating true government the temptation is to have Spirit and matter always thrusting in their argument and saying "No, you must pay attention to us too. It's a divided kingdom, that you're not only demonstrating spiritually, but here we are. We have got matter as well and you've got to demonstrate over matter and there are two things. It's all very well to love the Spirit and to be king of Judah, the spiritual understanding of God and man appearing, but here we are, here's another thing. You've got to demonstrate it. How many times one hears it doesn't one. Oh yes, you're following the Spirit and so on, and the inspired letter, and you're loving the Science of Christian Science, but you've got to demonstrate it. There's this rival kingdom that comes up all the time. And we know perfectly well because we're beginning to experience it, that if you love the inspired word and as David was bound to unite the kingdoms because his name meant beloved. He had a great sense of Love, and he loved the spiritual and he always turned to God and therefore these two kingdoms were bound to be united. But Abner at the beginning, wanted to force both these characters Abner and Joab, had this sense of force about it. And you can't force that oneness. It comes so naturally.

But it says that there was war between them. To begin with there was this little mimic warfare that was between these young men and that was to do with Abner and Joab. And then Abner called to Joab in verse 26, and he said, "Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end?" But it went on and in chapter 3 there was long war between the house of Saul and the house of David, but David waxed stronger and stronger and the house of Saul waxed weaker and weaker. Isn't that interesting because this conflict between the belief in Spirit and matter, we have to make a demonstration in matter and the pursuing of the pure way of the spiritual understanding of God and man seems to go on. There seems to be this conflict. But as we begin to understand the spiritual idea more and more, it becomes stronger and stronger in our consciousness. We see somehow to get so agitated over the application to the human and that argument comes less and less to us - yes, I can understand, but I can't demonstrate - that argument gets weaker and weaker which is the argument of this kingdom of Israel under Ish-bosheth. And it gets weaker and weaker, and things happen so that in the end it comes to Abner that what he must do in verse 10, is to translate the kingdom from the house of Saul and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba, the whole range of government. And so, Abner sent messages to David and said, "Let this happen." And isn't that what does happen that we begin to see that as we pursue the way of the spiritual understanding of God and man appearing what does happen, we can't help it. We can't help it. It happens and does it. It begins to translate this belief that there is Spirit and matter and we begin to see that as we love the spiritual and we pursue the Science of the spiritual it irresistibly translates a dualistic sense into one. It's happened to all of us really. In some degree it's happening to all of us that we are ceasing to fret over this problem of life, substance and intelligence in matter and

all the things that result from it and we are letting the spiritual understanding of God and man that is appearing to us deal with it.

Now we may not do that all the time - gosh who does - but at the same time it's something that's beginning to come, isn't it? I've met so many people who begin to see this oneness of Being. This oneness of the kingdom.

And so, Abner said unto David in verse 21, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thy heart desireth." What we do. And David sent Abner away and he went in peace. But of course, Joab was suspicious of this and so he slew Abner. He was always pushing things and he wanted to do things by force and he slew Abner but nevertheless this happened. This translation happened. In verse 37 it says "it was not of the king to say Abner was the son of Ner." David didn't want to do anything as we had said before through force. But nevertheless, this Ish-bosheth was killed. In chapter 4 Ish-bosheth, this retarding element that we've talked about, was killed. I suppose when we read these things about this man killed and that man killed, when we take it as symbolism we can see it in a different way and we can see that at that point that which would retard the unity of the two kingdoms was destroyed. A very kind way looking at the scriptures isn't it, but I think you have to take these things symbolically because otherwise the scriptures don't mean anything and these people who wrote the scriptures were using Egypt and Israel and all these various characters with all have special meanings, to illustrate spiritual points, weren't they? And I think we have to take these things as symbols.

And then in chapter 5, "Then came all the tribes of Israel to David unto Hebron", this city of the friend of God. "And spake, saying, Behold, we are thy bone and thy flesh. Also, in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." And they anointed David king over Israel.

In verse 5, "In Hebron he reigned over Judah for seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah". If these numbers are symbolic, that's interesting because he reigned in Judah for seven years, the spiritual understanding of God and man appearing. It's really how we have come that we have pondered the sevenfold nature of the infinite. And then he reigned over all Israel and Judah for thirty and three years, which could be a symbol of the application to the human as it were, through analysis, uncovering and annihilation that the whole gamut of understanding, demonstration, is in that little verse.

"And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land:" Now here it is said that David made Jerusalem his capital city. This is in the tone of Principle remember and he made Jerusalem the capital of this united kingdom and he first of all turned out these Jebusites who could stand for this negative definition of Jerusalem which is "Mortal belief and knowledge obtained from the five corporeal senses." That was no longer pertinent,

“the pride of power and the power of pride; sensuality; envy; oppression; tyranny” (S&H 589:12). And he made Jerusalem into that true definition of home and heaven. Heaven means “Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul” (S&H 587:25).

It's very lovely that in this demonstration of true government that what we have as our capital city, you might say, is government by divine Principle. The reign of Spirit, which is harmony. So, it is really saying here that in this united kingdom, in this consciousness of one realm, the realm of Principle operating as Spirit, we always move out from Principle, from Jerusalem, which was the centre of everything, which is really our home and our heaven. It's our home and our heaven. A very wonderful thing that, that everything has its home in Principle. And that is where heaven is which is the reign of Spirit and government by divine Principle.

This symbol of Jerusalem is a very lovely one in the definition of new Jerusalem. Mrs Eddy calls it “Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony” (S&H 592:18). It's the reign of harmony. Isaiah I always think has a lovely reference because here also it says that David took the stronghold of Zion, the same is the city of David and Zion was one of the three hills on which Jerusalem was built, and in Mrs Eddy's “Glossary” Zion is defined as “Spiritual foundation and superstructure; inspiration; spiritual strength” (S&H 599:8). And Psalms says, “Beautiful for situation, the joy of the whole earth, is mount Zion.” And then Isaiah says about it “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken” (Is.33:20).

I'm reading you these references because they have such a beauty about them as well as a great certainty. A great sense of foundation and basis. And I always have this sense, as I'm sure you do too, that as we base ourselves on the spiritual facts of Principle, studying thoroughly the inspired letter and imbibing the Spirit, we find that we are on such a natural and sure basis to the whole of human experience that is not just rigid because it's Principle, but it is beautiful and it is the joy of the whole earth, and it is loving. Mrs Eddy said at one point that when you used the term Principle it may seem cold and abstract, but it isn't as we're seeing. It is something that is clothed with the infinite wisdom and intelligence of Mind which is what we all need with the rich substances of Spirit, the reality of Spirit, the blessing of Spirit. And it flows with this joy of Soul. This certainty. This freedom. This changelessness of Soul and with the harmony of Principle and with the abundant, multiplying, and soaring sense of Life with true individuality and freedom and with the rocklike wholeness of Truth, and with the blessing and the plan of Love. And that is really the sense of this capital city because it is like Principle, this capital city, which includes, as we saw at the beginning, all other terms for God and it is a habitation which shall never be taken down. “Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” Hebrews says something rather wonderful too. Yes, he says “But ye have come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem,

and to an innumerable company of angels" (Heb. 12:22). It is rather lovely, isn't it? Innumerable company of angels. Of God's idea.

So, it goes on and it says "David dwelt in the fort and called it the city of David. And David built round about it from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him." And then the Philistines came up. The Philistines were always coming up. You are set in the spiritual understanding of God and man, and in this wonderful sense of the oneness of being, but up come these old Philistines again and start to dispute this eternal fact, but David routed them. He "smote the Philistines, from Geba until thou come to Gazer."

"And David arose and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and they brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart."

This is an interesting story because David wanted to bring the ark into Jerusalem, and the ark as we know is the understanding of Spirit destroying the belief in matter. It's also idea or affection of Truth, proved to be as immortal as its Principle, and it's also Science, showing that the spiritual reality of all things is created by him and exist for ever.

So, the ark is a type of Science, a type of Truth. As you know it housed the commandments which had in them the two tables of the Word and the Christ, the ten commandments; and the ark was really a symbol of understanding Science. You could call it a structure of Science. When we were taking the structures through the Bible we saw how the ark, anyway Noah's ark, and later became this ark of the covenant, had the structure of Science. And David felt that Jerusalem must house this ark. That was the place for ark and he was going to bring it to Jerusalem. And we may feel that in our sense of what governs and is supreme, in Jerusalem, in this home or heaven of understanding, that we must keep always this understanding of the fundamentals at the centre of things, that is Jerusalem. That understanding of the fundamentals must be in our home or heaven. Well actually we do, don't we? We're always cultivating that understanding of the divine system which is symbolized here with the ark.

But they're saying that here was adopted a Philistine way of bringing the ark into Jerusalem. They put it on this cart, it was a new cart, and these oxen drove it and this Philistine way didn't work. "Uzzah put forth his hand to the ark of God" it says in verse 6 because it began wobbling. And he put his hand out to the ark and he got hold of the ark to steady it. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." The definition of Uzzah is strength. Don't you think that it is a wonderful symbol of trying to study and ponder the fundamentals through a human intellect way? It was a Philistine way and they stand for human knowledge and if you culture - try to culture - the divine system of Science through human intellect, then you'll be a bit worried about it occasionally because it will wobble. It won't flow naturally like spiritual

understanding flows. And you'll use in a way, human will, human strength to get it right and steady it and you will try and do something about it. You may feel that it is not going the right way or that there is something a bit wrong with it, and you try and do something about it humanly, and if you do you come to a sticky end. It doesn't work out.

And they had to stop bringing the ark in and it was sidetracked for the moment because the ark - it's quite interesting they say in the commentaries the ark had to be reverently carried by these sons of Shobab who were Levites. And when it was reverently carried without these oxen - somebody pushing it and somebody trying to steady it. It's so typical, isn't it really of what can happen if you approach this subject with a human intellect way. You want to push it. You want to pull it. You say I must understand more. I don't understand enough. True. We love to kind of keep going in understanding, but it is a natural sense. Something that just unfolds to us. We don't have to browbeat ourselves all the time. We don't have to pull and push and steady and make sure that things are going right and so on. If we trust Principle as Spirit. Do you remember that it's interesting that this is the tone of Principle as Spirit because when we came, in the beginning part of Samuel to the tone of Spirit which was the second tone, it was all about organisation. The king. That's when the king was started and here we've got the king in operation and we said then we must always see in organisation that Spirit is first and foremost and then it can be useful and David was doing just that, but here it comes up again. Don't try and steady the ark. That expression is so well known isn't it? Don't try and steady the ark.

Now, we're talking about bringing this ark into Jerusalem, which is bringing in, having in our home, our heaven, our basic understanding of Principle, in consciousness, the divine structure, the divine system and we cannot bring it in through human push and pull. And trying to steady it and get it right and put it right and all the human things. And David says here in verse 9, "How shall the ark of the Lord come to me?" It's a very pertinent question that we all may ask, and it has to be carried by these sons of Joab, and it has to be reverently carried.

And so, it is and "So David went and brought up the ark of God from the house of Obed-Edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings." That is giving everything to God. That's what sacrifice always means. Giving everything to God. "And David danced before the Lord with all his might: David was girded with a linen ephod."

I think that is lovely too because there's great rejoicing in our consciousness and joy and happiness. Like Mrs Eddy says, "The search was sweet, calm, and buoyant with hope, and not selfish nor depressing" (S&H 109:15). And I think increasingly one is having such a sense of joy when one is pondering these things. So, David danced before the Lord and Michal, that was his wife, "Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. And they brought in the ark of the Lord, and they set it in his place, in the midst of the tabernacle that David had pitched for it." And then Michal accuses David of this dancing before the Lord and David

said "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore, will I play before the Lord... therefore, Michal the daughter of Saul had no child unto the day of her death."

It's an interesting little story that. Michal was the daughter of Saul and it was a type of old theology, old religious thought. And that old religious thought is always very conventional and things had just begun in the right way and there is always a dread of setting out of the rut of conventionalism. But when you love Truth and you follow the Truth and you let it unfold naturally to you, through spiritual sense, then you may do quite unusual things. You may not operate according to how organisation wants you to operate and we well know that. We may do all kinds of individual things and all kinds of unorthodox and very happy joyous things, and it doesn't matter what old theology in our own consciousness might say about them and try and prevent us, or old organised thinking tries to prevent us to do, we've just got to move in the way that God tells us to do, but the Principle is impelling us to do, because that kind of thought either in us - it's always in our own consciousness to deal with it anyway - that old theology thought, is sterile. It doesn't bring forth. That's what it is really saying that if you are rigid or conventional and that you must do it this way or you mustn't do it the other way and so on, then it's a sterile type of thought. As I say, either humanly thinking in us or in others. But old theology doesn't bring forth. It just is a sterile thing.

And now we come to chapter 7, where the king says to Nathan the prophet "I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go and tell my servant David, thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein, I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, why build ye not me an house of cedar?" But he says in verse 12, "I will set up thy seed after thee, ...and he shall build a house for my name."

And Solomon, as you know was the one who later built this temple and it's interesting that David doesn't build a house and is not allowed to build a house, but Solomon later does and when you think of David as an ancestor, he's in the line of Jesus. Jesus, Mrs Eddy said, left no definite rule, left no definite system, but the system remained to be discovered in Christian Science. And it may be that the type of David doesn't need at this point to build this house, this structure that we shall later see Solomon build. He just somehow naturally expressed this divine system and in true government and true demonstration here, this divine system is a natural basis to everything that happens through this symbol. But there doesn't seem to be the need here for David to build this temple that Solomon later built.

I always compare it somehow very much with Jesus and Mrs Eddy in one respect, and that Jesus didn't build a church. He didn't leave, as Mrs Eddy said, a definite rule, and so on, but later Science came along, this comforter that led into all Truth and it did build or reduce divine metaphysics to a system.

So here we get this sense that David does not have to build a house, but later Solomon did. Nevertheless, God says in verse 16, “And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” Somehow you feel that David instinctively had this sense of divine system as a symbol and saw it in operation everywhere as we shall see a bit later on when we come to the end of this book.

So, here, in this tone of Principle which ends at the end of chapter 7, we have had this symbol of the uniting of manhood and womanhood, understanding and demonstration, through David first of all being made king of Judah, with spiritual understanding of God and man appearing, and then the kingdom of Israel being translated into one kingdom so that Judah and Israel were united. Not through force but through translation and through staying with Spirit. And then we had this act of David where he made Jerusalem the capital city and he brought the ark there which spoke to us that when we see that Principle as Spirit means that we stay with Spirit in our understanding and demonstration. And we have Principle in the centre but Principle expressing itself as Spirit. Spiritual order, spiritual facts of being and into that consciousness we bring this ark of understanding and let it unfold to us naturally. We don’t push it and pull it, but we let it unfold naturally. So that our starting point in government and demonstration is out from Principle as Spirit.

And then we come to Life in chapters 8 to 14, and these chapters really are all concerned with David established on the throne and governing. It’s the individualisation of government. It starts straight off with him smiting the Philistines. Smiting Moab. Smiting Hadadezer. Smiting the Syrians and we think that David is beloved and doesn’t do these things, but all these typify (there are seven actually, seven enemies in this chapter 8) and it really has this sense that as we live the divine government of Principle you are dealing with all these various enemies, which is like laying off the mortal concept. That’s really dealing with these enemies, because they mean different things. The Philistines are human knowledge; Moab you remember is inward turning thinking. The Syrians are the human sense of things, and all these enemies have slightly different connotations. And it says David reigned over all Israel and David executed judgement and justice unto all his people. And then, in this merciful government of David’s, in chapter 9 verse 3, he says “Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?” And they said Jonathan has a son “who is lame on his feet.” This son you remember, was called Mephibosheth, and Mephibosheth means reproach and scatters or disperses.

In verse 7, it says “David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father’s sake and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.” And that comes four times in this chapter.

He ate continually at the king’s table and was lame on both his feet. Mrs Eddy speaks about having a halting and halfway position and I think that Mephibosheth refers to the state of thought that goes halfway but doesn’t perhaps want to go the whole way but nevertheless one doesn’t repudiate it. One doesn’t turn it away when you are letting Principle through its

divine system govern and it's very real to you and you're pondering the Science of Being and letting it demonstrate itself, because Life has this wonderful merciful sense. It is the Life that is Love. It says to me always "Don't turn out of the way." That type of thought that is halfway but still loves the spiritual which is what Mephibosheth did. He was a great lover of David and he never turned away from David but he only went halfway if you take the symbol like that, because it says in Hebrews "Lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12). I think it is a very lovely thing because if you're following the way of Life and you're letting Principle govern you, spiritually, there may come your way many individuals in human experience, who are not in human experience typed as being great followers of the Science of Christian Science. But they have an appreciation of the spiritual and their steps may be a bit halting but if it comes your way in spiritual demonstration to have a contact with such individuals, I always feel, well share together with them and bless them and help them and don't throw them out and say "Well you're not interested in Christian Science and I'm only interested in Christian Science." Because if you're demonstrating from Principle and you're letting Principle govern you, that which is part of the individual demonstration, which is Life here, for you, will always come your way that which you can help. What does it say? "If I be lifted up," here we're coming out from Principle, Life, "I will draw all men to myself" (John 12:32). But the men that Jesus drew were just ones that could be helped. And I always feel this way of Life is a merciful way and it's a very ordered way. Here it is stemming from Principle as Spirit and Spirit is divine order and you don't have to organise in a very rigid way what should happen in your life, you have to let Spirit order it, don't you? And if Spirit ordered it, you can see these tones. They're coming down from Principle to Spirit which is government and demonstration. So, Principle as Spirit is ordering one's experience as one follows the divine order of Spirit.

Here we have the sub tone of Life and it's saying therefore it will guide your way of Life. It will prove to be the method of Life for you, and it will bring into your experience, and we all know it has done, just these individual expressions that we can help and bless. And we don't have to classify them from a personal point of view. You have to classify them from a Principle point of view. Then we shan't say, "Well I don't think I'll bother with him or don't bother with her. But ah, now this one's really interested I'll bother with them," because we may bother with all those. It isn't "bother" either. It's a way of life that is joyous and right, but it happens like that in our experience, and we don't turn the name out of the way, and they continually eat at David's table. They continually come and who knows what one is being used to do?

I always think that Principle is a marvellous impeller in an impersonal way, whereas "person" is so cut up; you have this, and you don't have that; you like this, and you don't like that and so on. But if you're following the way of Principle then it all happens impersonally and it's not cold; it's the Life that is Love. You see this wonderful illustration of David saying, "Can I show any kindness to those of Saul's house?", and they say "Yes you can. There is lame son," and he lets him eat bread at his table continually which is a lovely symbol.

But then he tries to do it with Hanun, the son of Nahash, who was an Ammonite, and it doesn't work out. You know they have this ghastly story about shaving off their beards, you remember? That terrible thing. And cutting off their garments from their buttocks and so on. But it's just a symbol that shows you that you must be alert and let Principle guide you as to how you show kindness and what you do. But if you stay with the divine order of Spirit, it will show you. This is an illustration that shows you positively and negatively really. I think that's so true because I always remember an illustration of this when I was helping a man who was in business, and he was a very kind man. He had this goodness; this human goodness, and human goodness, as I have learnt too, I don't know I have completely learnt it, but it pulls you about, all over the place, doesn't it rather? But divine goodness, the good that comes out in this reference, keeps you in the order of Spirit and leads you to kindness and Love and spiritual inspiration together and everything that is necessary. It doesn't pull you about all over the place. And he was being pulled about all over the place in his business because he was so kind. And then we decided that we would think about the firmament of Spirit and that that was a separator between that which was truly good, truly substantial, truly spiritual and that which wasn't, and therefore it would operate in his experience, in our experience, to lead him to be ordered, pure good and that was the right thing for him to do. The whole situation after a while began to change and I've often thought of that, that if we are on the firmament of Spirit then it leads us to do the right kind of kindness and goodness or whatever is the right to do in human experience and doesn't pull us about. And actually, I think many of us have found that. I've been quite amazed that how suddenly something has been put in front of you to do, which people would call kindness or a moral thing, but it is so easy to do and so lovely to do and so like falling off a log to do. Have you found that? Very often when one has been guided by Spirit. Principle as Spirit in the way of Life.

Now we come to this story in chapter 11, of David and Bath-sheba, and actually in a sub tone this is Soul but I won't bother you with sub tones but it is rather lovely because of the story. The story as you know, we won't read the whole chapter, is that David sees this woman Bath-sheba, bathing on the roof and he likes the look of her, and he wants her. She is married to Uriah and Uriah means "The Lord is my light." "The light of the Lord." Bath-sheba of course means "Daughter of the oath or daughter of the seventh day or of the Sabbath." So, she is a symbol of the seventh day or the Sabbath. David is desiring that perfection of being like any of us may do, but she has this husband Uriah. David takes Bath-sheba and he lies with her and then she is going to have a child, and so David is in a fix because he doesn't know what to do about Uriah. So, he tries to get Uriah killed off, you remember. First of all, he tries to get Uriah to sleep with Bath-sheba and to pretend it's his child, but Uriah is much too busy with battles and things to do that. And he won't do it, and he's a very faithful type. But finally, David gets him killed off in battle. He gets him put into the heat of the battle and gets him killed off and so then this child is born to them both.

Then Nathan, the prophet, is furious about this and he tells David a parable about a man who has a little ewe lamb and cherishes it and then a traveller comes to this town, and he was a rich man. The rich man had exceeding many flocks and herds and the poor man had nothing. But when this traveller came to the town, the rich man didn't take any of his own flocks, but

he took the poor man's lamb and gave it to the traveller. David was told this story by Nathan and his anger was kindled and he said the man that has done this thing shall surely die and then Nathan said, "Thou art the man," because he had taken Bath-sheba unlawfully.

But David didn't die. He repented of this, and he was given another chance. But the child of that union died, as you know. Then David mourned and so on and he refreshed himself, washed himself and comforted Bath-sheba and then he lay with her again and they had a son and his name was Solomon. That's peace.

Now I know you can interpret these stories in so many different ways but if I may just give you what I see about it, but as I say the main tone pings all the time. But you can interpret these stories slightly differently. But I've always felt this story is a wonderful illustration in government of valuing and loving somebody else's ideal, because that is what David was doing. He wanted the perfection that he saw manifested there and he loved that ideal and he wanted it. And so, he took it as his own, but it wasn't his own. So, he eventually had to repent of that. He was not willing really to let this light of the Lord, Uriah, who was really a worker, wasn't he? He was one who was in the battle, and he was really doing things, and at this point David slipped up and he killed off that sense of working for something and Bath-sheba was Uriah's ideal, in his own right, and David killed off that and took this ideal for himself. It wasn't his legitimately. But he was given a second chance. He repented of this and mourned and so on, and then finally he was able to marry Bath-sheba properly. It became a legitimate thing, and out of that union came peace - came Solomon.

I always love this story because if I just give a personal illustration for a moment, I found it enormously helpful at the time when John Doorly passed on, and I was left with the Foundational Book Company and at that time it had a large overdraft because John Doorly financed it from his summer schools and the summer school didn't take place that year. So, I was wondering just what I should do about the book company and the future and so on. I remember how this story came to me. Somebody brought it up because of a flat roof. They said that reminded me of the roof that Bath-sheba must have been on. It just seemed like chance, but it was divine coincidence because I began thinking about this story. I thought two things came to me. One was that if I thought in any way that I could take on someone else's ideal in the form of the Book Company in the same way as John Doorly had it, it wouldn't be any good because it wasn't my demonstration, it was his. Therefore, it would just die on one. It just couldn't come to anything. But if I wedded myself to it, in the right way and I thought what is the right way? It seemed to me that when John Doorly was here, he had been the spearhead of this idea and as a consequence the Book Company was in the forefront and as a spearhead. But when he left the scene, the spearhead was no more one individual going ahead as John Doorly, but it was a spiritual sense of everyone who loved the idea. You might say that the front of a spearhead as regards this idea, had broadened out to everyone's spiritual vision.

Therefore, I could see that the Book Company would be a support to all those people, and it would be a useful servant to them, rather than being a spearhead in the front. When I began

to see that and began to see that if therefore divine Principle wanted that to go on, it would go on. Then it began to bring me a great sense of peace. I could see the outcome would be peace. This story I found very helpful at that time because it showed me that every one of us has an individual mission which, if we only want Principle's way, and all of us do, and we want the spiritual working out of something, we're not too much concerned with the human material workings, then it will individualise itself in the right way for the moment.

That's what happened with this story of David and that's what happened in that little personal incident that I just told you about. There was one more thing that took place which I thought was very lovely, and that was as I say we had an overdraft on the Book Company and I began thinking oh my goodness if the Book Company goes down the drain then everybody will think that the idea that John Doorly saw, just had no money and it went down the drain and so on. Then I began to think it was an organisation question really. I began to see that the Book Company did not support the idea. It was completely subsidiary to the Spirit and to the idea itself, spiritually. And that if divine Principle wanted what was known as the Book Company, it would be supported. If it wanted another channel, it would find another channel. It wasn't as if this organisation had to prop up something, it was that Principle raised up this useful servant and if it wanted another useful servant it would raise up that, but as long as it was useful to Principle, as the outcome, government and demonstration, as we are talking about, if it was the right thing, then it would be supported. But either way it didn't matter. I felt I just wanted what Principle wanted. If it was what Principle wanted, the right thing in the divine order. Just out of the blue, someone who knew nothing about this at all, said to me one day when we were out to lunch, "How is the Book Company, financially?" I just told them, and this man said, "Oh that's alright, I'll pay off all that overdraft," and he did.

It was a sign to me at that time that the Book Company at that time should go on. It did go on for many, many years and still goes on, but it's changed its course. I'm learning by degrees, a tremendous lot about organisation, which is what we are talking about in this period, and letting the divine order of Spirit, as it comes from Principle - the only thing that hears about is the divine order of Spirit, not people. John Doorly used to say "People as people don't matter Peggy. Organisations don't matter. The only thing that matters is the spiritual idea." That really is this whole tone that we're talking about, isn't it? Principle as Spirit. True government comes through the spiritual idea. Now we may have made a lot of mistakes. Golly! One learns. I've learned through many mistakes, and we all learn through mistakes. David did learn through mistakes. But the thing that is uppermost in the minds of all of us, and the thoughts of all of us, is that Principle as Spirit guides us. If Principle as Spirit guides us, then nothing else matters and it will show us the way of life. David really made a mistake here. Interpret this story as you will, but in the end, it came through and he gave birth to this son, Solomon, who means peace.

These are all questions that come up to us; however we are conditioned, because in a way you can say our life is an organisation. Could be, and our body is an organisation. Our contacts are organisation, but they are completely translated as we've seen here, through Principle as Spirit, speaking to us. You know we shall see here, and we are seeing here, that this

particular tone is bringing to us an amazing sense of the Christ. Do you not feel that? That which comes to the flesh. These lights give light upon the earth and all David's demonstration, he was the forerunner of the Christ, speaks through these chapters, this II Samuel, of the Christ tone.

Just before we end this morning, I want to just point out something to you that I think one begins to feel, as we do this David story, that is very important and germane to this whole fourth day. But just let's for the moment say together that we can feel in this tone a great sense of the tone of the Christ. It's in a way, although it's the end of the Word order, it is the beginning of how the Christ order goes. This Principle, Life, Truth and Love. But you get the feeling, the tone of the Christ through this government and demonstration sense.

So that is the story of David and Bath-sheba, very, very briefly. It brings us up to the end of chapter 12, where in verse 24 it says, "David comforted Bath-sheba his wife, and went in to her, and lay with her; and she bare a son, and he called his name Solomon; and the Lord loved him."

It's so true what Mrs Eddy says isn't it: "Seek to occupy no position whereto you do not feel God ordains you" (Ret. 85:16), and it's wonderfully freeing. It's granting to everyone their individual expression as well as seeing that we have an individual mission to pursue. As then as we had before, when we were doing this instance of David being kind to Mephibosheth and then it was a counterfeit sense, so in chapters 12, the story of David and Bath-sheba is followed by this story in chapter 13, of Amnon, the son of David, who loved Tamar. Absalom, the son of David, had a fair sister whose name was Tamar and Amnon, the son of David, loved her. You get a very similar instance but, in this case, just like we saw before when David wanted to show kindness to Hanun, it didn't work out with Amnon and Tamar. He loved this sister, forced her and lay with her, and then he hated her, not like David, who continued with his love for the ideal. So, Absalom slew Amnon and then he had to flee, and he fled from the kingdom and David was very sad about this because he loved Absalom. It says in chapter 14, "Joab the son of Zeruiah perceived that the king's heart was towards Absalom".

Yes, David always had this love and yearning for the manhood sense that Absalom stood for, but if he did but know it, he already had it. He already did have it. He had this manhood and womanhood, but he always seemed to turn towards this manhood sense of Absalom, and he kept Joab by his side always and he felt that he needed this manhood but he had it! Anyway, in that tone of Life, Joab persuaded David to bring back Absalom to the kingdom and he came back to the kingdom. But through that tone of Life you get the sense - (we've done it very quickly) - of the mercy of David and the fact of true individuality having to be demonstrated in government. It's a wonderful tone, that tone of Life. We've done it very quickly, but we'll now go on to the tone of Truth.

We start in chapter 15 and go through to chapter 18, and this is where Absalom usurps David's throne in this tone of Truth and as you know, David goes off into the wilderness and

he just lets Truth uncover and destroy error in God's own way. He doesn't do anything about Absalom to try and prevent him from being on the throne because this Absalom, draws everybody to him because of his looks again, like Saul, and because of his dynamic nature; he stole the hearts of the men of Israel.

It said in the previous chapter, in chapter 14, verses 25 and 26: "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight." And you remember he ended by being caught up in a tree by his hair. Well, it says by his head but I think his hair must have got in the way, and he destroyed himself through his pride and his great personal sense of himself and so on. And he inveigled his way into the kingship. He stood beside the way of the gate, in chapter 15, and anyone had a controversy Absalom said "See, thy matters are good and right; but there is no man deputed of the king to hear thee." And he was undermining all the time his father's rule, and he took these people, he put forth his hand to them, kissed them, and he stole the hearts of the men of Israel. And eventually he became king.

And in verse 11: "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything." Isn't it typical really of how personal sense can fool that which is not based on Truth. It's a mesmerism. Do you remember when we did the sixth plague in Exodus, we saw that it was mass mesmerism and those locusts and that plague of darkness they just swept over the whole country and we talked there about manhood and about Truth and that Truth, which is generic man, which is the ideal man, can never be fooled. It can never be drawn aside into a mass mesmeric consciousness, because we were saying then that if you know the Truth, you can't be mesmerised. If you know that two and two is four it wouldn't matter if masses of people were trying to mesmerise you that it was something else, you would stay by the Truth. You can never be mesmerised if you know the Truth. And David here was aware of Truth. In this particular tone he was so aware of the Truth and that Truth was irresistible, that the form of government that Principle as Spirit dictates, is irresistible. So, we don't have to worry if something seems to come in and steal the hearts of those who are the representative of Soul, temporarily, if they are off guard, we don't have to worry about it because we know that Truth is irresistible, and that the form of Truth will establish itself, willy nilly. It just will. And the Truth is speaking and it's speaking all over the world. It's not confined or localised in any organisation or anybody. An organisation and a body purposes Truth and that is very necessary but it's very important I'm sure to see that Truth is an incorporeal form, a spiritual form and it is speaking all over the world.

I always think of John Doorly used to say the truth about you and me is all over the world. The truth about everybody is all over the world. It's not localised in a body, and neither is the truth about the spiritual idea itself localised in a body.

And so, there came a messenger to David and told him this and David said, "Arise and let us flee; for we shall not else escape from Absalom." He withdrew himself from the influence of Absalom. Verse 17, "The king went forth, and all the people after him, and tarried in a place that was far off." And then he has various people joining him. He has this Ittai the Gittite, and he was a foreign soldier but he saw the value of David and so he was determined to go with David. And then you have this man Zadok who was very busy bearing the ark of the covenant. I just get this picture of Zadok saying "Oh, we must take the ark with us." And David said, "Carry the ark back into the city." And that's a lovely thing. The king said unto Zadok, the priest, "Art not thou a seer? return into the city in peace, and your two sons with you." Therefore, Zadok carried the ark of God back into Jerusalem. You see, it really says to us doesn't it that they say in the commentaries that it was a wonderful thing that David saw that he hadn't had to have the ark with him at that point and it was a wonderful gesture: that he left the ark in Jerusalem. It often says to me, don't take away in your thought the sense that the understanding of God, the divine system, is everywhere. You know when people come out of the Christian Science movement and see the pure Science, they're very apt to say, "Well there's no Science in the movement, or everybody in the movement is just not any good." And I feel on that big sense that David had, you cannot shut Truth out from anywhere. And I always say to myself "Stop block thinking. Stop thinking in blocks, that we may say behind the iron curtain there's no good at all.

I remember that story that I told you before, of how I was in America once, at a luncheon party, and people were saying - they could say it in England then just as easily - that they were anti-communist, anti-Jew, anti-black, anti-Catholic. They were all Christian Scientists and, in the end, I got this sort of funny feeling that we're little Christian Scientists on an island and everybody else who isn't one is not right. They asked me what I thought, and I was only beginning to think this in a very humble way. I was beginning to think stop block thinking. Don't think in blocks. I said I'm just beginning to think very much that man is idea. Idea of Truth and you can't shut idea out of anywhere. So, behind the iron curtain there must be masses of ideas operating. And communists, blacks, Jews, whatever they're classified in a block, there must be ideas operating in those individuals because you can't shut ideas out of anywhere. If we stop classifying in a material way from personal sense and personal organisations and personal systems, and we start classifying from Principle, Principle and its idea is everywhere. It is omnipresent and so ideas are everywhere operating. Then I did say this. I said "I'm beginning to think that whenever you hear an idea then you feel related to it. You feel part of that expression. You're related under the Principle. You hear an idea, and you're immediately related to it. Now if I hear an idea on the radio I may not know if that man is black or white or Catholic or Jew or anything, but you hear an idea and you immediately respond to that idea.

If man is idea and idea is man, isn't the brotherhood of man in relationship to idea, not in relationship to blocks of people? That you are relating basically to idea all the time from Principle and the more you do that the more you will understand even humanly the individual that you are in contact with or talking to, you will be talking and moving above organisations and personalities. You'll be moving in this realm of Principle as Spirit, expressing itself as

universal Truth. You know this is so very, very true, even in the book of Revelation I'm always interested in that message to the Church of Philadelphia which is the church of brotherly love, and John Doorly has it in the tone of Spirit and if you are thinking in Spirit's classification, which is nothing to do with organisation, you're thinking out from Principle, not out from persons and organisations. You relate in the Spirit, and the brotherhood of man is primarily in idea. We shall see this very much tomorrow. This whole thing we're talking about comes so much with Solomon. We shall see this more and more but here David saw, and we see, that you cannot confine the form of Truth in anything or shut it out, shut Truth out from anywhere. So, he had to have the ark back in Jerusalem and we have to see that all of the ark stands for is speaking everywhere. We can't cut anybody off from it. It's a kind of attitude of thinking. An attitude of calculating really which the more we do the more it will demonstrate itself in human experience in very worthwhile ways, I'm sure.

To conclude my story of America they then said to me "How do you recognise an idea?" Well, I thought that's a sixty thousand dollar question or something. I said, well the only way I can see at the moment and I don't know what one will see as one goes on, is that it has the quality of Life, Truth and Love, an idea, that if ever you hear something that is Life giving and it's fresh and it's new, and it's not a stale old remark, trotted out as a creed or a dogma. It's something Life-giving and inspiring. It really is. Something that has the ring of Truth, a sort of soundness about it. And something that is universal - applies to everybody. It's universal Love. Somehow, within that, there is a seed of idea and then, naturally, it's in the Christianity order. You see it purely; you identify it as an idea in Principle. You take it back to the Principle. But there must be much more to recognising an idea than that, but it is what comes most clearly to me in the recognition of an idea. It's a spiritual thing. Again, this tone of Principle as Spirit is something that you feel with your spiritual sense, isn't it? It's difficult to explain to anybody what is spiritual, to explain to oneself, but you just know it instinctively. You know the purity of it. The reality of it. The substance of it. The reliability of it. The unconfined nature of it. Spirit is omnipresent and you just feel it in that way.

So here David goes into this wilderness, and he gets them to take the ark back and then you get various people coming to David in chapter 16. Ziba, the servant of Mephibosheth who was a bit of an opportunist. He told David a lot of lies but he came with him, and this is very true when there is this wilderness experience, and the spiritual idea goes on in the wilderness as it did here. All kinds of people or expressions come to it. Just like when John Doorly was in the wilderness, many people came of all types. Nobody was ever turned away, but some came and stayed, and some came and didn't stay. But salvation, as John used to say, is irresistible, so it doesn't matter who comes and who doesn't come and who stays and who doesn't stay because the idea goes on and David went on.

And then this man Shimei threw stones at him, and Shimei means 'my reputation' and that's often what seems to happen when something usurps your rightful place or people are turned out of any kind of organisation or they go through a wilderness experience; what tries to throw stones at you or tries to get at you is your name or what people will say about you,

your fame, your reputation and so on. Those are the sort of stones that are thrown at you. But David didn't take any notice. He didn't mind. It didn't matter. It doesn't matter. It doesn't matter a bit. John Doorly used to say "Take the Truth about me, it's established everywhere. The Truth about you is established everywhere. The Truth about all men is established everywhere. Individual, collective, universal" and therefore someone like John Doorly didn't care that at one moment he had been the most popular lecturer in the Christian Science movement and a popular teacher and so on and then he had to go into the wilderness but all that thing of fame, I don't know. He never talked a lot about it whether it bothered him or not, but it couldn't have bothered him basically at all because I remember so well that in the office people who had famous names, in England, used to come in and see him and from one day to the next they didn't anymore. And people who were well known in the Movement used to write to him and have a great correspondence with him but from one moment to the next, they didn't anymore. So, all those little stones really, that were thrown at him or thrown at anybody. We just take it as an example because we find it helpful, but it's impersonal.

This man threw stones at him, but he said, "Let him curse," in verse 10, "Let him alone," verse 11, "Let him curse; for the Lord hath bidden him." Mrs Eddy says that we withstand better persecution than popularity, doesn't she? And so, then there was this other man, Hushai and he told him to go back to defeat the council of Ahithophel, because the council of Ahithophel, to Absalom, was that he should just kill David. Send out a small army. Take David and do it in a small way. But Hushai, the Archite, in chapter 17, verse 7, says "The counsel that Ahithophel has given is not good at this time." And he defeats the council of Ahithophel because he has a plan that if Absalom sends out his whole army, he advises him to, and to go with the army himself, that is the only way to defeat David. But secretly all this is told to David and ultimately David is persuaded not to join in the battle himself, but to go over the Jordan and to stay over there which is so interesting because the Jordan is always where they go over into this universal sense of things.

And David went over the Jordan and others came with him and he didn't go forth into the battle and there was this battle and in the battle, (chapter 18, verse 9), "Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." So, he was left hanging and then he was killed by Joab although David didn't want him to be killed. He said be careful about my son Absalom, but he was killed.

And so really, in this story of the tone of Truth it's really saying, "Let Truth uncover and destroy error in God's own way." David didn't do it. And that will always happen, and I remember so well that when John Doorly came out or was turned out of the Movement at the beginning, he was rather apt to talk about the directors at the start and then it passed from his experience. It was just a short period. Then it passed from his experience and all he did then was to just go on with the spiritual idea as many of you know and follow the spiritual idea and let that situation work out however it would work out in the Movement and it's still resolving itself.

So, on we go to the tone of Love in chapter 19 where David was weeping and mourning for Absalom. And Joab here said it was ridiculous to do this. He said "Come on; you've got to get moving. You can't go on mourning about your son." And I think we all have to go forward and not spend time, lingering time, wishing that something different had worked out or that something hadn't happened that has happened and so on. Because we know really that the absolute fact is the Truth can never be destroyed. Mrs Eddy talks about not one iota of Truth can ever be destroyed in the working out, whatever happens. But error has to be uncovered and has to be destroyed and as she said, "Sin will receive its full punishment for what it is" and so on, but not one iota of Truth can ever be destroyed. Sometimes that is difficult to see and yet one knows it to be true and one knows that in these overturnings and overturnings, I often think that out in the world when I hear of disasters and I bet you do the same thing and you hear of people being killed and so on and sometimes they're very difficult to resolve in one's consciousness. I always turn to two things. It seems to be a thing I do when I hear of these disasters. Sometimes one spends the time, and one does spend the time perhaps weeping or mourning. It's difficult to overcome some of these things you hear about. Your human sympathy goes out. But when I get myself straight, I always go to Life and to Love, because when you hear of great disasters and very often masses of people killed, I go eventually to realise that Life is eternal. It goes on and even though individuals may be blasted into another form of existence, Life goes on. And the other thing that always comes to me is that Love is always the comforter because one knows oneself that when people very dear to one, have passed on, you experience after a while this enormous sense of comfort and you realise that the same Love that comforts you comforts them. That there's only one Love and it goes beyond this funny little four score and ten year thing. It's infinite and without beginning and without end and I always turn to Life and Love. Other things will come to one I'm sure as you go through this life experience. I think very, very often of Life being eternal and Love being the ever-present comforter to everyone. Again, I suppose one has this tremendous conviction that just like David in those early chapters in Samuel was the one who was looking after a sheep, and we said the spiritual sense is the governor. I'm sure that spiritual sense entertained by any one of us and all of us does have its effect on world consciousness. Do you not think so? I'm sure it does and anyway you can't help thinking like that.

Anyway, the king arose and then he was put back onto the throne. He returned from Jordan and came to Gilgal and then these people came back into his experience. Shimei the son of Gera in chapter 19, verse 16, he came down with the men of Judah to meet king David and Shimei fell down before the king and said he'd sinned and so on, and David wouldn't have anybody put to death. In verse 22 he says "shall there any man be put to death this day in Israel? ...Therefore, the king said unto Shimei, thou shall not die. And the king sware unto him." And then a right relationship was established between Mephibosheth and then Barzillai the Gileadite, when David went over the Jordan, he had brought provisions to David and so on. It's just like the earth helping the woman. But he was a very aged man it says in verse 32, and so he didn't come right over the Jordan with him. He went a little way it says, verse 36, but not right over. But Chimham who was a young man, in verse 38, he came with

David. But the king blessed Barzillai. He kissed him and blessed him. Yet again this lovely sense of Love that David had that even though Barzillai was only going halfway over, he blessed him and kissed him. He seemed to exemplify this wonderful sense of Love that sees that everything has a place in the divine plan. Just like we do when we see that it doesn't matter in a personal way, what people are doing or saying, that there is a divine plan and that plan is in operation and it is using every expression in the way it can be used. And I think we are beginning to see more and more, that whether that expression is positive or negative, we are still seeing the plan unfold. Like Mrs Eddy said, "by reversal, errors serve as waymarks" and so on.

And then you have this story of Sheba. The revolt of Sheba. Sheba means seven and there was a revolt of this man Sheba who was eventually destroyed by this wise woman cutting off his head. If you read that story through it really is a lovely story, but Sheba means seven and you get an indication as you read it that it is a kind of what may happen a sort of intellectualising of the seven and I'm that's why the woman cut off his head because this wise woman saw that the seven, just like we see, can only be worked out through Love and you can't work it out in any other way as we have seen all the way through. Principle as Spirit, and here in the tone of Love.

And then it goes on as a famine and then in chapter 22, you get these lovely words of David, the last words of David where he says "The Lord is my rock, and my fortress, and my deliverer; ...I will call on the Lord; ...so shall I be saved; ...In my distress I called upon the Lord and cried to my God: and the Lord thundered from heaven, and the most High uttered his voice. He sent from above, he took me; he drew me out of many waters; he delivered me from my strong enemy, he brought me forth also into a large place: he delivered me, because he delighted in me." Verse 29: "For thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God I have leaped over a wall. As for God, his way is perfect; the word of the Lord is tried: ...For who is God, save the Lord? And who is a rock, save our God? God is my strength and power: and he maketh my way perfect." And then it goes on (verse 40), "For thou hast girded me with strength to battle." Verse 47, "The Lord liveth; and blessed be my rock ...Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore."

These are the last words of David. Wonderful, isn't it? It really would be lovely to read that whole thing through slowly because it gives you such a sense of the fulfilment of this tone of Principle as Spirit, that all the time David is an example of letting government take place spiritually. And this is the fulfilment of that in our lives and collectively and universally.

And then it tells us of these thirty mighty men of David's. Then we come to chapter 24, where "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, go now through all the tribes of Israel, from Dan even to Beer-sheba, and

number ye the people, that I may know the number of the people." Oh goodness. Don't we know that story. How many members have you got and how many people are coming and how many people are subscribing and all this thing in organisation. And Joab even said, "but why doth my lord the king delight in this thing?" And in verse 10, it says "David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly."

And then Gad, the prophet said to David "Shall seven years of famine come to thee?" as a punishment "or wilt thou flee three months before thine enemies, or three days pestilence in thy land." And so, David had a pestilence of three days in the land. And then the pestilence was destroyed. And it is a very lovely symbol that, of this numbering of the people, for this final tone when you think of Principle as Spirit and then in the sub tone of Love, because really the spiritual idea has nothing whatsoever to do with numbers. Not at all.

Principle as Spirit is a spiritual idea that is infinite. It's already infinite. It already fills all space. It's omnipresent. Spirit is omnipresent and when Mrs Eddy defines good in the "Glossary," she defines it as Spirit and then she defines it as omnipotent, omniscient, omnipresent and omniactive. And that is the nature of the idea, so it has got nothing whatsoever to do with the number of bodies that appear with thinking boxes thinking about the spiritual idea - now, has it? It hasn't really got a thing to do with it. And Mrs Eddy says, "You may know when first Truth leads by the fewness and faithfulness of its followers" (S&H 225:5). And she says that we in this classroom are enough to convert the world if we are of one Mind. And it's the power of Principle as Spirit, in its universal fulfilment. That is the only thing that matters. It's the only thing that's going on, and it's not represented by so many people or bodies of people. It's very interesting really isn't it that today the form of spiritual idealism seems to be taking the form of small groups everywhere. Not only with us but with many people and if you've read that book of Marilyn Ferguson *The Aquarian Conspiracy*, her main theme is of course there is a new mind dawning on everyone and she says that this is not going to come through great organisations or bodies of people in that kind of way, but it's going to come through groups of people here and there and through individuals and even those groups may meet for a while and disband and another group form. She is very much speaking against this enormous getting together and counting the numbers, because she says this idea is everywhere and this conspiracy means, the word means, to breathe together. And she says it's everywhere. That is so. This spiritual idea is permeating everywhere. If one starts numbering the people, then you have these three days of pestilence which seems to me to be the opposite of the purity of Spirit which we know fills all space and is in its very nature omnipotent and omnipresent and omniactive. It's everywhere and we feel it I think very much today.

Before we stop, I want to mention something to you, so we'll end II Samuel at that point, having seen Principle with this uniting of the kingdoms, David on the throne with the central capital Jerusalem, Principle. Then that merciful government of his in Life. And then the incorporeal form of Truth in government, which was so clear to David and is so clear to us

that we know it goes on no matter if the form of it is temporally usurped or what. And then this blessing of Love. We didn't take it in detail, but David just blessed everybody. He didn't exact retribution from anyone because he was operating from this impersonal Principle that is Spirit.

But what I just wanted to share with you, and we'll be going on thinking about it as we go through the week. Do you not feel that what we did yesterday was very basic to prophecy. The Mind, Spirit, Soul tone in the opening of the fourth day and in the illustration of I Samuel. It is if it sets the foundation for prophecy. But when you come into this tone it is the operating of these lights on the earth, and it is David as the forerunner of the Christ. Jesus was known as the son of David. Demonstrating as in heaven so on earth, God is omnipotent, supreme, and it seems as if that first tone has a relationship to the Word. And this tone has a relationship to the Christ. Do you feel that from what we have done? Because it kind of surprised me. I knew that John Doorly had said "When you come to the day of Principle you'll be thinking from the four and you'll be seeing the calculus and you'll be coming out of this Word into the Christ," as we started to certainly in the tone of Soul as Soul. But he says many times that we begin to calculate, and we can only calculate through the four.

And then I began to find, because John Doorly said many things that he left for later times to develop. I began to find as I took these tones of the fourth day, I can't help seeing the basic Word, the tone of it, in this first Principle as Mind tone. It's setting the basis of prophecy. The birth of prophecy. The birth of kingship. The first good king. Then you come out here from the lights governing the earth and the Christ operation; you can't help feeling it. True we get the end of the Word sequence, but it does come from Principle, Life, Truth, Love and you feel this as in heaven so on earth sense of the Christ. And then when I came to Solomon, which we'll do tomorrow, it burst forth into Christianity. You can't help it. As we take the story of Solomon tomorrow, you'll feel this tremendous push out into the Christianity sense. And then you come to Principle as Soul, everything being identified as the Principle. Principle as Soul. Everything gathering to the Principle. Then when you come to the next tone which is Principle as Principle the lights are set in the firmament of heaven, and it is the period in the thousand years where all the documents were. Where all the prophets function. It's a tremendous sense of Science.

Talk 4

Now, I thought it might be quite helpful if just quietly go through Principle as Mind and Principle as Spirit.

So, this is the first two tones of the fourth thousand-year period, the flow of the story of Principle as Mind and Principle as Spirit. It starts as we know with Life impelling Principle as Mind. Metaphysics and spiritual power, and the verse is "And God said let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs and for seasons and for days and years." That deals with, in the Adam record, the deep sleep

of Adam when his rib was removed. Man lulled by stupefying illusions. But he's not. He's operating as idea of Mind - in metaphysics and with spiritual power.

Then Samuel is born, in the illustration in the thousand-year period. Samuel is born and grows and becomes Israel's first prophet. The spiritual sense of that is the *fundamental law of true government is spiritual vision, based on the one Mind* because the prophet is a spiritual seer. "Disappearance of material sense before the conscious fact of spiritual truth." Then the Israelites demand a king. Saul becomes the first king of Israel but eventually rejected by God. The spiritual interpretation. *In true government, the reality and order of Spirit which is inorganic, must always be supreme.*

Then David, the shepherd boy, anointed by Samuel as Israel's second king, though not yet acknowledged and crowned by the people. Saul, still the reigning king, jealous of David, tries to kill him, but David is always preserved. Jonathan figures here. Saul and Jonathan are eventually killed in battle. Spiritual interpretation: *in true government the calm, balanced rule of definite spiritual sense, or Soul, persists, holds sway and in place.*

Then we came to this next tone of Life, the creative. Life impelling Principle as Spirit, which we saw as government and demonstration, which we took yesterday. The verse is, "And let them be a light in the firmament of the heavens to give light upon the earth, and it was so." That deals with the Adam record where woman is made out of a rib and brought to man. The separation of male and female understanding and demonstration. No sense of the irresistibility of these lights giving light on the earth.

Here we had David anointed king by the people and established as king over the united kingdom of Judah and Israel. Spiritually, that means *divine Principle governs through one undivided spiritual system. This embraces understanding and demonstration; letter and Spirit. (The manhood and womanhood sense, typified by Judah and Israel.)*

Then we had David reigning in his kingdom: sense of Life. *Life impels the individualising of spiritual government in active, merciful ways. It shows the fruitlessness of human will and the power of the divine method characterised by "Thy will be done."*

Then we came to David's son, Absalom, who usurps his father's throne and "Reigned in his stead." David, in voluntary exile, does not fight back. Spiritually, *Truth's government manifests itself in an incorporeal form and must uncover all false forms of government. "Let Truth uncover and destroy error in God's own way."*

Then David, reinstated on the throne, forgives all. *Love's plan is irresistible and fulfils all true government. "To infinite, ever present Love, all is Love."*

If you see through that order which takes in the first two tones, we can see law of Mind, the order of Spirit, the rule of Soul, the system of Principle, governing, the method of Life, the

form of Truth which we saw as absolutely universal operating everywhere, and the plan of Love. Embodying just Love and nothing but Love.

We ended yesterday by seeing that these first two tones brought us a sense of the Word and the Christ, the fundamentals of prophecy and true government in that first tone of Principle as Mind and the wonderful Christ power in government and demonstration that we had yesterday with David. That wonderful Christ sense giving light upon the earth.

Now we come to Principle as Soul and here we shall inevitably see a tremendous accent on Christianity in this particular tone. Now the impulsion here changes as we can see here where we are today, and it changes to Truth, in absolute Christian Science. The factual Truth impelling Principle as Soul.

Because we're going to see that in Principle as Soul which John Doorly terms here, *harmony and system*, everything in the whole universe is identified with the spiritual facts of Principle. It's the factual that impels all manifestations everywhere, and through Soul sense we are led to discern those facts of Principle that lie behind everything in the universe. That is the tone here which comes again and again.

Now just as in the first tone you got the scene set. The lights were in the firmament of heaven to divide the day from the night, and they were for signs and seasons and days and years.

In the second tone it really picks up the first and says, "And let there be for lights in the firmament of the heaven to give light upon the earth," it adds, and it was so. So, it as if it takes the Word and says it also has a Christ. It gives light upon the earth. Now it is saying to us "Yes, it also has Christianity," because the verse is "And God made two great lights; the greater light to rule the day and the lesser light to rule the night. He made the stars also." So, it is a threefold statement here. God made two great lights which seem to typify this sense of Principle and its idea, or you can see it very much the idea of the Word and the Christ. The greater light to rule the day and the lesser light to rule the night, which is very much a sense of the Word, the Word of Revelation that comes to us through the light of the day, and the lesser light to rule the night, that it has a Christ operation, through its idea to rule over all the human experience. Which can be typified here by the night. He made the stars also which is a wonderful sense of Christianity. All those lights in the firmament of the heaven. Mrs Eddy speaks of Paul and Jesus as "fixed stars in the heavens of Soul," doesn't she? You get that sense that in Christianity it is the Christ expressing itself in infinite individuality, which is symbolised by all the stars that are in the sky, it's a symbol of Christianity.

Now Mrs Eddy in her EXEGESIS, on page 510, she says "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe." So, the only thing that gives existence and intelligence to the universe are the infinite identities of Soul. The infinite identities of the Principle - this is Principle as Soul. Now when I first read that I thought, funny, I've always associated the sun with Principle because

of the fourth day, and indeed it is: the fourth day with Principle, the sun and the moon and the stars. But, as you find with Principle, when we started off this week, that it embraces all the other synonymous terms, so you find with this symbol of the sun, that Mrs Eddy uses it with all her synonymous terms.

If I can just read, you briefly how she speaks of it. She says with Mind for instance, "Mind, supreme over all its formations, and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind" (S&H 209:5). Using the sun there in the sense of the light of Mind, isn't she? Then she says in "The Apocalypse": "The Revelator symbolizes Spirit by the sun" (S&H 561:25). That presents a reflection that you get with the sun. Then she says, "The sun is a metaphorical representation of Soul outside the body" (S&H 510:16). But she also defines sun in the "Glossary" as "The symbol of Soul governing man, - of Truth, Life, and Love."

I always think of the Soul sense of the sun as the absolute changelessness of it. That the sun never changes. It's always there as a wonderful steadfast symbol. Then of course there is this famous one of "The sun is the central stillness, so far as our solar system is concerned," and she goes on to say "astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science, as displayed in the everlasting government of the universe" (S&H 121:24). With Principle, do you not feel that the sun is a symbol there of its governing power. But it's the central force in the whole universe. Then she says with Life, and she uses it too with Love, "The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe" (S&H 538: 11). I suppose one could say there that with Life is the symbol of giving life. Without the sun there wouldn't be life. It's a life-giving force and it's used there as a symbol of Life.

Then with Truth she talks about the woman in "The Apocalypse" "is clothed with the sun." She says, "The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under her feet" (S&H 561:26). You get the sense of the whole radiance of the sun. All its rays. A wonderful symbol of Truth. Do you remember when Mrs Eddy is speaking of the sun, as a symbol of God, and she says, "All his rays collectively stand for Christ, and each separate ray for men and women" (My. 344:4).

Then with Love, there's that lovely passage about "Love, redolent with unselfishness, bathes all in beauty and light ...The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth" (S&H 516:11). It's a wonderful sense of the universal nature of the sun. The sun shines on the just and the unjust. The sun is everywhere. It's a marvellous symbol of Love. So, when you think of the sun here, used with Soul, you can see that it is bringing out particularly here, the fact that it is the identities of Principle, the infinite identities of Soul that give existence and intelligence to the universe, that lie behind everything, as we're going to see here in this tone.

Then she says, “Love alone can impart the limitless idea of infinite Mind” (S&H 510:18). I think that’s interesting because this is saying to us: well, let’s go on. She is saying “Geology has never explained the earth’s formations; it cannot explain them” (S&H 510:19). It’s really saying here that you cannot explain what’s going on, on the earth, through geology and material science because geology is the science which treats of the earth and its life, especially as recorded in the rocks. Geology utilises the principles of physics, astronomy, chemistry, mineralogy, zoology, botany etc. It’s a very composite kind of science, to explain what’s going on in the universe.

But Mrs Eddy says, “Love alone can impart the limitless idea of infinite Mind,” because what is going on in the universe is idea of Mind, isn’t it? As we had right at the beginning here, “Mind made the plant of the field before it was in the earth.”

So, what is really going on is a universe of Mind and I have heard it said by someone who is a physical scientist, that science today says that it can explain so many things, but what it is really looking for is the real meaning of love. I heard that said by a physical scientist, that they lack the real understanding of love, which would bring them the sense of the purpose of science. What lies behind its teleological purpose and so on. I was very interested when a physical scientist said to me that many of the scientists today feel the missing link is love. That they haven’t the sense of love. What is love - because when you are talking to anybody who just doesn’t believe in spiritual science of life at all, somehow you can always reason with them to just think there maybe something when you say to them “What is love?” Can you explain away love?

I remember once when a young fellow came from the other side of the world to his mother’s 80th birthday, and this dear woman was a very keen Scientist, was talking about eternal Life and so on, he said “Oh mother, I don’t believe any of that stuff. I am just a materialist.” A very lovely woman who was there said “But how do you explain love? What made you come from the other side of the world for your mother’s 80th birthday?” He said “Well, my heart told me to come.” So, she said, “Do you mean this thing ticking away in here?” And he said “No, no, no, nothing to do with that.” She said, “Where do you keep your heart?” and he said “Well, I don’t know.” On the point of love, he was floored really. He had no answer. It is spiritual. It’s interesting that Mrs Eddy says here, “Love alone can explain and impart, the limitless idea of infinite Mind.” She says geology has never explained the earth’s formation. It cannot explain them, because it can only be explained from Love, from the plan of Love as ideas of Mind. She’s going on here to say that this isn’t a material record at all, it’s about Mind. “There is no scriptural allusion to solar light until time has already been divided into evening and morning” (S&H 510:21).

We had evening and morning in the first day, but it didn’t talk about sun and moon and stars. It is a completely spiritual interpretation. The allusion to fluids, Genesis i:2, remember that’s where “darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.” That verse indicates a supposed formation of matter by the resolving of fluid into solids. Analogous to the suppositional revolving of thought into material things. But it’s

the suppositional resolving. Thoughts are not resolved into material things, but rather does metaphysics resolve things into thoughts and exchanges the objects of sense to the ideas of Soul. We begin to see, behind everything, in the universe, there is a spiritual idea, but that spiritual idea is the substance and the identity of what looks like a material object. Really there are no material objects *per se*, are there? As you look out in your universe and you begin to see what we were really seeing yesterday, the spiritual nature of everything, the spiritual substance of everything, you begin to see that all is Mind and its infinite manifestation. That there isn't anything else but Mind and this great Principle of the universe behind everything. Spiritual Principle.

Mrs Eddy goes on to say, "Light is a symbol of Mind, of Life, Truth and Love, and not a vitalizing property of matter" (S&H 510:27). It's a symbol of Mind. All is Mind. "Science reveals only one Mind, and this one, shining by its own light and governing the universe, including man in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the scripture phrase, 'whose seed is within itself.' Thus, God's ideas 'multiply and replenish the earth.' The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation" (S&H 511:1). Mrs Eddy is using Mind here so much one feels, because you are really seeing here that Principle and its idea, its infinite idea, is all that is going on. That we live in a universe of ideas, but their identity in Soul is forever one with the Principle of Being. As we look out on our universe we see a universe of ideas. But more than that, in Principle as Soul we see the actual identity, because of the understanding of Principle. You might say through Mind, Spirit and Soul. You see the actual identity of all that is going on around us and are able to trace it back to the Principle of Being. It never leaves the Principle of Being.

John Doorly calls this tone *harmony and system*. Harmony is completeness and perfection, resulting from diversity in unity. So, as you look out on your universe you see much diversity. Many different ideas, but they all have their unity, their oneness in the Principle of Being and they're all controlled by that Principle. Mrs Eddy says, "Harmony is produced by its Principle, is controlled by it and abides with it" (S&H 304:16). When she is talking about suns and planets that teach grand lessons, which is this fourth day, she says: "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (S&H 240:10). So, one is looking out on this universe of ideas, seeing the one Principle behind it, everything identified with it and moving in harmony with it. The definition of system is "a group of diverse units, so combined by nature or art, as the form and integral whole and to function, operate or move in unison, and often in obedience to some form of control." In this case it is the divine Principle that is moving all in harmony.

Do you remember that lovely reference in *Miscellany* where Mrs Eddy says "What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause, - an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite,

- namely God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact" - that's marvellous, isn't it? "The spiritual 'substance of things hoped for;' and the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love" (My.226:6). So here we are seeing Principle as Soul is harmony and system because means that the whole universe, seen rightly, is of the nature of identified idea. Ideas that have identity in the Principle of Being, and all moving in harmony together. That is what we are beginning to see as we look out on our universe. We see this marvellous sense of only one thing going on, which is the divine Principle of Being.

Now the opposite of this tone here, in Genesis ii. 24, 25 is where it says "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh. And they were both naked, and the man and his wife, and were not ashamed."

So that's saying that if you look out on your universe with a separated sense - because you remember we had man and woman separated in the last tone. You can do this thing - you can leave your father and mother, which is the Principle of Being, and you can cleave to all the different isolated phenomena that you see around, and it makes you feel quite naked. You don't know where you are. You look at this Principle that Principle. This manifestation, that manifestation. You see a multiplicity of different phenomena that you may wed yourself with or have an association with and if you believe in that phenomenon in its own right you begin to leave the one Principle of Being. You begin to feel naked in some respects because that thing that you wedded yourself to, it may be a medical theory, lets you down. It may be a political theory, and it lets you down. It may be a false sense of relationship. It can be all kinds of things that you can wed yourself temporarily to, but if you leave Principle's interpretation through its one wonderful universe of ideas which give you the substance, the identity, the absolute reality of all, you can feel naked as we well know. Because to cleave has two meanings interestingly enough. It means 'To adhere closely. To stick. To cling.' But it also means to 'part, divide or pierce by force. To sever or separate by cutting or clipping.' It's interesting that it means two things isn't it, because you can cleave to all kinds of false ideals which are cleaving to the mortal sense of the wife, and that separates you from the Principle of Being temporarily. But if you cleave and if you cling to the Truth of Principle, and abide with it, it makes all your universe one. You're not fooled by all these separate phenomena that you see around you. You are steadfastly abiding, as Mrs Eddy says about this sense of harmony: that harmony is produced by its Principle. Is controlled by it and abides with it. She said, "Let us open our affections to the Principle that moves all in harmony, from the falling of a sparrow to the rolling of a world" (Mis. 174:10). Moving in harmony.

I always say that the two things I feel most grateful for in the deeper understanding or the revelation that John Doorly showed us that the pure Science of Christian Science, of firstly that we've seen the universe as one. I remember that when I was in the Sunday School, I loved Christian Science but probably like many of you I always felt separate. I always felt Christian Science was the way that appealed to me, but everybody else was not in it so to

speak. There was a barrier. The people were outside, and the world was outside and so on, and we were Christian Scientists. Then when John Doorly began to put forward that this is a Science and these fundamentals that Mrs Eddy discovered are behind everything in the whole universe, that there is nothing that is not responding to this one Science. It is the truth behind all religions. Behind Science. Behind every theory. If you go far enough there this one Truth. I remember distinctly, I can just feel the moment when I suddenly felt all the walls fell down. You probably felt that too. The whole universe is one, responding to these great fundamentals of Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating everywhere in the rhythm of the Word, Christ, Christianity and Science. It was a terrific revelation so that Oneness, I always feel so grateful for.

The second fact I feel so grateful for is handling evil impersonally. Seeing that all evil is impersonal. I think that is the greatest blessing in all the world. When John Doorly used to say that the apex of Christianity, which is the tone we're doing actually, was tracing all good back to God and all evil back to the one liar. A very clean statement and it makes you see that all evil is impersonal, or as another teacher once said "Impersonalise evil and you kill it. Impersonalise good and you have it for ever." It is the same thing really. But those two facts, the oneness of Being and the impersonality of evil, I think are the greatest things in my thought, that the pure Science gives to one a whole universe of ideas moving in harmony, if we have eyes to see it.

So now let's move to I Kings which illustrates this tone. Now when we come to this Book of Kings we come to the story of Solomon. You know at one time these four books, the first two Books of Samuel and the two Books of Kings, they were all Kings. One, two, three and four, and then they changed it to have the First Two Books as Samuel and the next Two Books as Kings. The story of Kings is the story of the reign of Solomon, going right through to the end of his reign and then the dividing of the kingdom under his son and Jeroboam, and then to the mission of Elijah, and that ends this Book of Kings. You can see it very clearly in the Christianity order because Solomon is a wonderful symbol of Christianity as we shall see. He had this very wide vision of the world. He had this wisdom that gave him a knowledge of so many things as we shall see as we go through this Book and he exemplified, as a symbol, this fact that we've been talking about, about everything responding to the Principle. They say that if he had remained faithful to the one God, that there was a possibility that he could have brought the equivalent of Christianity into Israel at that time. But he didn't. He worshipped other gods as we shall see, and the kingdom divided, and it didn't happen. But the positive symbol through this Book is this sense of Christianity.

Let's start in chapter 1, of I Kings. It starts with this little story of David. "Now king David was old and stricken in years; and they covered him in clothes but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not."

This is really a symbol of the fact that government always needs a new sense of life. A new sense of freshness to come into it doesn't it? This symbol is getting old, as it says here and I always think it's very important, rather like David Baker was saying last night about newness, and Spirit bringing newness. There always has to be newness and freshness, and it comes when you don't allow a rigid sense of organisation as we're seeing all through this period, to become fixed, to become fossilised and so on. There always has to be newness and I think that's all that that symbol means, because it was very important at that point for David to have this sense that Solomon had to be king, because here again, there was a rival claim to the kingship.

Now in this tone that we're considering at this point, on your papers you will see where Solomon is established on the throne, that it is Principle in the sense of Christianity. The *divine Principle is always in charge and irresistibly demonstrates its right government*. Because at this point Adonijah, the son of Haggith, exalted himself, saying, I will be king. Adonijah is a thoughtful sense again. He means my lord is Jehovah, and it's a forceful sense. Again, it's a throwback to this personal sense of Saul and so on.

Don't you feel that when you are demonstrating true Christianity, Principle as Soul, it is very important that you establish yourself on this impersonal sense of Principle. As you look out on your universe and identify what you see spiritually with the great Principle of being that you cannot do it personally, you cannot have personal sense of your basis of judgement, as your basis of thinking of the whole universe. You have to have a Principle basis. This was seen by Nathan, the prophet. So, he spoke to Bath-sheba, the womanhood sense. That Bath-sheba we had before, that stands for the sevenfold nature of God, daughter of the Sabbath. The mother of Solomon. Together Nathan and Bath-sheba appeal to David. Well, it's really Bath-sheba that does. Bath-sheba went in to the king, in verse 15. Then king David, in verses 28-32, answered her, because she said it was a promise that Solomon should be on the throne. But "king David answered and said, Call me Bath-sheba. And she came into the king's presence and stood before the king. And the king sware, and said, as the Lord liveth, that hath redeemed my soul out of all distress. Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada."

This is where they were going to anoint king Solomon and it's interesting that Nathan means "Who gives: He that gives" and Zadok means "Just", and Benaiah means "the understanding of the Lord." It's all those wonderful positive qualities that together with this womanhood, that realises that Solomon must be the king. But that is the right situation at this moment, and Solomon means "Peace."

The king said unto them "Take with you the servants of your lord, and call Solomon my son to ride upon mine own mule and bring him down to Gihon." Gihon means "valley of grace." Can you see all this lovely sense of love and understanding and giving and so on, which

comes with this making Solomon king? “Let Zadok the priest and Nathan the prophet anoint him their king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, but he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.” And they all say, “God save king Solomon.”

You know it's a very interesting thing that Solomon means peace and it seems in this particular tone of harmony and system, Principle as Soul, the standpoint of seeing that what is governing our universe or the whole universe is responding to Principle, can bring a great peace. You know it does.

In Christianity Mrs Eddy says, “The nature of Christianity is peaceful and blessed,” and she continues “but in order to enter into the kingdom, [and experience this] “the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us” (S&H 40:31). You remember how Jesus said “My peace I give unto you. Not as the world giveth, give I unto you.” It always seems to me in true Christianity which is the vision that identifies every idea through Soul, or spiritual sense, with Principle, and can see what is going on in the universe, brings a great peace. On one side there will be Science and peace. Solomon means peace. It is interesting that in the actual reign of Solomon he didn't do a lot of warfare. He was much too busy building up things, wasn't he? There wasn't warfare like there was in David's time. Which is an interesting thing. David had, as you know, a warrior, as well as a shepherd and a musician and a great lover and so on. But he also had this great manhood. He was a symbol as we've seen, of the Christ. That Christ comes to the flesh to destroy incarnate error. So, although David had this wonderful womanhood as well, and saved everything that could be saved, he was also a warrior. As it was pointed out, he dealt with the lion and the bears, he killed Goliath. He killed lots of the enemies who stood for material beliefs and so on. And there was this warfare of the Christ, but the nature of Christianity is peaceful and blessed, and that's what Solomon symbolises here, and if you base yourself on Principle, and you look out on your universe and you see that all the ideas in the universe have their identity in the Principle and are purposefully being worked out according to the Principle, you have this sense of peace, don't you? On one side there is Science and peace.

So, Solomon was established on the throne as a symbol of peace. Then in chapter 2, it says that the days of David drew nigh that he should die; and then he charged Solomon to stay to the spiritual way. The structural spiritual way and that “David slept with his fathers, (in verse 10) ...And the days that David reigned over Israel were 40 years: seven years he reigned in Hebron, and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of David, his father.”

Then you get this story of Adonijah being put to death and Joab being slain by Benaiah, but they are all these forceful symbols that are put out of business this moment.

So, then we come to chapter 3. Here is Solomon on the throne, and in chapter 3 you get the tone of Mind coming in. *The one parent Mind embraces all ideas, guiding, preserving and governing.* John Doorly always used to say, “In the Christianity order all ideas are my ideas.” You start with the one Principle, the one Person, and all ideas are the ideas of the divine Mind governed by the one Principle. This is where Solomon begins to enlarge his whole experience. It says that he “made affinity with Pharaoh the king of Egypt and took Pharaoh’s daughter and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.” I don’t know if you’ve noticed how many times these high places come in and it says further on only the high places were not taken away. Eventually, when these good kings came along, they destroyed the high places. When you think of what that symbolises it seems to say that because of what these high places were, a hill where they worshipped one God, a hill where they worshipped another, they had many of these high places to worship different gods. I think in our experience it is a symbol of when we might go overboard about some particular ism or ology or particular sect or denomination and we just isolate and worship that. Like in a way I would say when we thought Christian Science was just isolated from the rest of the world, we had it as a high place and we didn’t see how the whole world was responding to the fundamentals which are undenominational and universal. They are scientific fundamentals and when we see it as Science it does away with these ‘high places’ concepts, doesn’t it? If you have an ism or an ology or a little pet theory or even overemphasise some particular aspect of the Truth, at the expense of another, you have a high place.

I remember John Doorly used to say that some people are always talking about womanhood. They always say “Womanhood is the answer. Womanhood is the answer.” Talking about the “I am” to the exclusion of everything else or taking some kind of particular theory and pumping it. That’s a high place, isn’t it? Or you can worship all kinds of things in matter too. You can have a strong medical belief or worship mesmerism or hypnotism or any kind of isolated thing because the only values that are universal are the values of Science which are impersonal and universal. I always feel that when John Doorly opened our eyes to the pure Science of Christian Science, it was essentially a oneness sense that he brought. He never emphasised one synonym at the expense of another. He said that all the synonyms, Mind, Spirit, Soul, Principle, Life, Truth, and Love had their essential value. The Word, Christ, Christianity and Science had its essential value in that rhythm. That there was not only understanding but demonstration. Not only the letter but the Spirit. Not only manhood but womanhood and that there was divine Science, absolute Christian Science and Christian Science. It always seemed to me he gave a whole and he took away the ‘high places.’ In fact, the whole was a high place, but it wasn’t high places in the plural. It was just one. And Solomon and through these kings you see they were still worshipping in high places. Then came along some of the good kings and they did away with the high places. It’s a very important point this that comes up again and again that they still worshipped at high places. The sense of the wholeness and consistency of Principle was not yet established in this story.

But here, in chapter 3, verse 5, - this is Mind we're doing - "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, ask what I shall give thee. And Solomon said, thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in... Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

A lovely thing this in a Christianity sense because it's a symbol of wanting to let this Mind be in us which was also in Christ Jesus isn't it? To have this Mind that can discern what is going on in the whole universe.

I love this going out and coming in. "I know not how to go out or come in." Because in Christianity thoughts come from God and return to God, don't they? It's really a symbol of how based on the Principle, with spiritual sense, we understand the ideas of Being and in return we see those ideas at work, and they speak to us from all the symbols around us. We're beginning to understand how to go out and how to come in. It's rather nice in Psalms. It says, "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore." Because as you understand these ideas of Mind and you base yourself on Principle, you are more and more aware of what you are expressing spiritually, and in return what you are taking in from your universe. You're taking in spiritual ideas. Remember how it was also a Christianity sense when we subordinate the false testimony of the material senses to the facts of Science. The facts of Science. We shall see this true likeness and reflection everywhere. It's what we discern.

They say in the *Century Bible* "That an understanding heart is literally a hearing heart. A receptive mind. One that listens and considers before it decides." It's lovely because if you're going around with this Christianity consciousness, Principle as Soul, spiritual sense speaking, you're not hasty to just take in what the material senses are saying to you, are you? You go around your universe and somehow you listen, and you consider, and you see behind what appears at face value. You're subordinating the false testimony of material senses to the facts of Science, and you're seeing this true likeness and reflection everywhere. You see Soul. Mrs Eddy talks about: "have mortals with the infinite penetration of Soul, searched the secret chambers of sense?" (Mis. 292:26) and if we use that secret penetration of Soul, you always see behind the thing that is presented to you, the God idea. That's Christianity. You're seeing this true likeness and reflection everywhere.

It's quite interesting that Mrs Eddy says "How are veritable ideas to be distinguished from illusions? By learning the origins of each. Ideas are emanations from divine Mind." That's what we're discerning. "Thoughts, proceeding from the brain or from matter, are offshoots

of mortal mind" (S&H 88:9). She says "Are thoughts divine or human? That's the important question" (S&H 462:23). But in true Christianity we're seeing this true likeness and reflection everywhere.

God said to Solomon, verses 11-13, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgement; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

So, Solomon was given this understanding heart. Or we could say we, demonstrating true Christianity, have this wonderful consciousness of Mind that says, "All ideas are my ideas, and they're identified with the Principle." When we see this, this symbol, told in a story of the two women who were harlots, and had two babies. Do you remember that story? And in the night one woman overlaid her child and killed it and then she substituted the dead child with the living child and then was an argument as to whose child was the living child whose was the dead one. Remember? And they went to Solomon, and he had to decide because he was so wise, and the king said "Bring me a sword... And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof."

Isn't it lovely that story because I feel it means that when you love the spiritual idea more than anything, all you want to do is to cherish it, preserve it and do the best for it. You don't mind if credit is given to you or what. All you want is that the idea should live and should really be seen as belonging to the great Principle of the universe. That is the only mother, isn't it? Tracing everything back to God. When you trace everything back to God, you're never conscious of this is mine, this is his, this is hers, you see true individuality, that's true. But you love the spiritual idea with all your heart and soul and all you want is the development, the living, the appreciation of the spiritual idea. That's all you want.

So, if you don't care about it very much you might just say well, I don't care really what happens to it. Because you haven't got that close Parent Mind sense of the idea. You don't cherish it in the same way. You can just be careless about it. Just let it go. It doesn't matter. But the real mother, and we're all mothers, the real mother, who loves the idea doesn't care about herself, or credit or popularity or anything. It just loves the idea and cherishes it and sees that all belongs to God. When you have that everything is given its right place because

Solomon gave the child back to the mother. He said "Give her that child. It's her child. She loves it."

There are so many ways you can look at that story. I always think it is a lovely one of the wisdom of the Parent Mind.

Then you get king Solomon being king over all Israel. In chapter 4, verse 21 "Solomon reigned over all kingdoms." And in verse 24, "he had dominion over all the region on this side of the river, from Tiphsah even to Azzah, over all the kings on this side of the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree." Verse 29: "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; ...And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

When you interpret that spiritually it is a marvellous symbol, isn't it, of "all ideas are my ideas," because Solomon remains pure at this point, to the one God. And all his wisdom had behind it this one God, because now, in the next chapter he builds a temple to the one God. It says in *Peloubet's Bible dictionary*, about Solomon, "The wisdom asked for was given in large measure and it took a varied range. The wide world of nature, animals. It was an animate and inanimate knowledge. The lives and characters of men lay before him, and he took cognisance of all."

And *Hastings, Greater Men and Women of the Bible*, says a very interesting thing about Solomon. "Solomon's reign has sometimes been called the Augustan age of the Jewish nation. But there was this peculiarity. That Solomon was not only the Augustus, but also, according to tradition, its Aristotle. With the accession of Solomon, a new world of thought was opened to the Israelites. We find the first beginnings of that wider view which ended at last in the expansion of Judaism into Christianity. His reign contains the first historical record of the contact between western Europe and eastern India." Then it says, "under the influence of the genius of Solomon, there grew up in his court a school of wisdom. The leading minds of the king himself at their head, was feeling the necessity of searching more deeply into the knowledge of things divine and human. Beneath the Israelites they tried then to find the man."

I'm reading this to you, although it's historical, you can always transpose it, can't you and see what we're doing today. This is so much a symbol of this greater expansion in Principle as Soul. All the stars, everything, responding to Principle.

“Beneath the Israelites they tried to find the man. Beneath the Mosaic system that universal principle of the moral law of which it is the perfect expression. Thus, they reach to that idea of wisdom. The divine wisdom in the idea of which are included the notions of intelligence, justice and goodness, is personified as the supreme object of divine love. The divine wisdom is personified as the supreme object of divine love. And as the spirit which gives existence and order to the world. This wisdom has marked with her stamp everything that exists in the universe. Her delight is not in laws only, nor in the Jews, but in the children of men. To conform to her laws is the man, wisdom. To act against them is folly.”

Now you know, when you read that and then you read here what Mrs Eddy says, you see the same tone. In *Science and Health* she says, “Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal” (S&H 195:15). She’s saying the same thing, isn’t she? And we’re saying the same thing today.

You can see how this in a way builds up, grows and expands. How we based ourselves on those fundamentals and those are bringing back and back and back the Mind, Spirit and Soul basis of Being. Then we saw how that leads to spiritual seeing or prophecy. Principle as Mind was the basis of prophecy. How that translates itself in Principle as Spirit through reflection, demonstration is reflected in government and demonstration. How in the Christ that is always translating itself in our experience like David did. When John Doorly left the scene what did we do in the way of literature? We started with *Ideas of Today*, which was just this sense really of Solomon or it was an example of it. It was seeing that one Principle is speaking throughout the whole universe and trying to identify in all the amazing signs of the times that we could see around us, trying to identify what it was saying of the Principle. It was Principle as Soul really, identifying the whole universe in its marvellous signs of the times with Principle through Soul.

So, it’s really what has been happening with all of us. But as you go along it seems to me that this next tone is very important.

We come now to the tone of Soul where Solomon builds the temple, and John Doorly says in his *Verbatim Reports*, in *Report Number 49* actually where he is talking about this symbol of Solomon building the temple. He says, “The symbol of the temple shows you that as you understand the right idea of Soul which is body, or the identity of all things, and you see that all things are identified with Principle, at once you begin to have a sense of Life, of Truth and of Love.” He says that “because the temple is defined in the “Glossary” as body. The idea of life, substance and intelligence. The superstructure of Truth. The shrine of Love. It’s also a material superstructure where mortals congregate for worship. But the true sense of the temple is defined in terms of Life and Truth and Love and if you are going to reflect in true Christianity this sense of Life and Truth and Love, and see Life, Truth and Love at work

everywhere, you have to have this very definite true sense of the body or the structure through Soul's definite identity. You see when you have this wonderful sense that Truth is everywhere that you can see this true likeness and reflection everywhere. You have to be very certain in your spiritual sense. Very definite through Soul, as to what the structure of Being is and that's why there has to be this temple at this point."

Do you remember, those of you who came to the talks on the structure of Truth and Love which traced the structures through the Bible, talks that I gave on the true church, we had the various structures going through the Bible, starting with the tree of life, in the first thousand-year period. Then the ark in the second thousand-year period, developing into the tabernacle in the third thousand-year period, which was a movable thing, just like God said he's always walking in tabernacles before now. And then we get in this fourth thousand-year period the temple which was a stone structure and was in one place in Jerusalem and everybody came to this temple. It would seem that in this period, which is the fourth thousand year period, and in this particular tone, which is speaking of Christianity, of Principle as Soul, it's giving us this marvellous universal sense, as we see, but it is also saying that to have this universal sense, you must have this very definite structure which is only understood through spiritual sense. It's not a rigid intellectual structure, but it's reminding us that there must be this spiritual definite structure from which we can go out and see everything responding to the Principle. I say this because I know that - probably you know people also - it's just a state of thought, it's not people, who have this wonderful universal sense, and they have no fences. It's marvellous really. I have a very dear friend, she's passed on now, but she had that sense, but she was always in a muddle really, because she went leaping after this, and leaping after that, and therefore it seems essential that you have this definite structure from which, without any rigid sense, and without keeping on talking about it, you know instinctively. You judge everything like Solomon asked for this discerning heart to judge between good and evil.

So, we are speaking here now about the building of this temple, chapter 5, of I Kings.

John Doorly says again; he says a lot of things to do with Soul about temple. "The temple was the symbol of the developing idea at the point where consciousness grasps the fact that Soul forever identifies its own idea with divine Principle. Therefore, divine Principle begins to demonstrate itself as Life, Truth, and Love because that is the nature of Principle." I was speaking to you about the type of thought that is not aware of the structure, the fundamentals, and it can go all over the place as you know. It's a wonderful consciousness, that universal consciousness that sees good in everything, but it seems to me to make such a difference when the revelation of what constitutes structure has been vouchsafed to one, as it were. I remember that story that I think I've often told you before, about the lady who came in and was speaking to me about how she had always found in her life that everything was within and that if she wanted happiness, she had to be happy and she found she had it. And if she wanted courage, she only had to express courage and she found she had it. If she wanted friends, she only had to express friendship and she found she had it. She said that I always find that everything is within. But all the time she was talking I was thinking of Soul as Love. The fulfilment of identity. When she went out, I thought what difference does it make

that I'm thinking of Soul as Love and she, this lady, didn't happen to know about the synonyms or the structure or anything. I thought well, of course it's fine for what that lady is saying. It's the Spirit of Soul as Love. But when you say Soul as Love you don't take back those qualities that she was speaking about to yourself. You take them back to the Principle, don't you? Therefore, you see that those qualities are always present, and moreover they are not isolated qualities. They are related to all other qualities in Being because you could say when I want happiness, I express happiness and find I have it. But then if you wanted to, you could start thinking about the joy of Soul and you could think, yes, the joy of Soul is always infinitely wise because Soul is Mind, couldn't you if you wanted to. And you could think yes, and it is the substance of Spirit. It also operates harmoniously in Principle so that everyone experiences that joy because it's a Principle. It has a Principle about it. It is eternal because it's Life and it is whole and very dynamic because it's Truth. And it has a purpose about it because it's Love. If you wanted to do it, we don't always stop and do all this, but at the back of one's consciousness you don't think of it as isolated or belonging to you. That's just one example, but it must happen with many many things that as you're aware of this definite structure as symbolised here, by the symbol, by the temple, you have a platform really. A platform which is a spiritual platform, an incorporeal platform. Not a rigid platform but it is just like in music, when a musician knows music and knows his way around. He has dominion really. Not the dominion of a dictator type of dominion but the authority, the knowledge, the understanding which is not personal. It's just inherent in the subject itself.

So when we come to this temple that Solomon builds, you all know the structure of the temple I'm sure, with its outer court and its inner court and its Holy Place because many of you have come to the talks on "The True Church" when we talked about the structure of the temple and you have seen it in other things, in other books and so on. Because it is a marvellous symbol of the synonymous terms, entering the gate through Mind, Spirit and Soul and then going into the inner court through Life, Truth, and Love and then the Holy of Holies, symbolising really divine Science. The ark there and the commandments in the ark and the mercy seat and so on. The whole structure of the temple is a symbol of the system that we are so familiar with. But I think it's lovely here that it comes into this tone of Soul because it is saying that in the demonstration of true Christianity, this universal sense, the overtone being Principle as Soul, you see that everything is based on this Principle in Christianity and all ideas are my ideas as Solomon prayed for wisdom from God, the one Mind. But those ideas have definite identity. They are identified in a specific way with the Principle. And that identity in the divine system is something that comes to you through spiritual sense and abides with you through spiritual sense. It's not an intellectual thing. It's a Soul sense. The definiteness of Soul. The certainty of Soul. The identified facts of Soul.

Speaking of this building here. We're building the temple, but they built these high places. Someone said a lovely thing to me in the interval. When I was talking about the high places, and this is to do with building high places and so on, she said she couldn't help thinking of that stone that was cut out without hands: that's the calculus, the stone, which became a great mountain because these high places were on mountains. But it became a great mountain and

filled the whole earth. That's a lovely counter fact to these many high places, that this stone became a great mountain and filled the whole earth. I thought that was beautiful.

And here is the building of the temple. Solomon said in verse 5 of Kings chapter 5, "I purpose to build a house unto the name of the Lord my God," identified with the Principle. Then Hiram helped him, brought all the timbers of cedars and so on. And verse 12, "And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together."

In verse 17 "they brought great stones" and in chapter 6, verse 1, he began to build the house of the Lord."

Verse 7. "And the house, when it was in building, was built of stone."

Verse 9. "So, he built the house and finished it."

Verse 14. "So, Solomon built the house and finished it."

Verse 19. "He set there the ark of the covenant of the Lord."

Verse 21. "So, Solomon overlaid the house within with pure gold."

At the end of chapter 6, he was seven years in building it.

Then he built other houses too. A house in the forest of Lebanon. A house for Pharaoh's daughter and so on. We won't go in for all this work because it is too detailed.

But in chapter 8, verse 13, Solomon says, "I have surely built thee a house to dwell in, a settled place for thee to abide in forever." And then he says in verse 27, "But will God indeed dwell upon the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

I think that's very lovely because Mrs Eddy says, "As we rise, the symbols disappear". And the symbols of the divine system, the "metaphysics that is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S&H 146:32).

But as we rise and understand the symbols they disappear in a way before the puriality [sic] don't they? I think we're finding that today. We're getting the Spirit of the symbolism so we're not so rigid in our thought about it. And, moreover, in this Christianity sense we can discern this Science through all kinds of other symbols, so we're feeling this lovely sense of not holding Spirit in the grasp of matter. Through spiritual sense we can discern all kinds of things, and you know, I always remember when we were doing *Ideas of Today*, that whenever Rosalie Maas used to interview people on various subjects, art or dancing or whatever it was, she used to take a mass of material back home and then begin to sort it out. She invariably found that as she sorted it out and took the main points of it, it would form itself quite naturally into either a Word order presentation of what they were saying or a Christ, or a Christianity or a Science order in a rhythm, and she would naturally find it just forming itself into an order. Then, very often when we passed this manuscript back to the person who had been interviewed, who wasn't necessarily a Christian Scientist, they would very frequently remark that this was such a marvellous order to this article. It flows along in a very clear way. But Rosalie hadn't said Mind, Spirit, Soul, Principle, Life, Truth and Love

because she was taking the subject, but she could see quite easily the flow. We had that remark many times made to us. I remember in a reverse way, when I made a book review, of Martin Cecil, who is the leader of this group of people here. He wrote a book called *Being Where You Are*. I reviewed it for *Ideas of Today*, under the title "Bloom where your plant is." Because the book was so lovely and it spoke to me of Soul, and I could see Soul in its various reflections all the way through. Now these people didn't know I could see Soul, but they said it was the most extraordinary penetrating article as to what Martin Cecil was really about that they'd ever had. In fact, they duplicated copies and sent them all round their community. But it was Christian Science that was interpreting it. But it was recognised that there was something there that was deep and true because one has basically this consciousness of the structure behind one. I've seen that happen in so many different ways and it's the value of building a temple. But seeing that the heaven of heavens cannot contain the Truth. It's not contained in the symbols. The symbols are pointers to the spiritual Truth that lies behind, aren't they?

But he built it you see, in chapter 8, verse 41, "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel: and that they may know that this house, which I have builded, is called by thy name."

Another interesting example of that was when Chris Largent, who teaches Christian Science amongst comparative religions, in Delaware University, and in his final lecture, when he's talking about all these religions, he says, well, there is a common denominator. You've seen it in all these religions. Now the common denominator was discovered by an American woman, Mary Baker Eddy and then he goes on to say she discovered the great fundamentals of being where it really unites all these religions together. Then he describes and talks about Christian Science. Well, Chris Largent himself, when he was first told about Christian Science by a woman who later became his wife, he was told by her about all the fundamentals and how the whole of Being held together through these fundamentals. But she never mentioned the word Christian Science until much later. Then she said, "You know this is Christian Science, don't you?" and he said "Oh, all right. Go on." He didn't take any notice really then later he accepted the symbolism. He accepted the structure, but it was the spiritual facts of Being that spoke to him and that may be our experience in all kinds of ways. The clearer we are on the fundamentals the more natural the naming and the identifying of the fundamentals will come in conversation and in our contacts with the world I feel. This is what he's saying there, "This house that I have builded is called by thy name."

And then in chapter 8, in verse 54, "...when Solomon had made an end of praying all this prayer and supplication unto the Lord, ...he stood and blessed all the congregation of Israel with a loud voice."

Then that chapter ends, verse 66, “On the eighth day he sent the people away: and they blessed the king and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.” A lovely sense isn’t it of joy and peace and so on, going with Solomon at this moment.

Then we come to Spirit, the tone of Spirit in chapter 9. This is really the turning point. We have said in our notes, *the one substance of Spirit is reality, onliness and purity. Ensured and undivided kingdom, believing in Spirit and matter as equal as realities leads to a dualistic life experience.* I put the positive here although it wasn’t really what happened.

So, in chapter 9, the Lord appears to Solomon a second time, and in verse 4, it says “If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgements: Then I will establish the throne of my kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel... But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.”

So, it’s really saying here “Stick to Spirit,” isn’t it? Like we saw in all organisations before. Stay with the spiritual.

Then it goes on about Solomon and what he did at this point. He built in verse 17, Gezer and Beth-horon and Baalath etc. The cities of store that he had and in verse 21, levied a tribute of bond service. Then he built Pharaoh’s daughter a house. He built Millo and then in verse 26, “king Solomon made a navy of ships... and Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came from Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.”

So, he was beginning to build up in matter, but he was still pure at this point. In chapter 10, verse 1: “And when the queen of Sheba heard of the famous Solomon concerning the name of the Lord, she came to prove him with hard questions.” In verse 4: “And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.”

And she said in verse 8, “Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.”

Now often, when I used to read that in the past, it used to throw my thought to when Mrs Eddy built her church in Boston, and when all the Christian Scientists used to come there to worship in the early days and the reports in *Miscellany* from the newspapers, where it speaks about the happy band of people that were visiting Boston. Do you remember? If this were the nature of the people, they must have a wonderful teaching and we would like more of them in Boston and so on, at that time. I'm afraid it might not be the same today. But it always reminds me of that, and I think, yes, that could go on positively and it could have gone on to see the pure Science. It could have gone on from strength to strength, just like this story. It could have gone on if Solomon had stayed pure. It could have gone on from strength to strength and I have often thought what I call the bottom line of this story is of the captivities and the dreary things that happened to the children of Israel and so on. I've often thought could that have gone on positively. If they had stayed pure it could have gone on positively. But this human experience doesn't seem to do that. It seems to be either suffering or Science and very often it seems to be a suffering way, but you remember how we said right at the beginning that the days of creation are the positive records of man, and the thousand-year periods illustrate the working out of human experience. Sometimes good and sometimes not so good and so on. Because you remember how the children of Israel could have gone into the promised land in forty days when they were at Kadish Barnea and they were too frightened to do it, so they had to go through the wilderness for forty years. It's the difference between the years and the days. Jesus was only in the wilderness for forty days, not years.

So, it's the days that are the positive way for everyone. "These days will appear as mortality disappears, and they will reveal newness of Life." A new sense of life. There will be a newness of Life "in which all sense of error for ever disappears, and thought accepts divine infinite calculus" (S&H 520:12). Thought accepts the spiritual way of calculating and living. I always think, have patience. Keep going. It's all right.

Now it describes the weight of gold, in verse 14, that came to Solomon in one year with six hundred three score and six talents of gold. Verse 16. "king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target... the king made a great throne of ivory... All king Solomon's drinking vessels were of gold... the king had at sea a navy with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So, king Solomon exceeded all the kings of the earth for riches and for wisdom." And Solomon had horses brought up from Egypt and so on and so on.

But, in chapter 11, "king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites." The inward turning thinking and the flesh and so on and so on. And then it says he has seven hundred wives and three hundred concubines. He must have been busy!

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his

father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. Then did Solomon build a high place for Chemosh... and for Molech, ...Likewise did he for all his strange wives... and the Lord was angry with Solomon... and commanded him, concerning this thing, that he should not go after other gods: the Lord said unto Solomon, forasmuch as this is done of thee, thou hast not kept my covenant... I will surely rend the kingdom from thee and give it to thy servant. I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. And the Lord stirred up an adversary unto Solomon..."

Well, what it means, it's obvious really, that if you don't stay with the purity of Spirit and you start to wed yourself to all the strange gods and you start to worship matter, you see that creeps into organisation, doesn't it? Particularly this thing of gold and money, and it creeps into all sorts of things. I remember John Doorly saying the argument was when you were turned out of the Mother Church, that you became impoverished because all the people that came to you as a practitioner and a teacher would no longer come to you. That was an argument in consciousness. He didn't care because John was following the spiritual ideal, and many others have done exactly the same, who follow the spiritual. The argument in organisation is how to carry on and how to get money. It's a terrific thing this money business, isn't it? I suppose it is what people think it's what keeps you going in life, but if you worship that and you don't worship Spirit, because Spirit is the only substance, and if you see that, and you follow the Spirit, like David Baker said last night, the substance of Spirit, it will give you the natural order of Spirit. The natural development of Spirit, it will keep your kingdom undivided, because what is going to happen here; because after Solomon goes; the kingdom is divided between Rehoboam, and Jeroboam, who was the son of Solomon, and Jeroboam who came in from the outside and he started to be the first king of Israel. Here, at this point these kingdoms divide, but it is such a clear illustration through these symbols that we've just read, that if you pile up in any way substance in matter, the reality of matter is not only wealth and money, it's also bowing down and worshipping material substance. Worshipping the body as a material structure and being troubled about the body. Putting it in a high place really and worshipping the body or worshipping personal aggrandisement. Your person. Your personality and thinking that is the most important thing in the world.

You are then building up a false god and worshipping it. You are holding Spirit in the grasp of matter, aren't you? Any of us that do that. Whatever we place in a high place that is material we're doomed to be having a period to work it out. We've got to because the only reality is Spirit. If we are going to see in true Christianity this true likeness and reflection everywhere, we have to base ourselves on Principle. Be aware of one Mind. All ideas are my ideas, but all those ideas are spiritual. They have the substance of Spirit, the reality as Spirit. They have the strength of Spirit. All those wonderful qualities that David was bringing out last night, and that you can trust one hundred percent, and we know it.

Then, we missed out did we not, when I was saying that, the building of a temple, before this Spirit tone, being that all ideas are God's ideas. Yes, very important too because they are definite. They have their definite identity, but they compel one to think spiritually. To operate spiritually, to maintain the Science of Spirit in consciousness and then we demonstrate Life, Truth and Love. We know perfectly well that that demonstration in true Christianity is a wonderful, abundant demonstration of Life individually and Truth collectively and Love universally. We see this true likeness and reflection everywhere and not only in our own bodies but in all relationships within the world. It operates that way.

But here is impurity and so in verse 31, Jeroboam comes along, and the prophet Ahijah found him in the way, and he said, "Take thee ten pieces: I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee." You see what was going to happen here was that the ten tribes of Israel were going to constitute the kingdom of Israel, and Judah, together with Benjamin, was going to constitute the kingdom of Judah.

It says here in this chapter that Solomon sought to kill Jeroboam, but Solomon here slept with his fathers, in the end of chapter 11, and he was "buried in the city of David his father: and Rehoboam his son reigned in his stead." And he made the yoke of the people very heavy. Because this division into Judah and Israel as separated kingdoms is really this whole belief that life is in matter and that Spirit inhabits matter; this dualistic belief which really constitutes human existence, doesn't it? The belief of life, substance and intelligence in matter. Mrs Eddy says that the whole of "animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature and organic life" (S&H 450:30). That's the false calculus of material sense that we shall talk about more tomorrow, but it is this belief that Spirit and matter mingle. That we are matter bossed, and that we are trying to do something about it through Spirit. This is always the divided kingdom and that there is the spiritual understanding of God and man appearing, Judah, but it is separated from Israel; Judah is the manhood; Israel is the womanhood; it's separated from the fruits or the demonstration, and that these two kingdoms are divided and there isn't the 'one;' the one purity of Spirit. It is at this point that this happens in the story.

Jeroboam, in chapter 12, he "made two calves of gold," and he said to the Israelites "Behold thy gods." Just like they made the golden calf didn't they when Moses was up in the mount. So, they had here two symbols of dualism again. Two calves of gold, "and he set one in Beth-el, and the other put he in Dan." Bethel means house of God, and so it's really, in a way spiritual wickedness in high places, isn't it? Dan of course is animal magnetism. It's all this mixed-up sense that Jeroboam was a symbol of being responsible for.

In chapter 13, he went to burn incense at the altar and when he put forth his hand to this altar, his hand dried up so he couldn't pull it in again, and the altar was rent, but there was this man of God there who besought the Lord and the king's hand was restored to him again. But this story that follows is all about an old prophet, do you remember? Who persuaded this prophet to come into him and persuaded this prophet to be disobedient to the Lord who said that he mustn't go and waste time talking to this old prophet. He was disobedient and was killed by

a lion and so on. We can't go into that story, but John Doorly said a lovely thing about that story. He said here "Old prophets on every side will try to hold you back, but you must go forward because the nature of Truth is infinitely progressive." I like that because there are so many old prophets trying to hold you back aren't there? It's not people but in the form of old beliefs and so on and they're always rampant in an organisation.

Do you remember a funny thing John Doorly used to say about many people who are Baptists, Methodists and Catholics and all kinds of denominations, get drawn into the Christian Science Church and park their beliefs there. If their beliefs are tinged with finiteness and so on, and Spirit and matter and so on. I think all of us can be capable of that. Parking old beliefs. Letting old beliefs park in our consciousness and hold us back. That's what the whole story means.

Then we come to these chapters 14 to 16, which are to do with all these kings that come and go. In those chapters 14 to 16, you get listed the reign of ten different kings. You get three kings in Judah and seven kings coming and going in Israel. For many of the kings it just says "...and he did evil in the sight of the Lord." There was war actually between Rehoboam and Jeroboam. There was all this warfare as there is in your experience when you don't stay purely the spiritual.

It's lovely. Mrs Eddy said, "I took the side of Spirit and strove to cease my warfare." Then she saw the Life that knows no death and says because he did, I did. She said, "I took the side of Spirit and strove to cease my warfare." If you don't take the side of Spirit, in which there is no opposite. There is no warfare, you have this war between Rehoboam and Jeroboam. The war between the letter and the Spirit. Between understanding and demonstration and all kinds of different sorts of warfare. The only king who was good here was Asa in chapter 15. He comes in Judah. You see in Judah they had all these kings and there were nine good kings, if you count them up where it said he took away the high places and he did good and so on. There were nine good kings, but if you look down that column of Israel, which is on the right hand side of your papers, there were no good kings at all. Isn't it interesting? They were wallowing around trying to get back onto their feet. It's this emphasis on the Truth, on demonstration, on human experience, that's the false sense of womanhood. The true sense of womanhood is the demonstration of the spiritual idea through Spirit. It tastes of the things of God and shows them unto the creature and Mrs Eddy, as a type of woman, brought the Science, which showed the law that lay behind the healing of sin, disease and death. But the wrong sense of womanhood is concentration on fruits and demonstration and material life and all the sort of 'Jezebel' type of thinking.

Before I mention Asa, I always feel that this coming and going in this tone of Life here, in that these chapters which go from 14 to 16, is a perfect description of how Mrs Eddy defines death in the "Glossary," "that which frets itself free from one belief, only to be fettered by another, until every belief of life, where Life is not yields to eternal Life" (S&H 584:12).

You're in the tone of Life here, and it tells you about the king who was evil. Did evil in the sight of the Lord and walked in the way of Jeroboam in his sin and then he slept with his fathers. His son reigned in his stead and then another king came and did evil in the sight of the Lord. Walked in the way of his fathers, and then he was probably slain, and his son reigned in his stead. And it's one belief - that which frets itself free from one belief - only to be fettered by another. So, every belief of Life, where life is not, yields to eternal Life.

You see that definition of death perfectly describes this human experience, and I have often read *Science & Health* and every time I've come to the word 'death,' I have substituted instead, 'mortal existence.' It seems to read rather well. When Mrs Eddy says that which is called death, and that which is termed death and so on, I then think of death as we think of it commonly - dying at the end of a life, so to speak, but death really... do you remember what John Doorly used to say "There are many more people dead, walking about the earth than there are under the earth" - one of his spiciest remarks. But this is what our experience is. "That which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life." This existence unredeemed by Life in and of Spirit. The consciousness of Life, in and of Spirit is a bit like that isn't it? It really is. If you don't stay with Spirit, this is what happens. I find that with this story you have constantly to put it into the positive or you get very bogged down and dreary.

I remember when Marjorie Brown and with Portia Birse too, we were studying this, we began to laugh it off because we got so bogged down. Reading about all these kings and the evil that they did and so on. But then we used to stop and turn it round into what it was positively saying. It is really positively saying to us, that if we stay with Spirit then Life has its wonderful, ordered way of positiveness. It's the positive line of Life.

Well now, this dear old boy Asa. The only good king here, he tried to do that. In chapter 15, verse 11, "Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and he removed all the idols that his father had made."

But in verse 14, "...the high places were not removed: nevertheless, Asa's heart was perfect with the Lord all his days."

Then in verse 23, it says, "Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers."

It's really as if it is saying that there wasn't the full understanding there. I always think feet are a symbol of understanding. But he made an attempt, and I suppose there are always gleams of light, even in this fretting oneself free in one belief only to be fettered by another.

But then, there is always Truth that says "Halt." There is always this dynamic Truth that comes in and stops the rot, I feel.

In chapters 17 to 19, you get Elijah's mission to Israel. The irresistible operation of Truth uncovers error and shows the fundamental rock like power and eternality of spiritual Truth. Because before he comes in at the end of this tone of Life, you get this man Ahab who was married to Jezebel and who was the evil of the evil really. It says here in chapter 16, verse 30, "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him, and he took to wife Jezebel."

Ahab means father's brother. I don't quite see the point of that, but still, that's what he means. One closely resembling his father. Jezebel means unmarried and she was a Baal worshipper. He reared up an altar for Baal in the house of the Baal, Ahab did. And Baal means husband, owner, lord. It always implies possession which is quite interesting. It was essentially male, and all the Baal worshippers were sun worshippers, which is quite interesting.

Again, it's the worship of a false sense of power, material power, possession, that desire to be great, and all the elements of the carnal mind.

Into this picture comes Elijah. Chapter 17. "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Now the definition of Elijah is really Elias, isn't it? "Prophecy, spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold, the basis of immortality. 'Elias truly shall first come and restore all things'" (S&H 585:9). A wonderful definition that, isn't it? It has such a relationship, of course, to the definition of prophet. The "disappearance of material sense before the conscious facts of spiritual Truth" (S&H 593:4).

So, into this picture comes this symbol of Truth. Comes Christian Science really. In our Science, the Truth of Being. And it says that only through Principle as Soul, it's only through this Principle, understood through spiritual sense that there is going to be inspiration, this reign, this dew. There's only going to be that through the understanding of Principle, not through any intellectual way, but through spiritual sense. Honestly that happens, doesn't it? You have material life fretting itself free but into that comes Truth and into that experience, as many, many people have found, comes Christian Science, and the Truth of Christian Science is teaching one spiritual Principle of operating through divine system.

But there is very little of it at that time in this picture. Very little inspiration. He told Elijah to go to the brook Cherith, that is before Jordan. Cherith is a narrow ravine and there was just this little bit of inspiration that was present, and he said drink of the brook. I have commanded the ravens to feed thee there. Which is a little bit of spiritual inspiration that was in Israel at that time. The "ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. Then the brook dried up."

You can see this sort of barren situation which can be in our lives, and it's typified here in Israel by this drought or lack of inspiration.

Then Elijah was told to go to Zarephath which belong to Zidon and dwell there. "I have commanded a widow woman there to sustain thee." Now he goes to this widow woman; it's all symbolic because remember he is in Israel, which stands for the womanhood. But Israel has been cut off from Judah, the manhood, and so it appears to be a widow really and it is this concentration on this wanting to get things right. Wanting to have truths in the human, but without the true spiritual letter. The true understanding. The spiritual understanding of God and man appearing, which is Judah.

It says here, "So he arose and went to Zarephath, and when he came to the gate of the city, behold the widow woman was there gathering of sticks: and he called to her, and said, fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand." "And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die."

So, this state of thought is barren. It has nothing to sustain it and it's just gathering two sticks. Really, I suppose you could interpret that in so many ways, but it could be that she's looking for the manhood and womanhood of God, couldn't it, or the Word and the Christ, or you could interpret it as you see it, because I think those sorts of things are details.

"And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." Don't you think that is saying, as John Doorly points out, feed the prophets first. Feed the prophet first. If you let that prophet, that spiritual seeing, be sustained in your consciousness, primarily spiritual seeing, then it will go on and on and on. It will never waste as it says here. "The barrel of meal wasted not, neither did the cruse of oil fail." You have the inspiration and the substance and be satisfied in every way.

But it goes on to say, "And it came to pass after these things, that the son of the woman, the mistress of the house fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, what have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abodes, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O

Lord my God, I pray thee, let this child's soul come into him again, ...and he revived. And Elijah took the child and brought him down out of the chamber into the house and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thou mouth is truth."

Don't you think that that means that when we see that we have to feed the prophet first, then it may be that the son, that's the manhood, which is the symbol of Judah. The spiritual understanding of God and man appearing, may suddenly die on us. The spiritual is full of promise, we see, but we've got to see the prophet first and see something happening. But then, sometimes, we go a little way, I suppose it's this three and a half really. We go a little way, and the vision doesn't promise what it did, we feel. And it dies on us. We feel that it was so full of promise, and we go so far, and we don't go the full way.

Then Elijah comes. This prophecy, this spiritual seeing comes, and it takes that understanding, uplifts it and he stretches himself three times on the child so that the soul came. It even says it here doesn't it; The soul came. It really says, like it said with Moses' mother. Like it said again with Hannah, that you have to wean - put in different symbolisms. Moses' mother kept him and cherished him for three months. Hannah weaned the child, but here Elijah, prophecy, spiritual seeing, stretches himself upon the child three times, which is a symbol really of Mind, Spirit and Soul, and we all know that when we go on with our spiritual understanding and we let it become our very identity we can never go back. We could never go back. Soul identifies you with Principle, as John Doorly says, Soul moves you on to Principle, Life, Truth and Love. There you are in the rhythm of spiritual being. It wouldn't matter what happened, you can't go back. So, this child was restored to his mother.

Then we come to chapter 18, where the word of the Lord came to Elijah in the third year, saying, "Go and shew thyself unto Ahab; and I will send rain upon the earth."

So here Elijah as the symbol of Truth, has to face Ahab, this false male sense. This belief of the carnal mind that was wedded to Jezebel. This evil, unmarried sense. This belief of life, substance and intelligence in matter.

"And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?"

(This Obadiah, incidentally, was not Obadiah the prophet. It was another Obadiah.)

"And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, what have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" Because Ahab was not very partial to Elijah and he said, "Go, tell thy lord, behold Elijah is here."

In verse 16, "So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that

troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

It's interesting because we think sometimes that Truth is churning up a lot of things and it is that really. But the trouble is that we are believing in the evil, isn't it?

"Now therefore send, and gather to me all Israel unto mount Carmel," (fruitful place) "and the prophets of Baal four hundred and fifty," (that's the false calculus, I think, that four hundred and fifty) and the prophets of the groves four hundred, which eat at Jezebel's table."

It's really this belief of life, substance and intelligence in matter, electricity, animal nature and organic life. That's the four. Elijah was summoning them to this contest.

"So, Ahab sent unto all the children of Israel and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."

The Truth is very dynamic, and you can't fool with Truth. It's a sword. It's a rock. You can't compromise with Truth. It just is dynamic.

"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." Then you remember he got them to give two bullocks, and one bullock was to be given to the prophet of Baal and one bullock Elijah was going to have. They were to be cut in pieces "and lay it on wood, and put no fire under and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, it is well spoken."

Elijah told them to choose a prophet, "choose a bullock for yourselves and dress it, for ye are many, and call on the name of your gods and put no fire under."

"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar that was made. Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down."

I'm reading this story all through because it somehow speaks for itself, doesn't it? This terrific frenzy that we see with people who are seeking for the demonstration of power in their experience of life, substance and intelligence with matter. They go to all sorts of lengths. They get in a panic. They get troubled and just agitated.

And then you come to Elijah's performance and it's just like later on when he finds God in the still small voice. It's a calm thing.

"All the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones." (That's the workings of the spiritual idea, according to the number of the tribes, etc.) "And with the stones he built an altar in the name of the Lord." (In the nature of Principle.) "And he made a trench about the altar, as great as would contain two measures of seed." (I think those two measures are the consciousness of the letter and the Spirit.) "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." And he had that done three times and he filled the trench with water.

I think that again, these symbols you can interpret differently, but it seems to me that this filling of four barrels with water, pouring water on it and so on, is almost as if he said, all right; even if the false calculus is poured on it, dampening it down, and so on. It doesn't matter at all because the power of Truth is omnipotent. The Principle that is understood through spiritual sense, that's the tone, all the way through here.

And then he prays. "It came to pass that at the time of the offering ... that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

And then there was the slaughter of the prophets of Baal, and then there came the sound of abundance of rain. Which is a wonderful thing, isn't it, because Elijah was there proving that the only power is this power of Principle. No matter how much the false calculus of being may seem to have entered into human experience and may claim to bring this thing of one belief after another fretting itself away. It may claim to take away inspiration and so on. But it is inevitable; it's always inevitable that there'll be a man to stand in the gap, that Elijah, standing for it in this instance, the Truth will redeem the situation.

In the next chapter, Jezebel is really out for Elijah's blood. She says, when she's told about this, she says, "Let the gods do to me, and more also, if I make not thy life" (that's the life of Elijah as the life of one of these prophets of Baal) "by tomorrow, about this time."

So, Elijah got frightened about this. He felt he was the only one in Israel that could stand for God. So, he went into the wilderness and sat down under a juniper tree. And you remember then he was sustained by an angel. Not by ravens this time, but by an angel. And the angel said in the end, “Arise and eat because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And then he went into a cave and lodged there.” And God said what are you doing here? And he said, “I, even I only, am left; and they seek my life, to take it away.”

Isn't this interesting, in the tone of Truth because we've always said in the tone of Truth, we're not the only ones. Truth is universal, haven't we? We've said that when the ark was trying to be taken away from Jerusalem. Truth is universal. When they trotted out the ark before, because they thought just the ark by itself would save them. But they had to see that Truth is universal. Elijah thought he was the only one.

He said, “Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire: and after the fire, a still small voice.”

Remember how Mrs Eddy says that “The ‘still small voice’ of scientific thought reaches over continents and ocean to the globe’s remotest bounds” (S&H 559:8), and it does.

“And when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And behold, there came a voice unto him, and said, what does thou here, Elijah?” (he wasn't allowed any peace, was he?), “and he said I have been very jealous for the Lord God of hosts,” etc. “They've thrown down thine altars and slain thy prophets ...and I, even I only, am left, and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus. And when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.” And then in verse 18, “Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”

So, when you begin to see that the divine Truth; the divine power is not in numbers of people. It's not in organisations. It's not in any confined form of Truth, but it's in that still small voice. That still small voice of scientific thought that reaches over continents and oceans to the globe's remotest bounds. You begin to, as we've said here, in this Christianity sense, you begin to meet all kinds of expressions of this consciousness, which are signs of the times. Truth is speaking everywhere, like Marilyn Ferguson says in her book, you begin to take part in this true conspiracy. This breathing with many others, this realisation that Truth is here. Truth is here. It is speaking everywhere. Seven thousand in Israel have not bowed their knee to Baal. And moreover, he found this prophet Elisha who was going to take on from him, and Elisha has the meaning of salvation. Life, Truth and Love understood and demonstrated

as supreme over all. And we shall see in the next book, II Kings, how Elisha then comes into the picture as really a true sense of demonstration. You feel that Elijah is understanding, and Elisha is demonstration.

Many people think they were the same individuals and two sides of his character, and we shall see tomorrow the unity of Elisha and Elijah and what it means.

But here he was ploughing, you see, with twelve yoke of oxen. Twelve is always the number of demonstration.

“And Elijah passed by [Elisha] and cast his mantle upon him. And he left the oxen and ran after Elijah.”

Because Elisha sees, as we all see, that you cannot maintain your mission of demonstration without Elijah. We've got to be two. That you cannot go forward - that's why Elijah and Elisha stuck together like anything, didn't they, in this next book. He kept on saying, I won't leave thee. I won't leave thee. It's so true that as we've been seeing all along, that for demonstration we have to stick with understanding. For the Spirit we have to abide with the letter, and the letter with the Spirit. It has to be one and this is what is being foreshadowed here.

“And so, he arose, and went after Elijah, and ministered unto him.”

And that's that dynamic tone of Truth. It is dynamic, isn't it? I always think of Elijah coming suddenly to Ahab and stopping the rot and Truth will always say stop the rot the rock, and it always says to us, “See the prophet first. The spiritual understanding of God and man appearing.”

Then we come, in chapter 22, to the final tone of Love, where we have said, *Love fulfills the plan by impelling man to think up to mere human sense and obliterates the mortal concept.*

So here, in chapter 20, we have Ben-Hadad king of Syria gathering all his host together and besieging Samaria and warring against it.

You know the Syrians are the human sense. The human sense always. The Syrians stand for the human. Interestingly enough it always seems to be the human that is the most subtle enemy doesn't it, because, you know, when Mrs Eddy says in “Atonement and Eucharist” about Jesus - the human sense of tempting him. He had to leave that human sense of things, because the mortal really, we can see, and the mortal often works ill and so on. But the human sense is a tempting thing.

And here these Syrians come along, and they see Israel, in verse 27, “like two little flocks of kids: but the Syrians filled the country.” And the Syrians said about Israel, “The Lord is the

God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thy hand, and ye shall know that I am the Lord."

I really should have read verse 23 before that, where the servants of the king of Syria said unto him, "Their gods are gods of the hills; therefore, they were stronger than we; but let us fight them in the plain and we shall be stronger than they." And this verse repeats it (verse 28), "There came a man of God and spake unto the king of Israel and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

And that is very often the argument that we can see these wonderful things in the hills, but we can't demonstrate them in the valley. But at this point, and this is the tone of the fulfilment of Love, the truth is that the spiritual idea has this marvellous sense of coincidence between the divine and the human and seeing all along and Love fulfills that and as we said in the caption, it impels man to face up to mere human sense.

Then as they do, the children of Israel defeat these Syrians. It says that they defeated them.

Then we get this story of Naboth and his vineyard, and really the whole story that Jezebel wanted this vineyard and so on, but it was restored. But finally, of course, Naboth was killed, but the whole story, which is a bit complicated to go into, is to do with true individuality.

Then there was war again between Syria and Israel and then finally the king of Israel was slain. He disguised himself and went into battle and finally Ahab slept with his fathers, and Ahaziah, his son, reigned in his stead.

Jezebel was denounced, but she doesn't go yet. That final tone of Love is really the defeating of a human sense of things which in the Christianity order, I think always creeps in because Christianity is always believed to be to do with the human and the moral and so on, isn't it? But this true sense of Christianity, when it's fulfilled, it deals with that, so that, as we've seen and as we shall see all the way through with this uniting of the kingdom of Judah and of Israel, that the divinity of the Christ is made manifest in the humanity, but it comes from the divinity.

So, as we see here in the main, this wonderful sense of Principle as Soul, harmony and system, being impelled by the facts of Principle. The factual impels this tone, and it makes us see that all ideas, everywhere are responding to the Principle. But we have to have a very definite sense of the structure of being, so that we can steadily look out on our world and see what is really going on in terms of identified ideas of Principle, and we stay purely with that so that our whole life becomes a positive life. If not, then Truth will pull us up anyway, and Truth will show us that we must see the prophet first and take notice of the prophet which leads to the fulfilment of Love in Christianity.

Talk 5

I think it's rather good to begin by just reminding ourselves briefly, where we are in the story, don't you? So, let's just think of the way that we have come along. We started by seeing that the first three days of creation, symbolising infinite Mind, the purity and substance of Spirit and the changeless identity of Soul, symbolised by the light, the firmament and the dry land are the basis of all. As one sees this third stage that Mrs Eddy says, "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent on no material organization" (S&H 509:1). We have seen, as we've been together here for the last three days, that we are based on this great Principle of the universe. That the Principle is basically of the nature of the intelligence of Mind. The substance of Spirit and the identity of Soul. We saw the Principle as Mind - let there be lights in the firmament of heaven, to divide the days from the night, and let them be for signs and for seasons and for days and for years, symbolised divine metaphysics and spiritual power.

And that we are the ideas of Principle, operating from the Principle in metaphysics. In human experience we saw how that is born to us through prophecy. Spiritual seeing born of grace. That we see these spiritual ideas as spiritual seers in all their reality through grace. Through the grace of God.

Then we saw that as we go along it may be necessary to have some temporary kind of organisation, with the coming of the kingship, and we saw that Spirit must be uppermost in consciousness, in any form of organisation.

Then we saw that Soul was basic, that rule of Soul, symbolised by David coming on the scene, is basic to all government. That quiet rule of Soul, and we felt that that is the Word. A symbol of the Word. The basis of all true government and prophecy. Then we came into Principle as Spirit, which is government in demonstration, where these lights give light upon the earth. We saw there that wonderful reign of David through Principle, Life, Truth, and Love, coming out from the Principle. Principle as Spirit is government and demonstration and it's the pure spiritual reflection of the Principle that we saw there. We could see too the sense of the Christ as in heaven so on earth.

Then we came to Principle as Soul, which John Doorly called *harmony and system*. We saw there how everything is identified with the Principle. Everything as idea is identified with the Principle in the whole universe. We saw this as a tone of Christianity, didn't we, where we see all ideas identified with the Principle, which was symbolised by Solomon and his reign. But we also saw there that you base everything on Principle in this demonstration of Christianity. You see how all ideas are my ideas. You see though how there has to be a definite structure in Soul, as you look out on the universe and see all these ideas. They have definite identity and that structure, when he built the temple.

Then how one has to stay purely with Spirit. Purely with Spirit. The purity and the reality of Spirit has to be uppermost in consciousness, to demonstrate Life, Truth, and Love.

We saw how Solomon went after other gods and became impure which is if we start mixing up Spirit and matter and believe in both Spirit and matter as equal realities and we may follow many phenomenon for their own sake. Not seeing the spiritual reality behind them. This negative of this tone. Leaving your father and mother and cleaving unto your wife.

Then there comes this divided universe and we saw there how life can just become that which frets itself free from one belief only to be fretted by another and so on, but Truth is always present. And Truth stops the rot. It can't be so. Truth, in the form of Elijah, in this symbolism here, is bringing thought back to God.

Then you get that tone of Love where the human sense of things is dealt with and Love is seen as all in all, in its positive sense there.

That brings us now today to the tone of Principle as Principle. Somebody said to me the other day they were always rather foxed by what we meant by Mind as Mind, Mind as Spirit. That word "as". But they said that it was made clear to them when they saw that we really meant Mind reflecting Spirit, or Mind reflecting Soul, or Mind reflecting Principle, which I think was the original phrase that John Doorly used. It became shorthanded really into Mind as Mind, Mind as Spirit and we got so used to it, but sometimes, as is the case with many of our symbols, we don't realise how it strikes the other individual at the beginning. But it is a sense of reflection.

Now in those tones we've been talking about we had the creative impelling Principle as Mind. The creative Life you remember, impelling Principle as Mind. It was let there be lights, and in the second tone of Principle as Spirit it was Life, impelling Principle as Spirit, because again it was saying "And let them be for lights to give light upon the earth." It was the "let."

Then when we came yesterday to Principle as Soul, that was impelled by Truth. It was the factual. God made these lights. Also, we saw how everything in the universe was identified with Principle. Everything has this spiritual fact behind it.

Now when we come here today, as Principle as Principle, it's impelled by Love. It's impelled by the fulfilment. These last two tones here are impelled by Love, the fulfilled sense of being.

It's really a very lovely thing because this particular tone of Principle as Principle in the twenty-nine tones of the days of creation is the central tone. I only realised that the other day when someone was talking about the central tones in this chapter, and in the actual twenty-nine tones, this is the central one of Love impelling telling Principle as Principle.

So, let's start off with the Bible verse here, which is on page 511, in *Science and Health*, and it's Genesis i. 17 to 18. "And God set them in the firmament of the heaven, to give light

upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.”

You see that that is a fourfold statement. “God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.” That whole activity is good.

You really pick up again those four days, the four tones we had previously, don’t you? God set them in the firmament of the heaven. That was the first tone really, only it was more complex than that. Principle as Mind, to give light upon the earth. That was the characteristic of that second tone, Principle as Spirit, the Christ, and to rule over the day and over the night. That was the characteristic of that third tone, and where we saw a sense of Christianity. Principle and its idea. Principle ruling over the day and the idea over the night.

Then to divide the light from the darkness, which is this tone of Science or Principle as Principle. “And God saw that it was good.”

Do you remember we said yesterday that the definition of good, which is Spirit, has that fourfold sense again, of omnipotence, omniscience, omnipresence and omniaction. So, the accent here is very much on the fourfold, and John Doorly calls this particular tone *one and interpretation*.

Now you may say that we have been thinking very much about the One, yesterday when we were saying how everything is identified with the Principle. That there isn’t anything that has life in itself in the universe except that it comes from the Principle. From the origin. I always think the last EXEGESIS gives that so clearly in the last two or three statements. If you just go back a bit to the top of page 511, it says about the Life of Mind and it says, “This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself,’” (all ideas have their seed within themselves, of this great Principle of the universe). “Thus, God’s ideas ‘multiply and replenish the earth.’ The divine Mind supports the sublimity, magnitude, and the infinitude of spiritual creation.”

That is the last tone where we saw that all ideas have this seed within themselves of the Principle. They’re all identified with the Principle. Really it was a wonderful symbol in that wide range of Solomon’s thoughts and activities which we saw yesterday. It’s a marvellous symbol if you keep your consciousness of the one God pure, in its marvellous rhythmic unfoldment of the Word, Christ, Christianity and Science where we see that there is only this one Principle behind whatever activity of a Principle nature that one is undertaking.

But here, when we come to *one and interpretation*, it seems to me on this tone that it is saying to us, that there is only the one being that is entirely good, and that there is no Principle to error or evil of any kind. That Principle is absolutely one. There is nothing outside of it. Nothing contrary to it. Nothing opposing it. There is no life, truth, intelligence

nor substance in matter. That the belief that evil combines in the belief of life, substance and intelligence in matter, electricity, animal nature and organic life, has no reality in Principle. It is as if it is saying here, whereas it said in the last tone, that all phenomena can be gathered into the one Principle can be seen basically as the manifestation of one Principle, that this is speaking everywhere. This is the very essence of Principle. Principle as Principle is saying, because there is only this one Principle.

There is nothing unlike this Principle which is infinitely good. Whatever happens. Whatever goes on. Whatever experience we have. Whatever comes our way. Whatever, whatever - there's only the Principle and it is good. There's only the Principle operating and it is good.

The definition of "One," John Doorly calls this one an interpretation, and the definition of "One" is being a single unit, or entire being, or thing and no more. A single unit, entire being or thing and no more. It's the absolute. The first Principle or ultimate being.

When you look up references to one, it gives you the most marvellous sense of this, but there is only one thing going on. There is but one primal cause. Therefore, there can be no affect from any other cause, and there can be no reality in ought which does not proceed from this great and only cause. God is one. The allness of deity is his oneness. There is but one creator and one creation.

"In divine Science, God is One and All; and, governing Himself, He governs the universe" (Mis. 258:13). That's a wonderful statement, isn't it? Governing himself he governs the universe. God is all in all and you can never be outside of his oneness. You can never be outside of his oneness.

If we read here the EXEGESIS, you see this sense of the all in allness and the oneness of this Principle, where Mrs Eddy says, "In divine Science, which is the seal of Deity, and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no light is there" (S&H 511:11), and the side note is "Darkness scattered."

You get the sense there that there is only this Principle in operation. The definition of a seal is interesting. In divine Science, which is the seal of deity, it says, "Any device bearing a design so made as by engraving, that it can impart an impression in relief, upon a soft, tenacious substance, as clay, or wax," it's this seal of deity. This Principle of being and when we realise we started off by saying that this Principle includes the divine nature of Mind, Spirit, Soul, Principle, Life, Truth and Love, operating as the Word, Christ, Christianity and Science, on levels of Science, divine Science and absolute Christian Science, and Christian Science, we see that that is really the seal of deity. It has the impress of heaven. An impress is the image or figure of anything formed by pressure or as if by pressure.

It's like, Mrs Eddy says, "Christian Scientists must live under the constant pressure of the apostolic demands to come out from the material world and be separate" (S&H 451:2). Really, it's the only pressure there is. We think we live under the pressure of the times and

so on, but really, we live under the pressure which emanates actually in that the impulsion of the divine Love, the impulsion of the divine design. We live under that pressure of the divine design. Of that divine Principle, impelling its design upon us. That's the true pressure which is this impress of heaven. You remember how heaven is "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (S&H 587:25).

So that is the impress of heaven. That is the pressure of the divine Principle and its design, which is over us all and on us all. It scatters the darkness.

I feel that in this tone it is really saying to us, as we've been seeing all the week, but it's saying to us again, "There is only Principle in operation." Principle and its infinite ordered system of ideas in operation. It's interesting that this word *set* is used here. God set them in the firmament of heaven, because that word *set* is really the new tone, you might say, from the others. We haven't had that before. But God *set* these lights in the firmament of heaven. Don't you get a tremendous sense of that word *set*, of being sealed, being definite, being absolutely irresistible. I always think when I read that word of what it says in Matthew, before Jesus gave the Sermon on the Mount before. He said when he was *set*, he taught them saying: then he gave them the Beatitudes, that fourfold sense. These lights that are *set* in the firmament of heaven, you can see how this tone is Science. It's the Science of being. It's that certain sense of Principle with its divine system in operation through the seven and the four.

Now the negative of this tone here is where the serpent comes in. You can't help feeling here in this particular tone of Principle as Principle, that it really deals with the carnal mind, with evil. With the handling of evil. For the first time the serpent appears in this Adam record, at this point. It's interesting to me that this is so fourfold, this particular tone. The verse is a fourfold tone here. We shall see as we go on into The Book of Kings, that it has a fourfold sense. When you think of what Mrs Eddy says about evil when she talks about there being a problem of evil to handle, she says, as we've just quoted before, "that all evil combines in the belief of life, substance, and intelligence, in matter, electricity, animal nature, and organic life." She gives it in a fourfold sequence. It is as if primarily through the divine, infinite calculus, as Mrs Eddy says, "All sense of error disappears, and we accept the divine rhythm of being." (sic.) Really, we accept that there is no such substance as matter. The belief of life, substance and intelligence in matter. That there is no substance in matter, and that there is no power in this belief of electricity, that electricity is a power and can create and so on. That there is no power in that. There is no reality in animal nature. We're not a lot of people. We are ideas reflecting one another. There is no reality: no life, substance and intelligence in organic life or the belief that there is an organism called persons and called life in matter.

Those four beliefs, I suppose, are basic to mortal existence. I'm just beginning to see the basic nature of these four, because you see, even in human experience we believe in birth, growth, maturity and decay. We think that's the rhythm of our mortal life and it really is not. The true rhythm of our being is Life, Truth, Love and divine Principle, Love. Or it is the true

origin of man. His true Christ nature, which is eternal and the operation of his being, in a realm of ideas governed by Principle.

I know that whenever I think and realise about my own being, that I've always lived and I'm always going to live, and there never was a moment when I didn't express the Life that is God, and there was never a moment when any of you didn't express the Life that is God. "Before Abraham was, I am" and that we all the expression of infinite Life, with a Christ selfhood that is purposeful and is moving in the harmony of Science.

Whenever I'm aware of that I always feel a sense of something dropping away. A kind of heaviness dropping away.

I think more and more as we accept Science, we shall irresistibly be handling evil from the throne of grace and not battling with it and handling it in an argument way. We shall be living as Science and not as mortals trying to understand Science.

In this tone it's so lovely where it says, "In divine Science which is the seal of Deity, and has the impress of heaven," (and that is on all of us), "God is revealed as an infinite light. In the eternal Mind, no night is there."

We're operating from the One, like I was reading to you before, that we can never be outside of his Oneness. I always think that reference is particularly lovely. God is all in all and you can never be outside his oneness.

John Doorly also called this tone as I said to you, *one and interpretation*. Interpretation is of course, a translation - defined as a translation: but Mrs Eddy gives many references to the fact that the divine Principle of the universe must interpret the universe and she also says, "What but divine Science can interpret man's eternal existence, God's allness, and the Scientific indestructibility of the universe?" (Mis.8). She also says, "Science is an emanation of divine Mind, and is alone able to interpret God aright" (S&H 127:26).

Now there's an interesting fact that comes into this fourth tone which we shall be seeing as we go along. That is that it is at this point really, that all the prophets, the great prophets of Israel, operate. We had Elijah and today we shall touch on Elisha, coming into the picture, but they were not the writing prophets who interpreted the Principle. They were the acting prophets, Elijah and Elisha, and we had of course Samuel earlier on, who started this school of prophets. But the great writing prophets that interpreted the spiritual idea and were the great spiritual seers of that time, come into this particular tone of Principle as Principle and Principle as Life. You don't get any of the writing prophets before these two tones with the history that comes in Kings etc.

The main message of these prophets was as you know the analysing and uncovering and annihilating of error. In their time they were seeing that the Israelites in belief were falling away from the Principle and they were thundering at them all the time to return to the one

God. Return to the one Principle. If you return to the one Principle all will be well. Their message interpreted scientifically, as we shall see, was really saying there is only one Principle. Nothing else matters. There's just one Principle. They were showing how to prove that there is only one Principle interpreting itself and that that one Principle does not allow of any error.

You see isn't it always that we believe that we are handled by animal magnetism and evil when we think we are a person. Directly you come to see there's only Principle in operation, and we are the expression of this infinite Principle, operating through its sevenfold nature in a fourfold way, and we begin to realise that there is only Principle operating, we irresistibly begin to handle evil. We shall see that, much more clearly as we come through this Book of Kings.

So, all we are concerned here with is the Principle of Being.

So now let's come to this Book of Kings which is going to illustrate this tone of Principle to us.

Now when we come to consider II Kings, I have taken it again out from the specific tone of Principle as Principle in the thousand-year period, in this fourth thousand year period. You will realise or will have seen, those of you have studied John Doorly's *Reports*, that he has taken this whole Book of Kings in the Christ order. It's very beautiful and lovely that interpretation of the Book of Kings. Very powerful Christ order which of course deals with evil.

But out from the fourth thousand-year period it seems to be very, very clear to take it in this fourfold construction because it divides this book very clearly into four. You can take it in the seven or you can take it in the four and the fourfold construction of this book is that in the opening chapters and going from chapters one to seven, you get the mission of Elisha and his miracles. It is typical really of the Word in Science because in this fourfold construction here, this fourfold interpretation, I have taken what we know as the candlestick order, which you're familiar with, aren't you? With the Principle in the middle and Science as the Word being Soul and Life at the top but still embodying the Principle because it is right down the middle. This Principle goes right down the middle, and we're doing Principle as Principle.

The next tone of Science as the Christ is Spirit and Truth, still with Principle in the middle, the calculus, starting with the numerals of infinity, Soul and Life. The calculus, Spirit and Truth and then Christianity, Science as Christianity, Mind and Love, the fourth dimension, still with Principle in the middle, and then Science as Science which is the omniation of Principle.

It seems as you take this book through that this fourfold sense is very clear, because as I say you get the miracles of Elisha and all the time in these miracles, he is showing that in the Word in Science, everything is identified. All inspiration is identified with one's very being,

that one you might say embodies this Word of God. One is this Word of God. We shall see how all his miracles or most of them, are saying to individuals you have this Word within yourself. You are the living Word of God. In Science man is the identified expression of the Principle and he has all the inspiration for his Life. Soul and Life. His Life is the very identification and operation of the idea.

Then in the next chapters, 8 to 10, the main activity there, is the activity of this man Jehu, who slays everybody with insight, but he slays all the evil and he is an example of being used in this Christ sense to destroy evil. The Spirit and Truth sense of the calculus, that knows no evil and therefore destroys it.

Then you come to the next tone of Love, Mind and Love, where Israel is taken into captivity by Assyria and finally the tone of Principle, where Judah is taken into captivity by Sadhguru. But it seems to have a natural fourfold construction.

Now it's very interesting when you compare how John Doorly has the Christ order running through II Kings and relate it to what we have just taken in a fourfold construction, because you can see how they parallel one another. I could see this afterwards very very clearly, but John Doorly has here the Christ order of Principle, Life, Truth, Love, Soul, Spirit and Mind. You all know that order, don't you?

Where he has Principle and Life, I have in this fourfold layout the Word. The Word of Life, really of Soul, Principle and Life. The top of that candlestick order, but we're seeing it from the fourth thousand-year period of Science, and so one is emphasising the Science of that Word.

Where John Doorly comes down in his Christ order having had Principle, Life, he comes to Truth. I have there the Christ, Truth, Spirit and Truth. The Principle in the middle and the whole accent is on Christ, Truth, destroying error in that bit.

Then where he comes in his Christ order, Principle, Life, Truth, Love and Soul, I have in the fourfold order. We can see in the fourfold order, Christianity which is Mind and Love, and which is the Science of so much that is said in that Christ interpretation of the story. Then where he comes down to Soul, Spirit, Mind in his Christ order, in that the fourfold order comes Science. Actually, the Soul, Spirit, Mind sense of Science really but it is in Principle. The basis. So, you can see - you know how we were saying right at the beginning, that when you come to this fourth day, you can see how all these tones reflect one another.

I think that this is a good example because to follow out John Doorly's interpretation of II Kings in the Christ order, is a meticulous working out really, of what we see here in the fourfold rhythm of Science. But they work together.

So, let's start in on Kings, II Kings, and we're going to see here, right at the beginning, how in Science as the Word, when you're operating in Science. In the last tone we felt this

operating Christianity. When you're operating in Science it's so much *out from* and it's actually being the fact of Science in operation. Being the Word of Life. Like Jesus said, "I am the light of the world," and being that word of Life, which we can all be, quite naturally.

But it starts off here in chapter 1, Science as the Word. It starts off with Moab rebelling against Israel after the death of Ahab. Now Moab, as you know, stands for this inward turning thought. You find so frequently, don't you, that it is the inward turning thought that rebels against wanting to just be Science in operation. We think that sounds perhaps rather cold and we want to hang onto ourselves, but it's so true that you never, as David Baker was quoting one of the references, you never lose the solid object of Life, nor your own identity as you forsake matter for Spirit and you accept the being of Science.

Anyway, we come to this story where Ahaziah fell down through a lattice in his room and he went to enquire of Baal-zebub. Ahaziah means possession, seizure. A symbol really of self-love.

"The angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that you go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

Comforting sort of notice, isn't it? But it really is what has to happen. That self-love has to surely die. Possession: thinking that you possess yourself. Self-love: it has to die.

So, Elijah departed. Then this man, Ahaziah, heard about this and he sent to Elijah, and he said, "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill." Now that's where we have to sit, isn't it? On the top of a hill. On top of your great mountain.

"And he spake unto him, Thou man of God, the king hath said, Come down."

We don't have to come down from the top of that hill at the command of these fifty. The captain of the fifty of fifty. It's a symbol of the five physical senses and their application to the human. That is the demand that we come down from our consciousness of Science; that we are this living word of Life in operation, in the realisation of the spiritual facts of being, of course. And that we come down to meet the demand of the human senses.

And so "there came down fire from heaven and consumed him and his fifty." Again, he sent another fifty with his fifty, "And he answered and said unto him, O man of God, thus hath the king said, Come down quickly." Gets more agitated. Come down quickly. And Elijah again sent fire from heaven. Fire of God came down from heaven and consumed him and his fifty.

"And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him,

O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore, let my life now be precious in thy sight.”

So, this was three times that these fifty with their fifty, came to Elijah. It's really like the three degrees. But there is a different element in this third one. There is a sense of humility for the spiritual idea isn't there? They fell on their knees, and they prayed, spiritually to Elijah.

“And the angel of the Lord said unto Elijah, go down with him; be not afraid of him. And he arose and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messages to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thy shalt not come down off that bed on which thou art gone up, but shalt surely die.” So, he died.

Two points there that are rather interesting. They say that Elijah was always known as the prophet of fire. That he had fire that consumed the sacrifice we saw last night and fire that consumed these captains of fifty and that he went up to heaven in a chariot of fire and he had a lot to do with this purification process, because Elijah was really a true sense of the inspired word or letter of Science. Whereas we saw and touched upon yesterday, Elisha was a symbol of the demonstration, understanding and demonstration, the outcome of it. Rather like the Word and the Christ.

But what always interests me about that story is that the five physical senses demand of us that we come down and do something about them in Science. And they're always saying now you've got to do something about us. You must do something about us. We don't respond to that physically or morally but spiritually because it was the angel of the Lord that said, “Go down with him.” He went from the impulsion of the angel of the Lord, and as we've been saying so often it's the spiritual facts of Science that impel us in true demonstration. If we are being those spiritual facts in operation, then we can meet the human need.

You know how I was saying the other day, that if we think we're living a life, and we have to keep on pulling down something to meet this problem, to meet that problem, meet the other problem, then that isn't the way of Science. But the way of Science is being aware of the spiritual facts of Science. Identifying yourself with the Word of Life. With the living Word of Life. This is Science as the Word, Soul and Life, with Principle in the midst. As you see that you are identifying with the Principle of Being, and that Principle of Being is living you, you are then the living Word. Then you take what I always call the top line. Gosh, we don't always do it by a long sight, but oh think that we're seeing that that is the way we're moving, much more. We take this top line of being identified with the Principle of Being and letting Life live us and then we come down because this spiritual unfoldment is using us and bringing up various problems along the way, that this positive line of light is revealing the Truth about it, if you see what I mean. It isn't that these problems that take our way, it's the

line of Life that dictates our way in Science. The way in Science that he appoints, that stills all strife and Science as the Word is the way in Science. But it means always that you are aware of the spiritual facts of Science, and you let them live you, but you never have left them. You're never leaving them. You are always with them which is what this next chapter 2, is bringing out.

Because it says, "It came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." Gilgal means a circle. He went with Elijah from Gilgal. It's lovely. This sense of a circle. This rhythm of Spirit we've been talking about, and which is really the Word, Christ, Christianity and Science. It's a sense of a circle. I know it's a square, but it is a kind of circle made into a square, a square made into a circle. Without beginning. Without end.

"And Elijah said unto Elisha, Tarry here I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So, they went down to Bethel."

Now Bethel was where Jeroboam had put the two golden calves in a place known for idolatrous worship and as John Doorly points out, in his *Verbatim Reports*, it's the first degree. And Elijah was moving this word of God, was moving through, you might say, the first degree, the second degree, the third degree, and Elisha could see that he could never leave the spiritual sense of the letter or the Word if he was going to demonstrate spiritually. He saw the symbol is really saying "Never desert the fact that you are one with the spiritual facts of being. The inspired word of being. The living letter."

"And the sons of the prophet that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho."

That as you know is a symbol of the moral. You remember when the walls of Jericho fell down, that town of Jericho was straitly shut up and nothing came in and nothing came out and it was a symbol of the conservative moral, human setup, which Elijah was touching.

"And he said as the Lord liveth, as thy soul liveth, I will not leave thee." So, they came to Jericho, and then the sons of the prophets. The sons of the prophets are really a humanised sense of religion, and they always want to hang on to the mere letter, because you'll see at the end they wanted to find Elijah in person. I always think at this point of being the Word in Science, the rigidity of just a letter sense obviously has to go, because Science is being and in being you haven't got a lot of rigidity of symbolism and so on. You flow as the living Word of Life. It's a flowing sense. But these sons of the prophets are saying now watch out, your symbolism is going to go! The rigidity of it is going to go.

And Elisha says, "Yes, I know. I know, but I am sticking to the pure sense, the pure Spirit of the Word."

"And Elijah said unto him, I pray thee, here; for the Lord hath sent me to Jordan." Now Jordan is the river of God, it is the spiritual. "And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And the sons of the prophets went and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, ask what I shall do to thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, thou hast asked a hard thing: nevertheless, if thou see me when I'm taken from thee, it shall be so unto thee: but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes and rent them in two pieces."

Now do you think that double portion of the Spirit is really seeing that the Spirit and the letter are one in Science? That understanding and demonstration are one in Science? It is really whereas we rise, the symbols disappear, and we begin to feel the flow of this living Word in Science as our very being, and we don't have this sense of twofoldness. This twofold sense is the negative. We took the serpents, who misinterpreted. The serpent who comes in here and misinterprets God's command to man. He misinterprets it in the way that he indicates that they shouldn't eat any of the trees of the garden. But God hadn't said that. He had said you can eat of all the trees in the garden. It doesn't matter what comes your way. The only thing that you mustn't do is to eat of the tree of the knowledge of good and evil. In other words, you don't have to divide your universe up into two. You don't have to have this dualistic sense in any form whatever because there is only the one. Here you get this sense, very much, that this double portion of the Spirit is really understanding and demonstration as one. The Spirit and the letter as one as we have been saying many many times in the course of these talks.

Because what Elisha did was to take hold of his own clothes and rent them in two pieces. He really discarded this dual sense of existence, because as you know Elisha means salvation, Life, Truth and Love understood and demonstrated as supreme overall. Understanding and demonstration, really as one.

"And he stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and he smote the waters, and said, where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha."

Then you know they wanted to go and find Elijah, and in the end, Elisha said, you'll never find him, but you try. Then they said they couldn't find him. They found him not. And Elisha said, "Did I not say unto you, go not?"

You see it seems as though the symbol of the Word was melting into the Spirit of the letter, and the Spirit of the letter, and the demonstration of it, is one which I think we begin to feel more and more and more. We stay and culture and understand the Word, but it melts so much into the Spirit and the Spirit into demonstration.

I thought it was very lovely when last night someone was saying about "valley." How you go over and over the fundamentals and they're always fresh. They're always new in thought and I think that's what happens with Science and that's really what Elisha was saying to Elijah. I will not leave thee. I will not leave thee, because he saw that for true demonstration it demanded all the while, the culture of the spiritual idea. Then you be the Word. You really are, more and more, conscious of your true identity. Identified with the Principle and being this living Word. This living presence really, of the Principle.

Then they talk about the water. He was at Jericho which is the symbol of the moral, and the men of Jericho said to Elisha, that "the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

That new cruse and the salt, which is always a symbol of perpetuity, is bringing a wonderful sense of life into the Word really, or if they were at Jericho, it's a kind of moral sense, a human sense, and he said bring this inspiration, this newness, this freshness into the whole situation and there won't be any more deadness or barren land. You know we get that symbol so often, don't we, in the Bible, of the freshness and the newness of life which brings a new kind of refreshment into our whole way forward.

I think I've said to you many times how I love to think of these symbols of Mind, Spirit, Soul, Principle, Life, Truth and Love as if one has never thought about them before. Just like we were seeing last night that you come to the study and the pondering of the Word, and you come to your experiences, all new and all fresh, because that's the very nature of Life. It's without beginning, without end, but it's absolutely spontaneous and new and fresh every moment. That's what happened here when Elisha brought a new cruse, or got a new cruse brought to him and put salt therein.

Again, you get this sense I think of the freshness and newness of the Word when these little children came out of the city and mocked him and said to him, "Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."

A ghastly sort of story but you see, it's something that is very often said of Science, that it is cold and bare and people despise it and so on, but it's the womanhood sense that sees no, it isn't. The facts of Science are not bald.

I'm just thinking. "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man" (S&H 99:23), but the facts of Science are clothed with beauty and loveliness and they're not bald. They're not bald. And I think that is destroying the false calculus of forty and two children. It is destroying the false basis of reckoning and its womanhood that destroys that.

I always think that it is such a beautiful thing that it was a womanhood representative that discovered Science. Not a manhood representative. Remember how John Doorly used to say that Science is a term that is so loving because it's impartial and it's universal and that it applies to everybody and it brings the comfort of Love that Science is the comforter. So, it isn't bald. It can't be mocked being bald.

Then in the next chapter you get the three kings. In verse 9 you get the king of Israel, Judah and Edom, who go out to defeat Moab again. This inward turning thought, remember? This is where Elisha - first of all they say that Jehoshaphat said the word of the Lord is with me so the king of Israel and the king of Edom went down to him and they go to Elisha and they haven't got any water and Elisha says he'll help them, and in verse 14, he said, "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." Verse 20, "It came to pass in the morning... the country was filled with water." They had the water.

This is one of the miracles of Elisha where he says, dig the ditches. Do something about it yourself, isn't it? This is so much concerned here with this Word as Life, that you have to do it yourself. The do it yourself tone really. They had to dig these ditches, and we have to. We have to make channels for the streams of Love, as it were. We can do that ourselves. Then when the sun shone upon the water the Moabites thought that it was blood and they thought the kings were slain, and so they came upon the spoil and then they were destroyed.

I think that is quite a lovely symbol because so often when you are just quietly pondering the spiritual idea, these ditches are filled with water and the sun shone upon them. They weren't doing anything in particular. The Israelites had just filled the ditches and were just not doing anything.

So often there is this belief that you're not doing anything, but you're quietly reflecting and pondering and being the Word of God. As you just quietly do that then this inward turning thought which is capable of destroying things and so on. That is defeated.

The Israelites didn't actually fight at this moment. They were just quietly sitting with these ditches filled with water. I love that sense that we just quietly stay with the spiritual flow of inspiration and the enemy is defeated.

Then in chapter 4, “A certain woman of the wives of the sons of the prophets cried to Elisha and said, my husband is dead and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, what shall I do for thee? tell me, what hast thou in the house? And she said thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow the vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shall pour out into all those vessels, and thou shalt set aside that which is full. So, she went from him and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, there is not a vessel more. And the oil stayed.”

It's a wonderful symbol that, isn't it? Again, of letting the inspiration, this inspiration symbolised by the oil, just flow to you. You haven't got to get something from outside.

I feel that this first side of the city here, the Word of Life, says you have this inspiration within. You know how we are feeling very much that under the impulsion of Science, under this impress of heaven, this seal of deity, every man is rapidly becoming his own practitioner. His own teacher. His own everything. Not as a mortal but because his whole being and the being of everyone is identified as the Principle and is expressing its individuality fully in this Word as Life, that we are the living Word of Life, and that we don't really need anything from outside to sustain us or to give us inspiration. It's always from within, but it is from within consciousness that is boundless. It isn't inside a body. We don't mean that. It's inside this identification with Principle.

“And he said, Go and sell the oil and pay thy debt, and live thou and thy children of the rest.”

Then we come to this story of the Shunemite.

“And it fell on a day, that Elisha passed to Shunem,” (Shunem means two resting places) “where there was a great woman; and she constrained him to eat bread.”

Now, you remember this story how it was that this woman in verse 10, said to her husband. Her husband was a symbol, one feels, of old theology rather. He was old and she had no child.

And she said unto her husband, “Let us make a little chamber, I pray thee, on the wall: and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.”

So, this Shunemite always had a place for the prophet, and it says in the commentaries that it wasn't just a temporary resting place, it was a permanent abode for the prophet. It was a little chamber that was a permanent abode. It's like you and I having, in consciousness always this idea of prophecy, spiritual seeing. Always cherishing spiritual seeing, in all its categories and loveliness.

This prophet Elisha says, what can he do for this woman, and she says that she just dwells amongst her own people and she doesn't want anything. I feel that that is something that we all feel very much. That we love Science for the loveliness of Science. We don't need anything, but Gehazi says that she needs a child. She would love to have a child.

Really, with all of us the thing that inevitably happens is that we give birth increasingly to true identity and individuality. This Soul and Life tone. It happens inevitably, just as it happened, with Mrs Eddy. Probably she didn't know at all that she was going to be the discoverer and founder of Christian Science. But she loved the Bible and she hungered and thirsted always after spiritual things.

And a child was born to her. She was a great woman, just like the Shunemite, and a child was born to her. So, it says that this woman conceived and bore a son. Then when the child was grown, he went up to his father and he said, My head, my head. And the father said carry him to his mother, and the child sat on her knees until noon and then died. And she went up and laid him on the man of God, and shut the door upon him and went out. “And she called unto her husband and said, send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.” The husband didn't understand and said, why are you going there? She said never mind; it shall be well. She was determined to go to the man of God, and she wouldn't be put off in any way whatever.

I think this is always such a wonderful story that all we bother about is that we should seek and listen to prophecy or spiritual seeing as we go forward and an idea is born to us. As Mrs Eddy went forward and her idea was born to her. It went through a very difficult period when it went out into the world. It comes upon all sorts of things which would attempt in a way to weaken it and eventually die, but Mrs Eddy had many moments when it seemed as though everything that she had built up died and many of us do in our life experience. But if we go always to the man of God and go forward with spiritual seeing, and determine to pursue only the spiritual, then the idea that is born to us, whatever it is, will revive.

I love this thing that the woman here says to the servant when she goes to a man of God. She says, “Drive and go forward; slack not thy riding for me, except I bid thee.” I think that is so important. You don't think of yourself or what kind of implications may follow on this

temporary dying of the child, you just go forward. That is what this wonderful sense of womanhood does here.

Yes, we were just saying about this Shunammite woman how she would not be put off from following the man of God. The prophet. Going to the prophet for the answer. Going to spiritual seeing for the answer, and steadfastly maintaining, when Elisha said to her in verse 26, “Is it well with thee? is it well with thy husband? is it well with the child? And she answered, it is well. And when she came to the man of God to the hill, she caught him by the feet.”

That reminds one of Mrs Eddy’s statement when she says, “If the opposite of things is true, is a man sick if the material senses say he is well and is he well if the material senses say he is sick? And she says, ‘this man is well in Science.’” She says, “The scientific fact never varies.” Never varies, and if we go to this man of God, if we stay with the Scientific fact, we never budge from it. Never accept a sort of compromise, or second-hand kind of thing because that’s what Gehazi was, and this woman wouldn’t go with Gehazi. She stayed with the man of God.

“And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore and shut the door upon them twain... and he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So, he called her. And when was come in unto him, he said, Take up thy son.” She took up her son and went out.

Don’t you think that is a symbol of as we stay that this realisation of being identified with the Principle as the living Truth, and we stay with that. We don’t budge from it. It always has the exact answer.

In Mrs Eddy’s case, she stayed with the spiritual idea that she gave birth to, and she never ceased from following spiritual seeing, prophecy. Spiritual seeing, until she finally, reduced divine metaphysics to an exact system.

I always think that is typified by Elijah covering every point of the child, with his eyes upon his eyes. Hands upon his hands and so on and so on. That eventually Mrs Eddy’s discovery was so complete it covered everything, and this child that she gave birth to went on as a very living form and essential discovery in the line of light. With us too. Anything we give birth to, if we stay with spiritual seeing, spiritual seer with the prophet, and we’re not put off by anything. By misunderstanding or old theological sense, or anything. We stay with it. The exact answer comes to every problem, every experience in our life and so on.

But we stay with the prophet. We stay with the divine Principle. We never move away from that and it's something that we have of ourselves. You see this woman always had this room for the prophet. She was conscious of housing, always, that prophet in her home. Spiritual seeing in her home.

Then we get this instance of the great pot that was put on in verse 38, to seethe pottage for the sons of the prophets. And one went out into the field to gather herbs and found a wild vine and when he put it into this pottage, there was death in the pot, they said. Then Elisha said, Bring meal.

Now there's a very different thing, bringing meal into the situation, and these wild goods. These wild goods symbolised all kinds of fragmented, wild uncultured kind of thoughts and beliefs and so on, which bring death. But when meal was brought, it was a symbol of something cultivated and ordered, and when that was put in the pot, then there was no harm in the pot.

Again, these people had to bring meal. Then a man brought to the man of God bread of the first fruit. Twenty loaves etc. and he said, "Give unto the people that they may eat," and this man, this servant said, "What, should I set this before a hundred men?" and he said, "Give the people that they may eat," and he set it before them and they did eat, and so it multiplied. It multiplied.

Do you see how through this story, it is always saying do something yourself. Though they had to dig ditches as we saw here and the woman had to pour out what she had in the house, and the Shunammite woman cared for the prophet. It was in her own house that she cared for the prophet and so this happened. In this instance they had to go and bring meal. Elisha didn't get it for them, they brought meal and with the bread, he said, "Give it to the people. Use what you've got."

Now with this story of Naaman, the leper. This great man who was the king. Captain of the hosts of the king of Syria. The human sense again. He wasn't of Israel. He was of Syria. He was a great man, but he was a leper, and that leprosy stands; it's a whiteness and it is a separating thing and it's a thing of pride and so on (a symbol of), and this Naaman had a little maid, captive out of the land of Israel, who waited on Naaman's wife. She, this spiritual sense, that was within Naaman really, in his household, said, "Would God my Lord were with the prophet that is in Samaria."

Then you know the story how Naaman, the leper, went to the king of Israel and finally he landed up with Elisha, and he thought that Elisha would come out and do something for him. Again, this sense that in Science we have this seed within ourselves, Soul and Life, of true identity.

So, Elisha didn't do anything for him, except to tell him to go and wash in Jordan seven times. He was a bit troubled about this. He thought something great would be done to him and so on. He said no, go and wash in Jordan seven times.

You remember how his servant said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?"

So Naaman went down and dipped himself seven times in Jordan, and his flesh came again, as a little child.

So again, Naaman, and that's you and me, if we think we're separate from some spiritual truth and we don't know it and we have to, what we call, make a demonstration. We want to prove something, we don't have to go to anyone really, or to get it from somewhere else, we just have to dip in Jordan seven times to bathe ourselves in the Word and in the living consciousness of Mind, Spirit, Soul, Principle, Life, Truth and Love. As we do, we are refreshed, reborn, renewed, regenerated, the whole situation works out for us.

Do you see how through this tone, all the time, though I call it the do-it-yourself tone. When you have time to ponder these stories, because we just go over them awfully quickly, you'll see that it is always that you can do it. Man's identity is one with Principle, which is expressing itself fully in Life, right where you are.

In the next incident, in chapter 6, "The sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us." So, they want to go somewhere else and build a house. They came to Jordan. Cut down wood and, "As one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed." Here again it was borrowed.

"And the man of God said, where fell it? And he shewed him the place, and he cut down a stick, and cast it in thither; and the iron did swim. Therefore, said he, Take it up thee. And he put out his hand and took it."

So again, when you have this great desire, as these sons of the prophets had, to see Truth more universally, to be more universal. This place is too straight. You want to be more universal. Again, it is do-it-yourself, the Principle will impel you. This bit cut down from the tree, the Principle will impel you individually, to fill the greater sense of consciousness, higher sense and so on. You can't do it because you think you should and you borrow that idea from someone else because you think that is what should happen. That you should be more universal, that you should go out further and so on. If you're doing it because people are saying to you this idea should go further afield, there are many more people that should be interested in it and so on. You rather listen to what other people say and think yes, I must do something about it.

But if you borrow an axe in that way, it will just sink. It won't come to anything. But if you let Principle guide you, to fulfil your individuality in the way you should fulfil it, it will happen. It will happen. It won't sink; it will swim. It will flow. It will go forward, and all these instances are really saying, "Let your identity, as one with Principle, flow out in Life, that everything is with you to do this."

Then in this next incident, when the king of Syria warred with Israel in chapter 6, the young man, you remember, in verses 15 to 17, "The servant of the man of God was risen early and gone forth... and the servant said Alas, my master! How shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire about Elisha."

So again, right where they were was the power, was the answer. Right where they were.

As you take these stories more slowly and think about them, you can see this activity of Soul and Life. That man is identified with his Principle in the ever presence of Life. The fullness of Life is right where you are.

Then you get this story of the Syrians who were defeated when they heard the noise of chariots and the noise of forces, in chapter 7, and the noise of a great host and they were defeated. The Syrians were defeated. A lovely story all that, but we can't take these stories in great detail, as we see.

So, in this whole tone here, as I say, I always sum it up in brief, do-it-yourself. It's really this tone of Science as the Word. You are these numerals of infinity, these divine facts operating. Your identity is as these divine facts. Identified with the Principle and expressing them in Life.

Then in chapters 8 to 10, you get Elisha's mission continuing somewhat, and he anoints Jehu, king. He first, as you know, fulfils that prophecy of anointing Hazael king of Syria, and before that, the Shunammite's land is restored to her of the seven years of famine.

Then you get this story of Jehu, in chapter 9. "Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead; And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the box of oil, and pour it on his head, and say, thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not."

So here, this man Jehu, is anointed king and he is the one as we were saying earlier, as you have on your papers, who was the greatest exterminator of everything evil in Israel. "Jehu,

king of Israel, he entered into a work of extermination, hitherto unparalleled in the history of the Jewish monarchy.” If I read to you what he did, you’ll see it was a thorough work of extermination.

He slew Joram, king of Israel. He slew Ahaziah, king of Judah. He slew Jezebel. He slew all the seventy sons of Ahab, and all who were descendants of Ahab. The forty-two princes of Judah. All the adherents of Ahab which remained, and all the Baal priests and the worshippers. Those are all the people that stood for evil beliefs, but his heart was not right towards God.

So, you get this tremendous extermination which comes into this tone here of Christ in Science, which I have said here is the ideal Truth in its purity. The forever operation of divine Principle, infinite calculus, and this causes error to exterminate itself.

John Doorly says here about this particular act, which he has in the tone of Truth, and we’re thinking of it in the Christ, that Jehu was God’s agent and that he destroyed all these evil Baal worshippers and all the evil kings and the descendants of Ahab and Jezebel and so on, as an agent of God.

That is sometimes difficult I think to understand. Yet it is the story of the muddy riverbed must be stirred, as Mrs Eddy says when she is defining “I create peace and evil” and so on. It is really the sort of thing that Jesus said when he said, “My peace I give unto you, and not as the world giveth unto you.” This is the kind of peace that is not bothering about anything. It’s indolent, just going on in the old way. It is a peace that is really stirring up anything that’s wrong in order to destroy it.

You see when Jehu is made king and he comes in a chariot to Jesreel, this is in chapter 9; Joram sees him coming and he says, “Is it peace?” And then Jehu says, “What hast thou to do with peace?” He says a second time, “Is it peace?” and he answers, “What hast thou to do with peace?” And it says, in verse 22, “What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?”

So, this character Jehu, seems to be used here to destroy evil. To destroy error and yet he himself was evil. This causes me and I suppose all of us, to think quite a lot, but it made me see very clearly as I was pondering this, that evil destroys itself. That’s really what it’s saying, isn’t it, that evil destroys itself and that Truth has no consciousness of error. We are apt to think that Truth destroys error and in a human way or in the realm perhaps of Christian Science applied to the human, it looks like it. But Truth only destroys error because it remains Truth. You don’t get two and two equals four, going up to two and two equals five, and saying I’m going to destroy you. It only destroys the lie because of its innate truth. And Truth is an irresistible destroyer of error because it doesn’t know error. It just irresistibly destroys error. So, error never touches Truth. It never has any place with Truth, it never has any consciousness of Truth, it can’t touch it.

Well, it made me see, as I was taking this tone, that whatever experience we may seem to go through, we are never touched, our true identity, our true Christ selfhood, is never touched by the experience. It's never touched by error. Not truly, because as I thought about this, I thought then why do we bother so much about the various errors that come to us? And the various problems and difficulties that come to us. We only bother about it because we think we are a person and we have been touched by error and we feel troubled about it, or guilty about it and feel that possibly as a Christian Scientist all these things shouldn't come to us and so on, and it only bothers us because we see that we're a person. We think we're a person, but if we are Principle's expression, there is only the Principle of the universe going on, and we are Principle's expression. Then all of that error comes to us in a way for, is to prove that there is only Principle going on. It doesn't come and slightly mess us up or something of that nature. I always feel that if we see this fact then we are not troubled by what happens to us.

You see, we're apt to think really that we as a person are a container, and either we can be occupied by good, or we can be occupied by evil. If we're occupied by good, that's fine for us. If we're occupied by evil, that's not so good for us.

I have seen very clearly at times, that we are not this middleman, this container, that can either be swayed by good or swayed by evil, but that we are idea of Principle. The only opposite of it is illusions. There are not in a way three things. Ourselves, and evil and good. There's only Principle and its infinite idea. There's only this. We're thinking of the Christ as Truth. There's only Principle and its form of Truth, which is completely pure and spiritual, and nothing can contaminate it, and nothing can touch it. Nothing can touch our Christ selfhood. Nothing can touch the Christ Truth that is in operation.

As you begin to see that, you cease to bother about your person for good or evil. What I feel it is beginning to do for one, is to not mind what takes place because you know that Principle is all that is going on and these calculations of your true being as the Christ idea, absolutely pure, is going to see you through it and prove something very wonderful.

Why I say this is because I think we don't suffer from this so much now, but we used to suffer from it, and I think perhaps Christian Scientists who are very organised do suffer from it. This belief that we shouldn't have to have various difficulties that come up to us or various problems, and that we've slipped up somewhere, in our understanding, that something has come to work out, and we start condemning ourselves, and feeling I should have known better. I should have seen this, or I should have seen that, and why does this happen and so on.

In a way you become a warder off of things, don't you? You don't want this problem. You don't want that problem. Why should this happen, and you're pushing off things all the time. But once you begin to see that the lie and the liar are one, and it's the carnal mind. The sin and the sinner are one and it's the carnal mind. The suffering and the sufferer are one and it's the carnal mind. Mrs Eddy said she called the sick and sinful humanity carnal mind. Mortal

mind. She didn't say she called sickness and sin mortal mind, but sick and sinful humanity. So, the whole gamut of this belief of life, substance and intelligence in matter and all its resultant ills, is just mortal mind and it is something that we are all together engaged in disproving through the understanding of our Christ selfhood and the Christ selfhood of everyone, which is based on Truth and which knows no error.

Once we see this, which is Science, we're all moving as scientific facts of being. We're all putting it together, so to speak. Our Christ selfhood is one, and once we see this it doesn't seem to matter anymore what comes to you, what we have to work out. What the problem is, because you see that it is only something that has come up in order to prove that there is just the one Christ selfhood. The one Truth in all its purity. In all its reality.

You see you take things in the Bible like Daniel, being thrown into the lion's den, and the Hebrew boys going through the fiery furnace. They didn't say we shouldn't be in this lion's den. They took it as a marvellous proof of spiritual reality. The Hebrew boys didn't say we shouldn't go through this fiery furnace, they took it as a marvellous proof that the son of God was being proved, because the four of them in that furnace and the form of the fourth was like the Son of God, the Christ. They didn't avoid it because they saw that the mighty power of Truth was being proved right where they were. Trials are proofs of God's care. It isn't a trial at all; it is a proof of God's care. That the definition of a trial really, is a proof of God's care, because there is nothing that can happen to any of us but that which is the demonstration of Principle. Of our Christ selfhood which is absolutely pure and it's being calculated all the time by the Principle of being.

Of course, the supreme example of that was Jesus, when he went through the crucifixion. He did say, "not my will but thine be done". He prayed that this cup might pass from him. He said, nevertheless, not my will but thine be done. His crucifixion, leading to resurrection, and ascension, was a positive thing. You remember how John Doorly states in his *Verbatim Reports*, when he took in 1949 the four Gospels, how he brings out over and over again that Jesus Christ's selfhood dictated the way every time. It is bound to be that in any experience error will destroy itself, if we see that there is only one Principle in operation and the Christ Truth of our being is impregnable, absolutely impregnable.

You see the only reality, or so-called claim to reality of evil is the counterfeit of Truth, isn't it? Because you would never have two and two is five. It wouldn't even exist if two and two weren't four. Because there are four there can be a supposition that they're five. But that couldn't even come up or even claim to be if there were not the Truth of being, and I feel that more and more our handling of evil, as we call it, in Science, is seeing this fact that only Science is in operation and that is the great fact that is in being. The fact of the purity, the onliness, the reality of Truth, and that there is no reality in the belief of Life, substance and intelligence in matter, electricity, animal nature and organic life. It just does not exist.

You know we've proved that so many many times. You can have suggestions. Most extraordinary real suggestions they seem, they come up to you and the very next moment, if

you are really thinking in Truth, or in the evening or in the morning or at some time or other, you can suddenly think to yourself, where has that suggestion gone? Where has that mesmerism gone? It has just gone because it's always a mental thing. It's always a mental thing. It's never a concrete material happening. It may look like it if mortal mind takes the form of disease, and so on. It may look like something on your body, but it is always a mental proposition. And it is ruled out by this Christ.

When John Doorly takes this translation all the way through you can see how the Christ ideal of the divine nature of Christ, Truth and Love analyses, uncovers and annihilates completely the belief in matter and sin, disease and death, through Soul, Spirit and Mind.

We have said many times here that whatever the Soul fact of being is, as you dwell with it and it's the only reality to you, then it manifests itself always as idea. An idea destroys illusion, and it destroys the belief in a carnal mind, in a power opposed to God.

But the thing that is striking me more and more and more, and I think probably you too, is this realisation that we don't have to bother what problems come our way to work out. Don't you find you're feeling that more and more. We used to go into this awful kind of self-condemnation thing and think how terrible it is. That we've made a mistake. A disease has come upon us or something. Because, I say, makes us into a lot of warders off of problems, and warders off of difficulties and so on.

But they're opportunities. They're opportunities because error destroys itself. It never touches or destroys one iota of Truth. It can't do it. It can't possibly do it, any more than mistakes in arithmetic, all through the ages, have ever touched arithmetic. They haven't. Arithmetic is still arithmetic, and it always will be, and it can never be touched by mistakes. Just the same with us and that's why when you make a mistake or you go through an experience where you overcome a disease or difficulties of that kind, it's so good to say that never really happened in Science. In Truth. In reality. Forget it and go on.

The happiness that comes when one is able to do that because it's all dependent you see, really, on seeing that we're not a person. This Principle that we have here over this tone Love, impelling Principle as Principle, is saying all the time there's only one. There's only one. There are not a lot of people. A lot of people making mistakes, having diseases or having wrong relationships or troubles of many kinds. There's just the one going on. The one Principle.

So, in this tone where Jehu does this terrific destruction on God's behalf, it really is what Mrs Eddy says that errors by reversal serve as waymarks of the one Mind, and also there are so many of that type of reference where she says that "The very circumstance, which to our suffering sense seems wrathful and afflictive, Love can make an angel entertained unawares" (S&H 574:27). And she also says "Love will force you to accept what best promotes our growth" (S&H 266:12).

So really behind the shadows of whatever happens to us, is Love's plan and the Principle of being, and our true Christ selfhood, being, you might say, calculated in all its purity. It's a very active thing, and, as humanly speaking we go forward, we're bound to encounter these things. I'm always so grateful that life is not like a cabbage. I don't know if that is very fair on cabbages. But cabbages grow after all, but only that nothing happens. It's something that is always going forward, isn't it? Churning up this and churning up that but always to the glory of God.

That's another fact that I think is very good for us to see, that every one of us is here and active and so on, for the glory of God and not just for our own pleasure or faith. It's for the glory of God.

So, in those chapters which we don't have to go into — those chapters 8 to 10, we get this tremendous extermination of evil, symbolised through Jehu, and he destroyed all these worshippers of Baal, which was a good thing to do.

So, in Science you might say, if we take the first two of the Word in Science and the Christ in Science, we see that in Science when we are really living out from this Principle, as ideas of Principle, we have everything within us, you might say. It's do-it-yourself consciousness. But we have to see in Science as the Christ, that this calculus, the way that Principle is calculating us, in our true Christ selfhood which is absolutely pure in Spirit. In human experience it is bound to stir up its opposite, until we can say like Jesus, "The Prince of this world cometh and findeth nothing in me."

So, it is bound to raise up the counterfeits; exterminate this and terminate that, exterminate the other; but why worry? It doesn't matter because of that rocklike sense of Truth, which is our true Christ selfhood, which never changes and is never touched by any uncovering. Any error that comes along. It never touches us. Marvellous fact that, isn't it? It's a wonderful fact to realise that nothing touches our Christ selfhood. Humanly speaking on our journey, all it does is to show us a greater facet of that Christ selfhood. But divinely we are untouched by it, even as those Hebrew boys came out of the furnace without the smell of smoke on their garments, or a hair of their head singed.

So that's the Christ tone.

Now we come, in chapters 11 to 17, to Science as Christianity, which is Mind and Love, and it's quite an interesting thing that this chapter starts with Athaliah, the mother of Ahaziah, and she was queen for a short while, though she was an evil queen. But it is really this sense of womanhood always comes in with Christianity. You always have this sense of Christianity associated with womanhood.

But Athaliah destroyed all the seed royal, but there was one son saved. This again is the sense of false womanhood that tries to destroy manhood. False womanhood, as we see all through this period, this symbol of Israel and Judah, wherever there is a false sense of

womanhood or manhood, there is the divided kingdom. The division, and false womanhood wants here to be paramount and wants to destroy all the male seeds that would carry on the idea. But a child was saved as we see here and saved by womanhood.

“Jehosheba, the daughter of king Joram, took Joash the son of Ahaziah, and stole him from among the king’s sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.”

But Athaliah was eventually slain and this son, Jehoash, began to reign. This manhood sense.

Jehoash, in chapter 12, verse 2, “Did that which was right in the sight of the Lord all his days.”

But the high places were not taken away. These high places continue, but here they make an attempt to repair the breaches of the house. You see it is really a symbol of Christianity. Mind and Love. The fourth dimension. It’s the realisation in Christianity that the Spirit, which is to do with the woman, to do with Christianity, must be wedded to the letter in order to have the demonstration of true Christianity. You might say it has to be wedded to the Science. To the pure Science. To the true letter.

You remember Mrs Eddy says “Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ” (S&H 483:32).

So here, in this third section, you get womanhood, wrong womanhood, evil womanhood, trying to destroy the seed royal. The manhood. The spiritual understanding of God and man appearing. But true womanhood saying, “No, we will save it,” and saving this little son Jehoash. Then Jehoash realises that this temple that they had, had got a lot of holes in it; breaches, and he began to see about repairing the holes. It is as if Christianity is waking up to the value of Science. This structure. This temple, and Christianity does awaken up to that in the world and feels that it must have a more firm foundation. But it must do something about the slackness and the emotionalism and the old theology and the superstition and so on. Within its myth, and we may feel this too.

Anyway, it was interesting because the breaches of the house, which should be seen to by the priests, were not seen to. The priests had got slack, and these breaches had not been seen to, and so here the workmen and the ordinary people set about doing the work of mending the breaches, which they did.

You can see how this is beginning as if Christianity is seeing the need to relate to Science. Taking that in rather a big way, and in this Love and Mind, this fourth dimension of Christianity, Science as Christianity, you feel that that is the whole embrace of the divine

nature. That it has to have not only the womanhood, the love that one associates with Christianity, but that it must be united to the manhood. When Mrs Eddy says, "The ideal man corresponds to creation, to intelligence, and to Truth" (S&H 517:8). You must have the intelligence of the Mind. The ideas of Mind operating in their system because Principle goes right through the middle. This candlestick, you've got Mind and Principle going through the middle, and Love. Mind and Love, the fourth dimension in Christianity.

It is saying that Christianity has not only Love but Mind. It has not only that marvellous sense of universal Love, and the plan and the design that is infinitely good and lovely, but it is also the divine intelligence, divine ideas moving intelligently. I always think of that Love and Mind as the full range, the full embrace, the Science of Christianity, embracing Love and Mind.

Here, in chapter 13, verse 14, "Elisha was fallen sick of his sickness whereof he died." And Joash, this good king, came down to him, because here the enemy, Syria was coming again.

I often wonder why Elisha was sick and died of this sickness. Whether he was fed up I don't know, making him desperate in his own right. Whether he was like, it says, Jesus once wept over Jerusalem and said, "How often I have gathered thee." etc. But anyway, that's what it says here, and we have to think it out for ourselves.

But Elisha said to this Joash, "Take bow and arrows. And he took unto him bow and arrows" and he said "put thine hand upon the bow. And he put his hand upon it: and Elisha put his hand upon the king's hands. And he said, Open the window eastward. And he opened it. Then he said Shoot. And he shot. And he said, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

That arrow of the Lord's deliverance from Syria, is surely Science as Christianity, because Syria was the human and the human is always the thing, that as we were saying yesterday that fools you, and is an enemy when the human element in the struggle with the divine. Our master said not thy will but mine be done. He didn't say when the mortal element; Mrs Eddy doesn't say, when the human element, and it's always the human that seems to fool us, isn't it?

If we see Christianity in its Science we shall be delivered from the human sense, because Christianity has always got this connotation of being a Christian. Of being morally good and so on, and that happens in the true way. The true goodness, but it must be impelled by Science that we were saying yesterday.

"And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice and stayed. And the man of God was wroth with him, and said, thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

So, it's no good about being lukewarm about Science as Christianity and it's no good having just this three and a half. We've got to go right forward to the five or six times which really, I think must be a symbol of the fifth and sixth day, and in the fifth day you are letting Life live you, as the true man in the sixth day. It's really coming out from Principle, and if you just go halfway and you have just a human sense of things, or a half and half sense of things, you will never defeat this human picture. A human moral sense of things. You've got to make the grade to the five or six times, laying down the mortal concept. Being lived by Life as the man of God.

"And Elisha died and they buried him." And you remember when they were burying a man, they cast a man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet. A lovely symbol that, isn't it? Although Elisha seemed to be sick and died, there was nothing dead about him. He revived this man.

Then it goes on to say that Amaziah reigned after that. He did right which was in the sight of the Lord, and in verse 4, chapter 14, high places were not taken away. There was still this sense of fragmented vision.

Then you go on with this tone, through these kings, Amaziah, Jehaziah and so on. Jehaziah slept with his fathers and there was warfare at this point, between Israel and Judah. Again, you can see this being wrestled out in Christianity, this manhood and womanhood sense.

And here they had warfare. After that they had a period of prosperity, and you get Amaziah, king of Judah, reigning in chapter 15. He did that which was right, in the sight of the Lord. Save that the high places were not removed. Again, it says that.

Then Azariah slept with his fathers and Zachariah came along. He did that which was evil in the sight of the Lord.

You've had the kings of Judah and now you have the kings of Israel. And they all seem to do evil.

Then it says in chapter 17, verse 3, that Shalmaneser, king of Assyria, came up and eventually the king of Syria took Assyria, in verse 6 of chapter 17, and carried Israel away into Assyria, and they had what you might say two bites of the cherry. They came at first and removed all the important people and then they came again, and in verse 18, of chapter 17, "The Lord was very angry with Israel and removed them out of his sight: there was none left but the tribe of Judah only. Verse 23, "So was Israel carried away out of their own land to Assyria unto this day."

And it gives a whole list which you can read yourself, of why they were carried away, in chapter 17, of all the evil things that had happened and that they had done. So, Israel was carried away into Assyria.

Now if we think of these two enemies of Assyria and Babylon, Assyria takes away Israel and in the remaining chapters Babylon takes away Judah. *Schofield* takes those two nations as religion and politics. He says that Assyria stands for religion and Babylon for politics. In a negative kind of way, you feel that Israel stands for the woman sense, and we're seeing it as a symbol here of Christianity, if it is separated from Judah which is the manhood, the understanding of God and man appearing, Science, if it is separated from it, all the time it is trying to add something onto itself. But here it doesn't succeed. It is taken into captivity by Assyria. You feel that Christianity, the woman sense, that which sees the value of the Spirit, but is somehow separated from the pure letter, it can be taken into captivity of old theology, religion and so on, can't it? Which happens, perhaps, in the world today, that we can too, if we don't see the value of the true state of man where Spirit and letter are one. Understanding and demonstration are one, we can be swallowed up by just a religious sense. An old theology sense and be quite ineffective in our own experience and in the world. But that is not the Truth of Being, and out of these captivities, actually, particularly with Judah, taken into Babylon, the most wonderful outcome came.

But let me just read you a moment what the *Encyclopaedia* says about Assyria and Babylon. It says that astral theology as the theoretical substratum of the Babylonian religion is equally pronounced in the religious system of Assyria. The essential feature of this astral theology is the assumption of a close link between the movements going on in the heavens and the occurrences on earth.

It was a false sense really of theology, astrology and false religion. Reading the signs of the heavens. Mainly though I suppose you would say, it was to do with astrology. But Babylon also had to do with astrology, but they seemed to say that Assyria stood more for a false sense of religion and Babylon more for a false sense of mortal knowledge. Material knowledge and that type of thing.

So, let's just go on to chapters 18 to 25. We get the captivity of Judah, and it is a symbol of Science itself. Science as Science. The omniaction of the apodictical Principle. This is where Hezekiah comes onto the throne, in chapter 18, "And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."

This Hezekiah was a good king. "The Lord was with him. He prospered whithersoever he went forth." He rebelled against the king of Assyria. It is an interesting fact that when you come to Judah, it always has a better record than Israel, because Israel is inclined to be so slack, but when you have the inspired letter, the living letter, it pulls things up and it shows you the true Spirit. But if you try to have the Spirit without the letter, you can just wander all over the place it seems. You want fruits and you want demonstration, and it just doesn't work out. Israel always seems to be the least inspired of the kingdoms.

“And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house.” Verse 17, “And the king of Assyria sent Tartan and Rabsaris and Rab-sha-keh from Lachish to king Hezekiah with a great host against Jerusalem.”

Now they seem to have a kind of alliance which may be the true letter and this human picture, have a kind of relationship, but then you begin to see that this human picture is always a subtle enemy, and it comes against Jerusalem. The great host against Jerusalem, and it tries to defeat Judah by taking Jerusalem, this capital city.

This is where Isaiah comes into the picture, in chapter 19, when all this threatening was going on against Jerusalem by this spokesman for Assyria who was Rab-shakeh. Hezekiah hears it and he rents his clothes, in chapter 19, and covers himself with sackcloth and went into the house of the Lord, and he sent Eliakim, which was over the household, covered with sack cloth, to Isaiah, the prophet, the son of Amoz. These chapters come in the book of Isaiah, actually.

“Thus, saith Hezekiah, this day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.”

Don’t you think that happens so much that you begin to see the value and the power of Science, but it seems as if you humanly think there’s not strength for it to come forth. But Isaiah says just listen to that stupid old argument.

He says, verse 6, “Thus shall ye say to your master, thus saith the Lord, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him, and he shall hear a rumour, and he shall return to his own land; and I will cause him to fall by the sword in his own land.”

That was actually what happened, but these lies that we see in the previous tone before that, in the Christ, they die of their own weight. You just have to keep going with the understanding of the inspired letter and letting that be so real to you that it demonstrates itself. I’m sure that it will more and more demonstrate itself in our experience in greater and bigger ways than we ever dreamed of. But they’ll be quite natural.

The Jerusalem in all of us can’t be destroyed. That home, that heaven, that Zion which is spiritual foundation and superstructure can’t be destroyed. Isaiah sees this and he is a symbol in the matrix of the prophets, of the Word as Science. He is a symbol of that.

And so, it says in verse 31 of chapter 19, “For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore, thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot

an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses."

So, the Assyrians were defeated, and Hezekiah, in the next chapter, was healed. Do you remember the Lord said to him, "Set your house in order for thou shall die and not live." Then he turned his face to the wall and prayed unto the Lord about how he had walked before him in Truth and so on.

Then it says, "behold I will heal thee. The Lord said behold, on the third day thou shall go up unto the house of the Lord."

Then, you know this funny story that Isaiah healed him by picking a lump of figs and laying it on the boil, and he recovered. The figs were a symbol of the third day, and it seemed as though Hezekiah identified himself spiritually and was saved.

Then this incident of the sun going. A shadow returning backwards ten degrees. That was this sign Hezekiah wanted of the power of God.

We're not stopping on these symbols but they're all very interesting when you think of this as Science and really this sense of the timelessness of Science, the power of Science, the absolute impregnability of Science, previously with Jerusalem and so on. But in this story, it wasn't kept up, because along came Manasseh, after Hezekiah slept with his fathers, along came Manasseh, and he did that which was evil in the sight of the Lord. For he built up again the high places. You see this story underneath is a story of rising up and falling down, and coming and going and so on, which is the human picture. It's the thousand years space for repentance Mrs Eddy defines it. It is this human picture that is going on underneath all the time. But above it is the highline which is the prophecy and the prophets always stayed above this picture. They knew what was overturning and their message was positive, all the time.

These days of creation, the days as opposed to the years, are positive. The lights are set in the firmament of heaven, and giving light upon the earth, and they are ruling over the day and over the night, and they're dividing the light from the darkness. There is no darkness. Mrs Eddy says, "darkness shattered." So, I say to myself, and I suppose we say it to us all, for God's sake stick to the prophecy and the Principle. And for God's sake, we can't help doing that.

You see that it isn't that we change the whole universe. I guess it is being translated, but we change our whole concept of the universe, don't we? We live in the world but not of it. We live seeing the spiritual and being on the side of Science and peace. But on the other side

there seemed to be discord and dismay, and it goes up and down. So, if you're trying to judge the universe from the human, you won't be able to do it happily because it's a bit of a mess. Really, it is, and Manasseh, on its own terms, is a mess.

Remember Mrs Eddy previously said, "The cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light. Matter would no longer spanned with its rainbow promise" (Ret. 23:7). And that was her wedding to a more spiritual sense of existence.

But along comes Josiah, after Manasseh, and he did that which was right in the sight of the Lord and he walked in all the Lord's ways, and then he found in the temple, or Hilkiah the high priest found, in the temple, the book of the law, in the house of the Lord. When the king was given this book of the law, he rent his clothes, in verse 11, then he had this book of the law read. They read this book of the law and all the people, small and great, in chapter 23, verse 2, heard the book of the law read. "All the people, both small and great: and he read in their ears all the words of the book of the covenant. And all the people stood to the covenant."

Then all the houses of the Sodomites were broken down and so on, and then Josiah slew all the priests of the high places, in verse 20, and the workers with familiar spirits and the wizards and the images were put away.

But it says in verse 26, "Notwithstanding the Lord turned not from the fierceness of his great wrath, wherein his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel."

So, the end of this story is that Nebuchadnezzar king of Babylon came up, in chapter 24, and he took the people into captivity into Babylon, and they went into Babylon. Babylon means material knowledge, and its self-destroying error. A kingdom divided against itself, which cannot stand. Material knowledge.

Remember how Mrs Eddy said, "The higher false knowledge builds on the basis of evidence that came from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (S&H 581:19). That is the definition of Babel of course, but Babylon comes from that. So that the people of Judah were taken into Babylonian captivity. Into material knowledge.

Now negatively, you can take that as a symbol of the letter, if it doesn't remain the inspired letter. If it is not wedded to the Spirit, as Judah wasn't. She was separated from Israel, it can be taken into captivity by material knowledge, by mortal knowledge, and we can see it perhaps in our experience that if you just have the letter of Science, without the Spirit, which is impossible if you love the Truth, but if you are fooled by the human and you just have a letter sense, it can eventually be taken into captivity by intellectualism on a false basis. By

mortal knowledge, material knowledge and so on. That can happen, but it can't remain because that is not the truth. "I will overturn. I will overturn. I will overturn."

It will overturn, and the Truth will prevail because eventually as you know, these Israelites who were taken into captivity came back into Israel. There was the return of this captivity from Babylon.

But on the other hand, there is a very positive sense here of this symbol which John Doorly brings out tremendously in his *Verbatim Report*. He says that it was really a blessing that those children of Israel in the kingdom of Judah, because they were always called the children of Israel, but Judah was taken into captivity in Babylon, because in Babylon Ezekiel was there and he wrote, or was instrumental in writing that first chapter of Genesis.

A lot of wonderful, inspired writing by the prophets and so on, came out of that captivity, and moreover they used the Babylonian symbols, but turned them to spiritual account by using them spiritually.

So out of what appeared to be a disaster came this wonderful vision of the prophets to a great extent. They were writing, or giving their messages before that captivity, particularly in the kingdom of Judah, but a lot of the writing was done when they were in captivity. They had time to write as somebody said. They weren't busy organising, governing and so on, which is quite interesting. They had time to write. They were able to write and the JEDP documents, (Yahwist, Elohist, Deuteronomist, Priestly) were all kind of gathered together and rewritten and put forward. They were all written in this four-thousand-year period, but they were continually revised and so on during this time.

So out of this captivity, as we have seen, out of wilderness experiences, and out of the captivity of these children of Israel, came the interpretation of Principle because this tone is *one and interpretation*. And the lights were set in the firmament of heaven and were certainly set in the firmament of heaven by those great prophets when they wrote the Hexateuch, which they wrote then, specifically that first chapter of Genesis which certainly sets the lights in the firmament of heaven. The light of the divine order of being.

One wonders really if they actually knew what they were doing and how future generations would study and ponder their message. They were just used by the Principle I guess. They were just used by that Principle and they just went on and did it. They just stayed with the Principle, no matter what was happening on what I call the lower level of being.

You see it makes you see in this particular tone, that it doesn't matter how things are churned up or what is taking place on the human scene, that if you keep your eye on the Principle and on its operation, as the living Word of Life with which we are identified, and if you keep your eye on the Christ Truth, the purity of the divine infinite calculus, and its irresistible churning up but destroying of error, and if you keep your eye on the fact that Christianity is a Science and Science is Christianity, that the Spirit of demonstration which is in a way, it is fourth

dimensional thinking, it's Spirit, the fourth dimension of Spirit where Christianity demonstrates itself by the actual unity of the Spirit with the letter. That it is one. Mind or Love and Mind or Mind and Love, however you put it, has a unity that it is there, or if you put it on a lower level, if you love the Spirit of Science, which is like combining Love and Mind, in Christianity. There will never be, for you, periods of captivity and difficult periods. There may seem to be, but you be always superior to them. Just as Jesus went through the crucifixion. Just as Mrs Eddy withstood all the persecution that came in her way. She was following this line Science, like that great woman, the Shunammite. She never left the prophet. Humanly she may have gone up and down. She said, when she was not inspired by Truth, she was as weak as a baby or something or something of that nature. Then we see too that Science, Principle as Principle, the omniation of Principle has forever united its inspired word, its inspired letter, to the womanhood of the Spirit. The true demonstration really. In the Christianity one you seem to see the Spirit united to the letter, because the accent is on the Spirit, on the woman. In the Science one you see the letter wedded to the Spirit.

That is exactly what Mrs Eddy revealed. This Science that unites all in one, which is the answer in the realm of Truth and in the realm of belief, to all the world's yearnings. It's already there though. It's already there. Truth is revealed, it needs only to be practiced, Mrs Eddy says, doesn't she?

This, oh so briefly, is the story of II Kings. Principle as Principle.

Talk 6

Now today we come to the last tone in this fourth day. The tone of Principle as Life. It is so logical to see how these tones follow one another, because we started with Life, the creative Life, impelling Principle as Mind. *Metaphysics and spiritual power*. Let there be light in the firmament of the heavens. And they were to be for signs and for seasons and days and years. That wonderful composite sense of gathering up the first three days of creation on which everything is based. Mind, Spirit, Soul, and operating as idea of Principle, in divine metaphysics which brings spiritual power.

We saw the foundation of that in the first three tones of Samuel. Of the birth of prophecy, the coming of the king and David as the first great king. Mind, Spirit and Soul. Which led us to that of the sense of the Word - you remember the fundamental, foundational sense of all things.

That led us to Principle as Spirit. Life propelling Principle as Spirit, which were *government and demonstration*. And it was where these lights were to give light upon the earth. We saw that illustrated through the wonderful rule of David, based on Principle. His merciful reign of Life. His conviction that Truth was universal, therefore he could let Truth uncover and destroy error in God's own way, when Absalom usurped his throne. Then he was restored to

the throne, that sense of Love where there was no retribution, just forgiveness and Love reigning supreme.

That was the sense of the Christ as we said and that lead us to the Truth, impelling Principle as Soul, where the difference in the Genesis verse was that these “God made the lights,” is factual. He made the lights, and they were to rule over the day and over the night, and he made the stars also. We saw that as *harmony and system*. We saw how it meant that everything is identified with the Principle in the infinite range of Christianity, with the operating of infinite ideas of Principle. All identified with the Principle.

That was illustrated through Solomon who had this wonderful Christianity sense, and it illustrated going out from Principle seeing that all ideas are my ideas, in this wide range that was symbolised by Solomon’s knowledge. But that it had to be definite. Every idea has definite identity, so he built the temple.

Then we see that every idea has definite identity, yes, but you must stay pure. You must stay purely with the spiritual, and that was where it was illustrated through Solomon going off the rails through all the various foreign wives to whom he had wedded himself. Building up treasures in matter. In gold and so on. So that it became a divided kingdom and we saw that if we do that, we have a divided kingdom, and we have one belief casting out another like all these kings coming and going, because we believe in Spirit and matter, not only individually but collectively and universally and we can have a hell of a time. But if we don’t do that, then we live this marvellous sense of Spirit reflecting itself, Life in and of Spirit, we experience. The way of Life, that is wonderful.

But no matter which way we go, Elijah comes in and stops the rot, you remember. We had that stopping of the rot with Elijah. The Truth. Prophecy. Prophecy asserts itself. Spiritual being asserts itself. It can’t help it.

So, we had Elijah, followed by the tone of Love, which was the dealing with the Syrians, with human sense, obliterating the mortal concept, which Love does.

Then we came to the next tone of Love. I always think it wonderful that it’s Love that impels Principle as Principle, and it isn’t a hard thing but it’s Love, the fulfilment of Love that says there is one Principle. John Doorly called that *one and interpretation*. We saw there the verse God “set those lights in the firmament of heaven. To give light upon the earth. To rule over the day and over the night and to divide the light from the darkness, and God saw that it was good.” We saw that it picked up those first three days in a fourfold way and showed that this government of Principle, one Principle, is infinitely good. It has the nature of omnipotence, omniscience, omnipresence, and omniaction which is the definition of good, in the glossary. We saw in the EXEGESIS that it scattered the darkness.

We were seeing yesterday that the amazing fourfold sense of being, which comes in Science. The rhythm of being, of the Word, Christ, Christianity and Science. We saw this illustrated

through that Second Book of kings, where it is clearly seen in a fourfold way, but the first few chapters are Elisha's miracles, and we were seeing there how that illustrates Soul and Life. We were taking the candlestick order with Principle going right through the middle. That Soul identifies everything with Principle and expresses it as Life, and we are those numerals of infinity in operation.

You remember how we saw that one of the common denominators in Elisha's miracles was that everyone has this identity. Everyone has this seed within themselves. You don't need anything from outside you. Everyone has this seed to express their individuality. We said that the keynote of that was do-it-yourself, so you don't need anything outside. That's what Elisha was proving in all his miracles. The widow, and the man who had the axe and everything, they all had it within them. They had to dig their own ditches, these people, and they had it within them.

Then we saw in the second phase, the story of Jehu slaying everybody within sight, and we saw that it was a symbol of Christ, Truth in operation through the divine infinite calculus of Spirit and Truth. The purity of that which makes and causes error to destroy itself. It can't help it. It destroys itself.

Then we saw in the third tone the sense of Christianity, of Mind and Love through the many stories there ending with Israel being taken into captivity by Assyria. We were saying there that the fruit, the demonstration, the sense of womanhood, must be one with the inspired letter, Judah, if it's separated from it, and if Christianity becomes just a wishy-washy thing, it is taken into captivity by religion. A false sense of religion.

Then we saw, contrariwise or the opposite sense in the last few chapters, where Judah was taken into captivity by Babylon; that if the letter doesn't wed itself to the Spirit, if understanding doesn't wed itself to demonstration, it can be taken into captivity by just intellectualism and mortal knowledge symbolised by Babylon.

We also saw that there was a positive sense there and that very often when one goes through a wilderness experience, or a Babylonian experience, great good comes out of it because that was where the prophets revised their documents and Ezekiel was instrumental in writing the days of creation. Somebody was telling me yesterday of a modern interpretation of it and I heard of it through many books, and I heard that when people are in prison, they write the most inspired things. Interesting that isn't it? It is that you are sort of impelled out to express this interpretation.

Yesterday at our group we took those four sections in the Book of Kings and we brought it up into a modern way of putting it, and we said, as we said before, for the Word, it's 'do-it-yourself,' and for the Christ, 'don't run away,' because do you remember, we just said there with this destruction of error, go through with it. Never mind what comes your way, and we took all that. Don't run away. In the Christianity one, 'don't be fooled by the human,' and in the Science one, don't 'fret and worry.'

Why we said that was because someone was saying in the group at the end, that in the Science interpretation which came so much at the end, remember, that as Science interprets itself to us, it weds the Spirit and the letter. The letter and the Spirit, and somebody brought up the point how marvellous that is, because if you are interpreting the scriptures which have very wonderfully been done, of course, in a biblical scholarly way, you fret and worry very much. Whether it was this date or that date, or whether this person really went there or didn't really go there or whether this person really wrote that or didn't write that, and you see in the commentaries all these discussions that it may be so, it may not be so. People fret and worry about it and so, Michael Player said, yes, Science says don't fret and worry. There is a wonderful scientific interpretation that is clean and pure and simple.

So that was our last statement. So, then you can see it was Science. The first tone was the Word, the sense of the Word. The second sense of the Christ. The third the sense of Christianity and the fourth the sense of Science, that we saw so clearly. Principle as Principle. Science interpreting itself.

Then how logical it is to come into the tone of Love, impelling Principle as Life. Because what it is really saying is in the words of John Doorly when he sums up this tone, *I am an infinite progression*. But if you base yourself on this rhythm of Principle, operating through the divine nature in the rhythm of seeking, finding, using and being. Revelation, translation, demonstration and interpretation or however you take those four. As you base yourselves on that. We all base ourselves on it, there is the consciousness that there is only the one I am, and that means infinite progression in life. That you never come to an end. That spiritual truths are always unfolding for you. Life is always unfolding. There is no beginning and no end, and it's a joyous way, the whole way. The way of Life.

Now the verse here, in *Science & Health*, on page 511, is just, "And the evening and the morning were the fourth day." That's like we had in Soul, "The evening and the morning were the third day." The evening and the morning were the fourth day, and it says the same thing in the fifth day. Just that one little verse. Just the Soul, Principle and Life. Really, summing up the whole day, and Mrs Eddy writes of that, "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S&H 511:17). That's all that marks the periods of progress, not what we are doing humanly or not how far we've got or how many demonstrations we may have made or anything like that. It's the "changing glow and full effulgence of God's infinite ideas, images, that mark the periods of progress."

It's very lovely really that word glow, the changing glow, because it means "light such as is emitted by solid bodies heated to luminosity, incandescence, and incandescence is the emission by a hot body of radiation that renders it visible." So, it is the expressing of the Principle in Life, isn't it? It is something that is so warm. This tone is impelled by Love and there is something so warm and lovely about this expressing of Principle as Life.

Mrs Eddy says, “Life, Truth, and Love,” (that’s what we’re demonstrating, Life, Truth, and Love. A new sense of Life. A new sense of Truth. A new sense of Love, through the Principle.) “are the realities of divine Science. They dawn in faith and glow full orbed in spiritual understanding” (S&H 298:2). They do, don’t they? That’s just what happens. Again, Mrs Eddy says, “As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought, and taught, and will glow in all the grandeur of universal goodness.”

Then this word effulgence, is rather lovely. It means “radiant splendour, brilliance” and remember that well-known statement of Mrs Eddy’s, “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence” (S&H 504:23). So, the effulgence, the brilliant radiant splendour, comes from rays of infinite Truth gathered into the focus of ideas, which we’ve been seeing all week.

Now let’s just think also, before we move on further, to the meaning of these two words *I am* and then followed by *infinite progression*, which is the tone of this day. The definition of “I Am,” is “God; incorporeal and eternal Mind; divine Principle; the only Ego” (S&H 588:20). The only “I Am.”

It’s interesting that this is the conclusion of this day because really all the week we’ve been saying to one another, we’re just the Principle in operation, haven’t we? We’ve been saying that all the time, and now, in the summing up tone, it says well this is it. Principle is the only Life. Principle operates as Life, it’s your life, it’s the life of everything. But in giving this synonym Life to it, it brings a tremendous sense of individuality and expression and progress, without beginning, without end. The openness of it. The multiplication, the abundance of it in countless ways.

Mrs Eddy says about Life, “Is the everlasting I Am; The Being who was and is and shall be, whom nothing can erase” (S&H 290:1).

This reference from *Miscellaneous Writings* to I Am, is very lovely in connection with this day. “The Scriptures declare Life to be the infinite I Am, - not a dweller in matter. For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease and death” (Misc. 189:20). I always feel when you are reading these references or when we’re talking about a tone, you can almost feel yourself going into the next one, can’t you, because when we come into Life itself in the New Testament, this just rings through the New Testament, where she says actually, “The I Am was neither buried nor resurrected. The Way, the Truth, and the Life were never absent for a moment. This trinity of Love lives and reigns for ever” (Un. 63:2).

Then when we come to *infinite progression* there is this reference that I imagine John Doorly took that word from, that “Infinite progression is concrete being, which finite mortals see and

comprehend only as abstract glory" (Mis. 82:20). I think we've seen this week that this is not abstract glory. It's concrete being. I think we saw it so much too when we had that lovely evening on Spirit which David Baker gave us, but Spirit is natural to us. Life in and of Spirit is natural to us. It's concrete being, it's substance, real substance.

She goes on in that answer to the question, is there infinite progression, in *Miscellaneous Writings*, she goes on to speak of "the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good" (Mis. 82:31). We've got Love impelling the Spirit. It's a very lovely reference. Bang on really for this tone.

Now we come to the negative, the Adam here, which is Genesis ii: 3. You know in the previous tone, which I don't believe I read to you yesterday. We got going about the serpent and I never read it. Yesterday the tone was "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" He was misinterpreting it because God had actually said, "You can eat of every tree of the garden." Remember? But of the tree in the midst you can't. But it is really saying here, as we were seeing so much, that Principle is One, and there is nothing outside of Principle.

So, you can really eat of every tree of the garden as we were saying yesterday. Don't mind what happens to you. Don't mind what comes to you. Don't mind a bit the problems you have to work out. There is one Principle and it will work it out for you, always, because you are absolutely firmly one with that Principle.

So let experience be whatever it will be because Principle is interpreting experience to you. It is interpreting your universe to you the whole time. There is nothing outside of it.

Now the woman said, in answer to this, this is in this tone. The opposite of Principle as Life, "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

If you eat of the tree of the knowledge of good and evil. If you are indulging in twofold-ness, duality, believing in Spirit and matter, as equally real, and believing in existence as consisting of Spirit and matter, you die spiritually, temporally, because nobody can die spiritually forever. Salvation is irresistible, but things go dead on you, don't they? And you come to an end. There isn't this wonderful infinite progression that comes from being one with the Principle. Recognising that oneness with the Principle. I think we have found that tremendously that spiritual facts unfold and unfold for us as we love the Principle and identify ourselves with it. We don't live in a closed, dead kind of universe which you do if you have Spirit and matter as equal realities.

Everything, as we often say, opens up, doesn't it? Everything opens up to us in the most wonderful way and there is no deadness in any way at all.

Now this infinite progression I believe, comes very much if we are willing to let that last tone that we took, take place with us, particularly 'don't run away. Face up to error.' I think very often things go dead on us and we come to a temporally sticky stop, because something frightens us and we won't go forward, and we won't deal with error as nothing and go right through with it. We don't want this experience to come to us, so we come to a dead stop and we won't go forward. We're frightened just like the Israelites at Kadish Barnea, when they said, "O, there are giants in this land. We can't go forward." So, they had to go on suffering that way for forty years instead of going in forty days.

It seems very much to be true that if we are willing to face up to the carnal mind's suggestions. They're only suggestions. They're not reality, in a particular way that they seem to come to us, and we face up to them and we go through with them. There's progress.

So, what did Mrs Eddy do? She had opposition galore. There would have been no progress if she'd taken notice of it. She had to go forward in infinite progression based on the I Am. Somebody once said to me. "That's the handling of evil." It is something you do in the quietness of your own room, but it is an active thing, handling evil. Recognising these suggestions as the suggestions of the carnal mind and of nothingness, and if you go right forward knowing that Principle is leading you, that is progress.

John Doorly had to do the same thing. He often said to me, "You know Peg I could go and sit in the country in a nice house and not go on with this. Why go on with this?" I said, "You'd probably blow the house up!" He couldn't help it. He had to go forward, didn't he? Each of us, in our own individual way, it doesn't matter what we're doing. We don't all have to do the same thing by a long sight. We all have individual expression. Principle as Life is the individual infinite progression for each one of us. It isn't that each one of us has to do exactly the same thing, but each one of us, I'm sure, has a point where you could either go forward or not. Perhaps you're a bit frightened and you don't. If you do go forward, well, you all know, you've all done it. If you do go forward, then you experience this wonderful, no barriers. It leads on and on and on. It doesn't have to be some great thing, as the world classifies it. It doesn't have to be at all. People are conquering all over the place, all kinds of what you might call little fears. Just like the little maid said to Naaman, "If the prophet had bid the do some great thing wouldst thou not have done it. How much rather then as he seth to thee wash and be clean." So, it may be some little thing it doesn't matter because this infinite progression is infinite progression for all of us, all the time, in various individual ways.

But when someone said to me, the other day, "Yes, that's handling evil." I could see it is one form of handling evil, because evil, or carnal mind's suggestion that says, "No you can't do that, can't possibly do that." But you see you couldn't do it if you thought you were person. Nobody could do any of the things you do, if they thought they were people. I think that

applies very much in the world, because many of the geniuses feel something from on high, using them, don't they?

I always remember David Baker saying to us with the boys in the workshop with whom he worked, who were mentally unemployable. He sees this rhythm of the Word, Christ, Christianity and Science operating in them, and he puts it very, very simply in the way that he instils into every boy and he has consciously in his mind what's behind it. I want to do this thing. Maybe a job that's too difficult for me. "I want to do this thing. I can do it. I can do it perfectly. I'm doing it." That's the four. It's the Word, Love, the Christ, I have the Christ power, and I can do it perfectly. He said that's always an important one because they may think they can just do it, just about do it, but not very well. I can do it perfectly. I'm doing it.

So that is infinite progression and its infinite progression at the stage at which these dear lads are. It will go on and on and David has written us many wonderful meanings with these boys and improvements and so on. So, this infinite progression is something very, very wonderful and it gives the lie to finiteness, the limitation, the death. "If you eat of the tree of knowledge of good and evil thou shalt surely die," and you do. You die temporarily spiritually, morally or physically. But you don't die and none of us are going to die because we are consciously more and more being prophets. The disappearance of material sense, before the conscious facts of spiritual Truth.

So now we'll build a temple, shall we? We'll come to Ezra, who built the temple, who *rebuilt* the temple. I guess that's important to see, that Ezra rebuilt the temple and rebuilt the walls of Jerusalem, because this is all the *rebuilding*. It's really the conscious restructuring of consciousness. The constant reappraisal of the fundamentals. Having constant rebirths as we go along the way, and in this part of the fourth thousand year period, the three books that we are just going to take briefly, are Ezra, Nehemiah, and Esther, because the books are Chronicles, which precede these books and come at the end of the Second of Kings, The First of Chronicles was exactly the same ground as the First and Second of Samuel, and the Second of Chronicles covers the same ground as the First and Second of Kings, so we're not taking them. I daresay they've got many more details and so on, in them, but it's the same story.

Then Ezra, Nehemiah, and Esther form the conclusion of the historical part of the fourth thousand-year period.

Then of course you come to the poetical books and then into the Prophets, and we'll talk a bit about that tomorrow.

But Ezra and Nehemiah, were originally one book, because Ezra is concerned with the rebuilding of the temple and Nehemiah is concerned with the rebuilding of the wall of Jerusalem. We shall see, as we take these books today that Ezra seems to have a fourfold development and Nehemiah seems to have sevenfold development. The building of the wall. So, it is really saying to us, that as we go ahead with this I Am and *infinite progression*. As

we consciously restructure consciousness spiritually, we do it with the rhythm of the fourfold operation of the Word, Christ, Christianity, and Science, in consciousness, and we follow that ordered development of the seven days of creation, which you can see going through Nehemiah, building the wall, the temple is the spiritual structure that was in the centre of Jerusalem which is in the centre of consciousness, and the wall was that which went round the city and was a protection to the city. We will see that when we come to Nehemiah.

Now, when we come to this book of Ezra, *Schofield Bible* says that "Ezra was the first of the post-captivity books (Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi), and it records the return to Palestine under Zerubbabel, by decree of Cyrus, of a Jewish remnant who laid the temple foundations. Later Ezra followed and restored the law and the ritual. But the mass of the nation, and most of the princes, remained by preference in Babylonia and Assyria where they were prospering. The post-captivity books deal with that feeble remnant which alone had a heart for God."

Do you remember that Judah was in captivity in Babylon for seventy years and then, apparently the Babylonians were overrun by the Persians, and Cyrus, king of Persia, was instrumental in getting Judah to return to Jerusalem to rebuild the temple. He actually decreed it.

Now the impulsion to build this temple was through Cyrus, king of Persia. It wasn't through the Israelites themselves really, it was Cyrus who said, "Go back and build up your temple."

Interesting that Cyrus means the sun. That's the meaning. In this fourth day, and he means the sun, a symbol of Principle. One feels that the Principle impulsion is going on in all the world really to say "build, rebuild this temple. This structure."

It's a spiritual structure that is being rebuilt here. It says, "in the first year of Cyrus, king of Persia, the word of the Lord by the mouth of Jeremiah might be fulfilled," because Jeremiah said that after seventy years they would come back and build the temple. Rebuild the temple, that the word of Jeremiah might be fulfilled, "the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah? Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem."

Then it goes on in verse 5, "Then rose up the chief of the fathers of Judah and Benjamin" etc., "with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." So, we are impelled by the Christ.

I felt within these first few chapters, 1 to 3, where they return to Jerusalem to rebuild the temple, and everybody whose spirit God had raised, started rebuilding, that you can feel the Word and the Christ here. I put it on these papers, the "Christ impulsion compels us to build

a true spiritual understanding in the ordered way of the Word.” Because you can feel here that it is the impulsion of the Christ that makes the Israelites of this story want to rebuild through Cyrus. He’s the channel through which it comes. I have a great sense, maybe you will share this too with me, that when we are rebuilding, because this is a rebuilding, we are very much aware of the Christ impelling us to build, to study, to ponder. In the early days we are presented with the days of creation, and we start studying them, in rather a Genesis kind of way, and we are not aware at the beginning perhaps always, that it is the Christ impulsion that causes us to do this.

Well, I remember that because I remember when John Doorly was showing us the Word through the days of creation and the Word order. Then we came to the Christ out from Principle, Life, Truth, Love, Soul, Spirit, Mind. We came to that order. I remember thinking why doesn’t this come first? It’s from God. It is the first really and yet you suddenly wake up to that and realise that all the time the Christ has been impelling the Word. Do you know what I mean? So here I felt that in this rebuilding, the first three chapters, you could see the Word and the Christ. It was if the Christ was impelling them to rebuild in the Word.

Cyrus, this universal sense of Principle, “...the king, brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods.” All this was brought back to the temple, the building of this temple.

Then in chapter 2, it says, “Now these are the children of the province that went up out of the captivity,” and it gives you all the names of the children of Israel which came up out of captivity and built the temple. That goes through that chapter and verse 68, “And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in its place. They gave after their ability unto the treasure of the work...”

There is a lovely sense through this tone of everybody bringing what they could, giving of their ability. It’s really this Principle as Life. It’s the individualising of the Principle, and that everyone in their rebuilding of the divine structure gives to it their unique individuality. They give what they can. They give what is of God. Not what they can in a kind of limited way, but what they are divinely impelled to give.

We all know how wonderful that is because as we share with each other, it doesn’t matter who it is because Principle is impersonal. We’re not dealing with persons, that many people, at all states and stages, can bless the others. That’s what happens. It happens all the while. I have frequently had experiences, and I expect you have too, that people come to talk to you about the days of creation, it might be the first time they’ve heard of it, and they say things to you, as you talk, which you’ve never seen before, and they’re absolutely wonderful.

So, it’s never people engaged in this study, it’s the Mind of Christ. The first thing they did was to rear the altar of Love, which was rather lovely. In chapter 3, “the people gathered themselves together as one man to Jerusalem.” Isn’t that beautiful? They gathered

themselves together as one man. We're all doing this together. Then in verse 3, "They set the altar upon his bases." That was the altar of Love. Then in verse 10, of chapter 3, "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the son of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord."

The search was sweet, calm and buoyant with hope, it gives me a feeling, "...because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy."

You see they say there that some of the old boys who had seen the first temple, said Oh, it's not like the first temple. The first temple was really wonderful, and you know, it's so true that today, isn't it? Because sometimes, when what humanly be called the oldies, and wrongly called really, but they see some of the youngsters who are seeing things in a new way and rebuilding the temple perhaps in a slightly different way, in a new way. They say, "Oh, this isn't right. This isn't how it should be built. We always did it this way," and so on. Life says "No." Life is so open, free and individual and it lets individuality be. One of the wonderful qualities of Life, that it lets individuality be, knowing that it's governed by Principle. Principle as Life. I Am, but it will result in infinite progression. Some of the people were terribly happy about this but some of the people were weeping about it and thought it was terrible, but it went ahead, nevertheless, because infinite progression is the law in its concrete being.

Now you come in chapter 4, to a Christianity sense. I have put down here, "Without a universal sense of the one power at work in true Christianity, even our own spiritual culture stagnates."

So chapter 4, verse 1, says, "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah and troubled them in building. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia."

Now these adversaries in verse 1, were the Samaritans, who peopled the land, and in all the commentaries they say they were really the people of Samaria, the Samaritans, but this word

adversaries, anticipates what happens, because they were made adversaries by the Jews who were building the temple. Repudiating them and saying you've got nothing to do with us, and so they became adversaries.

Now actually there is a great lesson here in Christianity because if we are exclusive and we just say no, we're Christian Scientists, we're building up an understanding of Christian Science, you don't understand what we're doing, or you're going on a different way, and we say you have nothing to do with us.

Then, I feel what happens is that your own building gets smaller and smaller and smaller until it actually stopped altogether here. But do you not feel that we may be liable to this as Christian Scientists, in the Movement, that in the Movement the tendency of organisation, it's never the fault of these lovely individuals, it's the fault of organisation and an organised sense that makes one say no, we're Christian Scientists. The rest of the world is outside. As we were saying the other day, and therefore we are building very exclusively. You have nothing to do with us. It just has really, in a way, just turned the world against Christian Science, hasn't it? It has really turned the world against Christian Science.

I feel that we're beginning to see as we shall see when we come further on when we come to the next chapter, that this is not so. But at this point you see these people are turned into adversaries and they write a nasty letter about the Jews and a copy of the letter they sent unto him Artaxerxes, they sent Artaxerxes the king this letter, and they speak about the Jews that they're building, they're rebellious and the bad city and set up the walls thereof and join the foundations and now they won't pay toll or tribute, or custom and they'll endanger the revenue of the kings. "This city is a rebellious city," it says in verse 15, "...and hurtful unto kings and provinces."

You know now they often speak against Christian Science. Don't take it up. It is hurtful. I know people that have died through it, and all this sort of thing, you know they say this.

"And that they have moved sedition within the same of old time... We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river."

And the king commanded, and search was made, and it is found that this city of old time hath made insurrection.

And so, in verse 21, "Give ye now commandment to cause these men to cease, and this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?" Verse 24, "Then ceased the work of the house of God which is at Jerusalem. So, it ceased unto the second year of the reign of Darius king of Persia."

It ceased for sixteen years. For sixteen years that temple was ceased. Probably a symbol there, but can you not see there how if we have this rigid kind of sense that we are the only people and nobody has anything to do with the Principle of being except us, how that is such a limited thought. It doesn't mean at all that you don't steadfastly go on building this pure spiritual structure. It's a free universe as it were and we're bound to do it, and we go on doing it. But we have this attitude of freedom of individuality and love of individuality. This tone is impelled by Love, and you have this wonderful sense of loving what everyone else is doing, and we shall see here in this tone when Science comes into the picture, from chapters 5 to 10.

I have put here, *On the basis of Science alone can our spiritual understanding be built and its purpose continuously fulfilled and kept pure.*

So, we come into Science and really in this Science tone, chapters 5 to 10, you can see again the Word, Christ, Christianity and Science coming into these chapters. That are all to do with Science, because you start off straight away, "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."

Now it's interesting because in the matrix of the prophets that comes in Max Kappeler's book on the *Minor prophets, in the light of Christian Science*, Haggai and Zechariah correspond to Science as the Word and Science as the Christ.

We shall talk about that very briefly tomorrow, but you see when you come to this tone of Science, immediately you get these two prophets coming in. Haggai, Science as the Word, and Zechariah as Science as the Christ. And why they symbolise Science as the Word, and Science as the Christ, was because Haggai who was the older of the prophets, he was an old man, he encouraged the people to build the temple. When you come to his book you'll see how he is always encouraging them at this point to build the temple.

But Zechariah, who was a much younger man, yes, he encouraged them, but his great point was to paint the glory of the structure that they were building. The Christ ideal really, he paints all the time, the beauty of it. So, Haggai symbolised the Word sense - get on with the building, and Zechariah symbolised the Christ sense.

But this Christ ideal is so beautiful you can't resist it really. They had a different mission those two prophets. But, nevertheless it's Science is the Word and Science is the Christ, and so under the impulsion of this then rose up, it's so true, that once you see this universal sense of Science, because Science is universal, it's not this old religious sense that is all closeted and closed, it's universal and directly you see the universal sense of Science, you feel this rhythm coming of the Word, Christ, Christianity and Science which enables you to build in a universal way.

“Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side of the river, and Shethar-boznai, and their companions, and said thus unto them, who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, what are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.”

They then sent a letter to this king Darius, who had come onto the throne now instead of the first king, and they sent quite a different type of letter to Darius, the king, because of the presence of this consciousness of Science.

It goes on to say in verse 8, “Be it known unto the king, that we went into the province of Judea, to the house of the great God, ...and we asked these elders and said unto them thus, who commanded you to build this house... We asked their names, and they returned us an answer, saying, we are the servants of the God of heaven and earth, and build the house that was builded these, many years ago, which a great king of Israel builded and set up.”

Then it goes on and they tell them that Cyrus made a decree to build this house of God. You see, they’re really saying it’s a universal Principle that is impelling us. There’s no sense here of we’ve got nothing to do with you and go away and we’re going to build this house. It’s saying Cyrus, the universal Principle of being, that is impelling us to build this house. Then they made a search in verse 17, to see if all this that was told to them was true.

In chapter 6, “Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.” Then they saw this record that “in the first year of Cyrus the king, the same Cyrus made a decree concerning the house of God... Let the house be builded” etc. And all the way it was to be built.

In verse 7, “Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, let it be given them day by day without fail.”

Isn’t that beautiful? It’s really wonderful because you see that as you build in Science, which is so lovely and full of joy, building in Science and you have this universal sense that the building is impelled by the universal Principle of being.

Then we are finding, and I think we are going to increasingly find that the earth will help the woman, but the spiritual idea will be understood. There is a universal sense as you see it, just to bring it right home to us, with these people here, who are running this place where we are

having our Summer School. They have such a sense, I know many of them who are not actually here in this building, but are around, and they all seem to want to help and support what we are doing whenever they recognise a universal sense that is tending towards good. What the outcome will be, we don't have to outline, because Principle is in charge.

But I think we're beginning to see it, many of you have been proving this too, that the more universal you see Science is, the more you find that we are all helping together in this building, rebuilding, of the spiritual structure of being.

It says in verse 14, "And the elders of the Jews builded, and they prospered through the prophecying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."

Then they kept the Passover, in verse 19, "...upon the fourteenth day of the first month."

So, the temple was builded in the tone of the Word and the Christ and this sense really begins to come in here of Christianity. We're doing Science as the Word and the Christ and this is Science as Christianity coming in, in chapter 7. You can begin to feel it I feel in that wonderful sense of people helping, but it comes more into this chapter.

So, chapter 7. We come to know and it says, "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah." etc, "Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him."

Now Ezra means helper or helps and this is where the scribe comes onto the scene, and they say about the scribes that they were professional interpreters of the law. That's what the scribes were apparently. But they were copiers of the law and other parts of the scriptures, but they were also teachers. They copied the law, they interpreted the law, and they taught it. There were many scribes and apparently, they had served a very useful purpose in Israel and kept the writings going. Possibly there are many scribes today.

Mrs Eddy said, funny enough, she was a scribe under orders, writing, interpreting, teaching.

"And he came to Jerusalem," it says, in the fifth month, in verse 8, and then in verse 10, "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgements."

So, Ezra had not only prepared his heart to seek the law but also to do it. That's always very important, isn't it? You're not seeking, you're finding, you're using and being. Always this rhythm goes on. You see you can't stop it. It's a rhythm. If you seek, you must find. If you find, you must use. If you use, you must be. That's the simplest sense of the Four, but

revelation results in translation. Translation results in demonstration. Demonstration results in interpretation. That Principle flowing through everything. However you take those Four, you cannot help that rhythm being in operation.

Then verse 11 “Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.” Artaxerxes said, in verse 13, “I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thy hand. And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.” And verse 18, “And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.”

And then verse 21, “And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.” Then verse 25, “And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgement be executed speedily upon him...”

Wonderful thing. He says, “I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.”

And so, you can see here in this Science as Christianity tone, how Artaxerxes, a symbol of the world really, is helping in every way. This is happening. I can just feel it.

Then Ezra gets these companions, and it says in verse 16, chapter 8, “Then sent I for Eliezer, for Ariel, for Shemaiah,” etc. “Men of understanding.” This is so good here I think, that in this rebuilding of the temple, Ezra sent for men of understanding, and verse 18 says, “And by the good hand of our God upon us they brought a man of understanding, of the sons of Mahli.” This man of understanding. Then in verse 21, they “proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.”

Which is rather beautiful because it’s like having a feast of Soul in a famine of sense isn’t it? But in this rebuilding of the temple, one fasts, as it were, or gives up a material sense of things and pursues the idea with understanding. Men of understanding - being helped from all around.

Verse 31, “Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of

the enemy, and of such as lay in wait by the way.” And then, verse 36, “And they delivered the king’s commissions unto the king’s lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.”

You see, it seems to me in this fourfold sense that it is giving us so much the Spirit with which one builds, rebuilds this structure of consciousness, that one is aware of the Christ impulsion in all our searching and seeking and which makes us continually rebuild the structure. Continually understand, and it says to us (that’s the Word and the Christ) and it says to us also that this Spirit of scientific Christianity which is not making us think in a very exclusive way about our building and about ourselves and our spiritual interest and so on, but Science makes us see it’s universal. It’s impelled by a universal being and as we do that, then as Mrs Eddy says, “the earth helps the woman,” everything contributes to the building of this structure universally. Because it isn’t only our own interest. Do you remember where Mrs Eddy said, “the search was sweet, calm and buoyant with hope.” A great sense of joy. “Not selfish nor depressing.”

I think if you feel I’m just searching for myself and I’m a Christian Scientist and nobody else is and so on. Rather like dear old Elijah when he was under the juniper tree, if we think like that it’s depressing, isn’t it? - selfish and depressing. But if we have this universal sense of what we are doing and we grant to everyone else their individuality under the Principle of being, we shall keep going in a very pure way because now when we come to Science as Science there is this insistence on purity. But we shall see that it is a universal thing that is happening.

In chapter 9, when we come to Science as Science, to the end of the book, “When these things were done, the princes came to me saying, the people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations.” And it says in verse 2, “The holy seed have mingled themselves with the people of those lands;” I must read you verse 3, “And when I heard this thing, I rent my garment and my mantle and plucked off the hair of my head and of my beard and sat down astonished.” Then it goes on, “I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees and spread out my hands unto the Lord my God.”

And then he makes this prayer to God, and he says, in verse 13, “And after all that is come upon us for our evil deeds, and for our great trespass” etc. “Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.”

So, it’s saying, all the same you have jolly well got to be obedient to the purity of the Principle, haven’t you? That’s what we saw way back in Solomon. He built this temple and then he went off the beam. He went impure, and we’re seeing the same thing here again.

That you build this temple and you have this universal sense and if you stay pure, you see it purely everywhere. The idea appearing. But you have to stay pure.

In chapter 10, it says, “Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them,” (because they’d married foreign wives), “according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.” So, they had to do this and in verse 11, “Now therefore make confession to the Lord God of your fathers and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, as thou hast said, so must we do.” And in verse 17, “And they made an end with all the men that had taken strange wives, by the first day of the first month.”

If you took this as blood-thirsty stories, it would be ghastly, all these things you read, but we’re taking it, as we were saying right at the beginning of these talks, that you can take the story historically. You can take the story morally where you’re concerned with what individuals are thinking and how they’re acting in the story. What the state of their consciousness must have been and so on, which is a moral thing, and you follow that example or you don’t and so on. Or you can take it spiritually when you interpret these stories as symbols, which is what we’re doing. As we were saying previously when you do you don’t fret and worry over all these things. You can take it on this highest level of spiritual symbolism. Then it is timeless and universal and that’s the way that we’re taking these stories, in that particular way.

Mrs Eddy says that “spiritual teaching must always be by symbols” and that is how we’re taking it.

It’s interesting you know that when we took the first three-thousand-year periods last year, I gave you a sheet with all the definitions from the “Glossary” of the various characters in the first three thousand years. Abraham and Jacob and Noah and so on, but if you look in the “Glossary” for definitions of characters in the fourth thousand-year period, you don’t find them. It’s a different symbol. The only one you have is Elias that is prophecy, otherwise you have things like temple, and that kind of symbol which is not a personal one. It’s impersonal this period. You don’t get David defined or any of those characters.

So, we’ve seen that fourfold building of the temple in Ezra, where we’ve listened to the Christ impelling us to build in the Word, and we have that wonderful sense in Christianity, because we’re thinking from Science, we see that every expression of Principle everywhere is contributing to this spiritual building. But, in the sense of Science, right at the end, we saw that it has to be pure. With this universal sense there must be purity in Science. Absolute purity.

Mrs Eddy says this, in *Miscellany*, “Christian Science is absolute;” absolute means free from all relations, relative to other things, “it is neither behind the point of perfection, nor

advancing towards it; it is at this point and must be practised therefrom" (My. 242: 6). The pure facts of Science are the pure facts of Science, and one understands them in their purity. She says, "Divine Science is absolute, and commits no half-way position in learning its Principle and rule - establishing it by demonstration" (S&H 274:23). So, it is absolute in its facts, the nature of Christian Science, and that's what we ended with there.

Now we come to the Book of Nehemiah. Nehemiah means 'consolation,' 'Jehovah hath comforted' and it is a sevenfold development just like John Doorly states it in his *Verbatim Report*, and it seems almost as if it has more to do with the individual, although it is also collective and universal, but the accent is so much on Nehemiah building this wall, as we build in the Spirit of this sevenfold nature of God.

You see one realises that as well as Spirit impelling the fourfold operation of God, there is also this wall of Jerusalem, which in this story of Nehemiah is built in this sevenfold way. The wall of the new Jerusalem, in Revelation, had twelve foundations you remember. It's the workings of the spiritual idea and those in those foundations were the names of the twelve apostles of the lamb. If you think of those disciples, it is a cultivated spiritual understanding, which was the meaning of the disciples, which is basic to our building of the wall. It had twelve gates, and those gates are like the Christ and they let ideas in and they let ideas out. It says of course that they had a tribe of Israel at each gate, because as they built this wall it came to gates, the twelve gates, and the gates are the sense of the Christ, and the workings again of the spiritual idea which is of the tribes of Israel.

But anyway, what we're concerned with here is the building of the wall and so you come to chapter 1, where we have said on our papers, *Mind is the light which awakens us to the need of constructive spiritual ideas*, and these are "The words of Nehemiah the son of Hachaliah. Then Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, the remnants that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence and bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man. For I was the king's cupbearer."

So, in this first chapter it is as if one sees that the understanding is temporarily broken down and the gates thereof are burned with fire. That there is a desire to build with ideas of Mind, because the situation is such that there seems to be a disintegration. And so, Nehemiah prays to God, and he says that he knows what has happened but he's really saying let there be light. There must be an answer to this situation, and he sets about it, chapter 2. Mind, or the light of Mind is really knocking on everyone's door and saying yes, there must be an answer. The spiritual consciousness may seem to be at sixes and sevens, but there's always an answer. Just like the light came in the garden of Eden, and there was a way out of it.

Chapter 2, we have here, *Spirit impels us forward in the divine order of development and knows no delay.*

“And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him:” (because Nehemiah was the cup bearer you remember), “and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, why is thy countenance sad, seeing thou are not sick? this is nothing else but sorrow of heart. Then I was very sore afraid.”

I love that little verse, because we mourn, blessed are they that mourn for they shall be comforted, not because we are sick but because we are seeking the spiritual, and we are not comforted really until the spiritual begins to develop in our consciousness. Blessed are they that mourn for they shall be comforted. That's the second beatitude, isn't it?

I think it's lovely that we don't always turn to the spiritual because we are sick, but because, what does it say here, “the sorrow of heart.” Because really, we are seeking something higher than just this mortal existence, because, in the story here Nehemiah would have been quite happy being cupbearer to the king, but he had to do something about the spiritual. About Jerusalem.

It says in verse 5, “And I said unto the king, if it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. So, it pleased the king to send me; and I set him a time. And the king granted me, according to the good hand of my God upon me.”

So, we go forward spiritually to build. The light has dawned, and we go forward.

Verse 10, “When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.”

Now Sanballat has the meaning of ‘enemy in secret’. Enemy in secret, and Tobiah means ‘the Lord is good.’ But he's hand in hand with Sanballat and I think he stands for an emotional religious sense. You know how John Doorly used to say that if you don't

understand scientifically Christian Science, you go around saying God is good, God is good, but you don't really understand it, and that can be an enemy in secret. It can say, God is good, and God is good is all you need to know. You don't need to build up Jerusalem again. You don't need to rebuild and go forward spiritually in the understanding of Science. God is good. The enemy in secret is trying to dissuade one, as many have experienced and seen, but as we always say when we make those kinds of remarks, at least I always do, you can't escape salvation. You can't escape salvation. It's a temporary off-put. You can't escape salvation.

"So, I came to Jerusalem and was there three days." Wonderful. You have to build so that there is a definite understanding. The third day. "And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem;" I think that's interesting because sometimes you just have to go quietly along don't you? "Neither was there any beast with me, save the beast that I rode upon." It's an individual discovery at this point. "And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." And then he goes up in the night by the brook and viewed the wall etc. "And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work." Lovely detail, isn't it? Just quietly pondering. Seeing what needs to be done. Sorting out. "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach." It goes on, further on, "Let us rise up and build. So, they strengthened their hands for this good work."

Can't you feel the tone of Spirit there? The strength of Spirit. They strengthened their hands for the good work. This spiritual work.

"But when Sanballat the Horonite, and Tobiah the servant, the Ammonite," (inward turning thought. That's this God is good. That's all you need. Just to wrap yourself up in God is good), "and Geshem the Arabian, heard it, they laughed us to scorn, and despised us and said, what is this thing that you do? Will ye rebel against the king?" Are you going to come out from the material world and be separate and not bow down to matter anymore? Temptation? "Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore, we his servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem." It's really as if we take this definite move forward in the order of Spirit and we don't let anything stop us.

Then we come to chapter 3, which is Soul. Chapters 3 to 5, where they build, and we have on our papers *the changeless identity of Soul makes us constant and persevering in our spiritual building and alert to detect all subtle opposition and deal with it*. So, we've had let there be light. We've had this development through Spirit where the situation is looked over and the determination to go forward and that this temptation of the enemy in secret and the religious sense is not going to stop us. It has no portion, or right, nor memorial in Jerusalem.

Chapter 3: "Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; ...And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. But the fish gate did the sons of Hassenaah build. And next after them repaired Meremoth, ...Moreover the old gate repaired Jehoiada." And they repaired and repaired and repaired and repaired, all through that chapter, didn't they? If you underline the word repaired, it goes on and on and on. Because in a way, this "re" that we always do, this "re" building. Do you remember how we were talking about John Doorly saying, "You always knew these things before Abraham was. I'm just letting the scale fall from your eyes that's all I'm doing to you today." In a way then, one might say that we are always rebuilding, reviewing, restoring. That's what Soul does actually. You remember in the third day of Soul, nothing was actually created. The dry land appeared. So, it is really returning to what we always had been. That may be why here, symbol wise, they repair and repair and repair.

Now in verse 28, it says, "From above the horse gate repaired the priests, every one over against his house."

They say in the commentaries, that all this detailing of who did what and so on, is because everyone builded that which was nearest to his house. The part of the wall that was nearest to his house. I think that's a lovely sense again of Principle as Life here. But it's individual. They didn't cross over to another part of the wall and build something that was far away from them because they thought they should interfere over there, so to speak. They builded the gate that was near to them and the wall that was near to them. Near to their house, which is a wonderful sense of true building. The wall is the same you see. It's one wall. It's Mind, Spirit, Soul, Principle, Life, Truth, Love operating through its Christ, the gates. The Word, Christ, Christianity and Science. The gates are always a symbol of the Christ in the Book of Revelations. And it was on these twelve foundations; all the symbols have a common denominator. But everybody builds individually, what is near to him.

Chapter 4, "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews."

Do you remember, first of all it grieved him exceedingly that there was somebody coming to do this. Then he laughed them to scorn and now he was wrathful and took great indignation. Later on, he gets bellicose about it. "And he spake before his brethren and the army of Samaria, and said, what do these feeble Jews? Will they fortify themselves? Will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?"

Don't you think those are the arguments that come to us when we're building a scientific understanding? It's a feeble thing to do. It has not got any power about it. What are you doing it for? Will they fortify themselves. Do you think this is going to be a fortification and a strength to you if you understand scriptural scientific value? Will they sacrifice? Isn't it

going to mean an awful lot of sacrifice? Are you capable of laying down the mortal and so on? It's going to give you a very difficult time. Will they make an end in a day? That I think is quite an argument. You would take an awful long time to understand God. You would get tired of it. It's a wearisome thing. What are you always doing. Pondering the fundamentals and so on. Use some quick kind of thing.

"Will they revive the stones out of the heat of the rubbish which are burned?" I always think of that "God is dead" when I read that, because they say can you revive spiritual facts, stones, out of this rubbishy business of God. Can you revive it? It's dead really, and that might be the argument, that you can't revive that which has just been pushed to one side. All these arguments you can see with various detail.

"Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall." I think that's the argument of religious thought that comes, that if you are building a stone wall, the calculus, spiritual scientific facts, that they are cold and they are not powerful because they are just intellectual facts, and they can be brushed aside by this is a sense of animal nature or arguments of mortality and so on. They can't do anything, but we have begun to realise, many people have, that spiritual scientific facts are the strongest substance in all the world. They are substance and they are Life, as we were seeing very much here today.

Then it goes on in verse 6, "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites," (all these different enemies of inward turning thinking and so on), "heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth. And conspired all of them together to come and to fight against Jerusalem, and to hinder it."

In verse 10, "And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, they shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease."

And then it goes on in verse 14, "And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, everyone unto his work."

I feel that as we build, we are alerted to the fact that all these arguments are just whispering, aren't they? They are just the arguments of animal magnetism, and we are awake to it and alert to it. As soon as we are awake to it, and alert to it, we just carry right on building our wall. Our spiritual understanding.

But now we are awake and alert in the way of defending ourselves. You see John Doorly said if he hadn't handled evil, he would not have seen the pure Science of Christian Science. We can say the same thing that as we go forward spiritually, all these kind of arguments and others can come to us but we begin to see it's only an argument of animal magnetism, just as we said right at the beginning of this Principle as Life tone, that infinite progression and progress is defeating these arguments of "you can't go forward." You know we've all had times when suddenly everything we've studied doesn't mean anything to us. Have you had that experience? When suddenly it all seems to go blank at a moment, and you think what am I doing? Then you just stay quietly, and I often get the thought the only thing that matters in all the world is the spiritual, and I often work universally at that point, because I think it is an argument in the world, that spiritual things just like we are saying, are feeble. They're not real. They're not good. Why bother about them? I think it is an argument in world thought really, because when we look around, material senses seem to see a lot of materialism and materialistic thinking, and we have to be a prophet to let that material sense disappear before the conscious facts of spiritual Truth. Instead of thinking I'm not spiritual and I can't see these things, and who am I to ever go and say anything to anybody, or talk to anybody or anything, because these things are just pointless or something. In a moment that kind of argument can come to you, or in other ways it can come to you. Then I often think spiritual reality is the only reality, and spiritual facts are dear to all men everywhere. It is their natural birthright to be spiritual. It's universal. It's the truth about all men everywhere. I throw myself out from myself. I stop being an Ammonite - inward turning thinking and start to see the whole universe responding to the spiritual. Somehow in that very consciousness you find what you might call your own spiritual sense flooding back to you, because you've got away from this person. It's only a person can't see the Truth at the moment, and you might even be panicky about it. Then you say, "shut up!" The whole of the universe is responding to Spirit. Spirit is natural; Spirit is native to everyone; everyone's identity is spiritual. Everyone loves Truth and Love. That's the truth about true man. I can only say, that when I do that, I feel my own spiritual sense come flooding back to me.

This is what we've been dealt with here, of these arguments. For Sanballat and Tobiah. So, it says we returned, all of us, to the wall. Everyone to his work.

"And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields and the bows, and the habergeons; and the rulers were behind all the house of Judah."

You see it's watch and pray, isn't it? The spears and the shields and the alertness is watching. Watching and praying. You have got to have both. "What I say unto you I say unto all, watch." Mrs Eddy was so insistent on watching.

"They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon." Watch and pray.

They had these people that were engaged in battle while the others were workers, but the workers also had in one hand a weapon and in the other they wrought in the work. I'm beginning to see this handling of evil much more clearly, and John Doorly used to say he enjoyed handling evil, and in a way, I'm beginning to feel that a little bit too.

When you can detect it, it's only animal magnetism. You know when anything happened in Mrs Eddy's household, and they used to say to her, Oh, I'm so sorry, Mother, so and so did this and I did that. She said, what is it? And they said Well, something happened here and something happened there. So, what is it? And she would never let them go until they said, animal magnetism. That is a funny term, but it is the pull of animal nature which is life, substance, and intelligence in matter. Electricity, animal nature, and organic life. It's the belief that we are mortal. That we live in matter and so on. That is the carnal mind, which is enmity against God.

This is enmity against God here with Samballat and Tobiah. "For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us."

That's rather a lovely thing because every time anyone sounded the trumpet everybody went to their aid. I think that is a lesson for us, that when anything is happening anywhere, and seems to be happening to any individual, we shouldn't just not do anything about it, I think we should see it as animal magnetism or whatever is happening, and help the situation, because it is completely impersonal. We are not isolated workers on the wall. We're building as one man and I just long to be more and more alert about that particular point.

Then verse 23, "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing." I think that's rather lovely, that we keep going but have to constantly purify.

I'm not taking the sub tones through this because you can get them in John Doorly's *Verbatim Report*, but that of course is the tone really of Soul as Spirit.

Then we come to chapter 5. It's actually the tone of Soul as Soul. "And there was a great cry of the people and of their wives against their brethren the Jews." They were angry about their brethren because these people who were building were not paid and they hadn't much money, and the Jews who were not building kept on lending them money but exacting usury from them, and so began to mortgage their lands and the vineyards and the houses and so on. Nehemiah says, "I was very angry when I heard their cries and these words, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brothers. Will ye even sell your brethren? ...Leave off this usury." He says in verse 10 and the people did in verse 12, "We will restore them... And the people did, according to this promise."

It is really saying to us, that when we go forward, spiritually, we don't lose anything. We don't have to sacrifice anything, because we're building spiritually, and Nehemiah knew that and put the situation straight, and we begin to realise that, that we exchange in Soul really the objects of sense for the ideas of Soul and we don't lose anything in Soul. We place happiness on a true foundation in the joy of Soul, and we place every fact of existence, or every need of existence, I should say, into the fact of Soul. We exchange the objects of sense for the facts, or ideas, of Soul. Mourning and sorrow is turned into joy and so on. But also, we find all kinds of positive things. Things that we long for, like relationship and supply and health. None of that is taken away from us, but everything is restored in Soul. Soul exchanges the objects of sense for the ideas of Soul. We're never depleted from this building. It's always something that gives abundantly. Spiritual understanding.

And Nehemiah says, "That in the building of the wall, I and my brethren have not eaten the bread of the covenant. I continued in the work of this wall, neither bought we any land;" And in verse 17 to 19, "Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. Think upon me, my God, for good, according to all that I have done for all these people."

Because Nehemiah realised that it wouldn't take anything away from him, as we realise, this spiritual understanding, this building of the wall, but rather it would enable us to meet the need of not only ourselves, but for everyone. It's a very reliable, certain, definite sense that comes through spiritual understanding, which restores everything to us in its true form.

I always think that about Love, that if you place it on a false basis, you lose it. You can lose it. I remember once talking to a very dear woman from another country who was having difficulties matrimonially, and I remember her saying to me, in a very simple way, and her husband was there - they were there together. She said "I love him. Why does he not love me? I give it up. He must give it back." I remember then something we did together, that I saw so clearly that time. I said I'm beginning to see so clearly that all the qualities like love, have their changeless identity in being and you can't put fences round them, because Soul is never in anything. If you love, you just love. You don't have to sink that love into an object. You just love. That love, if it is a Soul sense of love, is changeless. It's not confined by anything. It doesn't come and go. It's not dependent on the senses. It can't be knocked up and down by the senses because it's a constant identified idea of the Principle. So, you love and therefore you love irrespective of what object is passing in front of you.

It is so true though that love is reflected in love, and that love comes to you from all over the place. But you are not expecting the person or the object that you love, particularly, to give back love to you, particularly, because that finitises it, doesn't it? It holds it in something. Therefore, you might say, well, as somebody once said, Science could be very, very cold if you take away personal love, and I love to be loved by people. But if you do love to be loved by people, that can change as we all know to hate, can't it, or it can get cold or something. But if you love, love is never be taken away from you. If you just love or if you just express abundance, you can never lose your supply. You are very, very conscious of the nature of

ideas and don't put them into anything. It comes to you from all over the place and you don't have to confine it. You never do confine it, but this Soul sense of all qualities, is something very wonderful, isn't it? Because you never sink it in something and therefore you never lose it. If you sink anything in a material object, if you put Spirit into matter, or you sink Soul in sense, then you can lose it temporarily. You don't really lose it, you lose your false concept of it, that's all, because the fact goes on. The fact is still there, all the time.

So, Nehemiah knew this, and he put a stop to this usury business. Well, we could go on about that Soul forever. I was thinking about sinking spiritual sense in personality, and I think you can do it if you have a belief in another person is a practitioner or something like that. You've got to sink it in that person, don't you? But you've got to free it in Soul to be out and about and always present. Always present.

"Now it came to pass, when Sanballat and Tobiah and Geshem the Arabian, heard that I had builded the wall." Then Sanballat and Geshem said, "Come let us meet together in some one of the villages in the plain of Ono." That Ono means safe abode, gain bringing.

And so we get here: we're coming to three temptations, and one is to come down to a safe abode.

"And I sent messages unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

That comes four times, that particular temptation. It's a temptation to play safe, isn't it really? I think that four times is a sense of 'finatising' the fourfold calculus. That you can materialise the Word and personalised the Christ, can't you? You can emotionalise in Christianity, and you can intellectualise in Science and all those temptations are just not to go forward spiritually and experience Love's divine adventure. Just to play safe. Not to go forward spiritually.

"Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;" I say there are three temptations because that first one is repeated four times. Then comes the second temptation. "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, there is a king in Judah; then I said unto him, saying, there are no such things done as thou sayest, but thou feignest them out of thine own heart."

Now this is another temptation which is to pursue spiritual things because of the kudos it can bring you. That you can be thought great, or a great practitioner or a great teacher or a great leader or a great something or other. That might be a temptation, but Soul has this true sense of meekness. Blessed are the meek for they shall inherit the earth. We know that it's only Principle in operation and we are the expression of Principle, all of us. And we're all together as one man.

And he says, “There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came unto the house of Shemaiah the son of Delaiah [etc] who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; and I said, Should such a man as I flee? and who is there, that, being as I am would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him;”

You see that's another temptation, isn't it? To be a recluse and go into the temple and shut the door.

I once read about the Acts of the Apostles that the apostles were men who did not fondle their religion in private. I think that's very good. You can fondle your religion in private. But again, it doesn't mean we've all got to go out and preach and teach and do things, we've just got to be open. We've all got different jobs to do, and there are masses of people who don't go into the temple and shut the door, but they just let what they are understanding express itself and reflect itself in their businesses, in their homes, in their professions, wherever they are. They have resisted the temptation to just come down into the plain or to make themselves great, or to shut themselves up in an ivory tower. They're just being, they're building continuously and being.

Nehemiah said, he was “hired, but I should be afraid and do so and sin. But they might have matter for an evil report that they might reproach me.” Anyway, he saw through it as we see through it. So, in verse 15, the wall was finished.

“And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.”

Wonderful. Error destroying itself again. They were cast down in their own eyes. It destroys itself in the end. We just carry on building the wall.

Now we come to Principle in chapter 7 and 8. *Principle gives the classification of all its ideas and interprets itself through fundamental permanent, life-giving laws.* So, this is where they have the register of the people and here Nehemiah gives his brother Hanani and Hananiah the ruler of palace, charge over Jerusalem; Hanani means ‘my great, my mercy,’ and Hananiah means ‘great, mercy, gift of the Lord,’ and this is what is in charge of this state of consciousness.

“And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first and found written therein.” Then it gives all the various

children of this, and children of that. It is the classification really of Principle's ideas that are governing this consciousness.

Chapter 8, "All the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation... And he read therein before the street, from morning until midday, and the ears of all the people were attentive unto the book of the law."

As you read or refresh yourself in the fundamentals of being, then you find this Principle constantly interpreting itself, from its divine system. Its divine law.

"Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up; ...So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Then all the people wept when they heard the words of the law."

But Nehemiah said, "Go your way, eat the fat, and drink the sweet and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry: for the joy of the Lord is your strength. Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

Then they kept the feast of the tabernacle. They made themselves booths. You remember they had this feast of the tabernacles when they came out of the captivity and so on. It was a feast where they were commemorating really that God is in tabernacles, it's a movable thing and not a confined, limited sense of worship. "And there was very great gladness."

So, in that tone of Principle there, you get the sense of true classification that we always come to when we follow through Soul or spiritual understanding the fundamentals of being.

Then we come to this classification in Principle and the continuous understanding through the book of the law. It's always unfolding to us. I'm always interested how the spiritual facts of being seem to be new, every time you come to them, don't they? You may read things over and over again, but suddenly you see a new thing, because you're letting Principle interpret itself.

So, we come here to the tone of Life, in chapter 9. *Life fathers our way of life and continually demonstrates the coincidence of the divine with the human in life experience, when the laws of Science are understood and obeyed.*

Because here in chapter 9, "The seed of Israel separated themselves from all strangers, ...and they stood up in their place and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed and worshipped the Lord their God."

So, they had, one feels, the letter and the Spirit really, in this reading, and then as it says somewhere further on, they put it into practice. This is Life. The tone of Life.

Then the Levites stand up and they remind them of how this Principle has been a living Principle, all through their experience, just as we find it in our lives, that it lives and has lived for us all through our experience.

And they tell them that the Lord, the God, the Principle shows Abraham, and brought him forth, and this Principle saw the affliction of our fathers in Egypt, and heard their cries by the Red sea, and divided the sea before them, and it was a cloudy pillar that they had, by day, and a pillar of fire by night. And that Moses gave them laws and statutes, commandments, and bread from heaven, and water from the rock, and although our fathers dealt proudly, nevertheless, God was ready to pardon, and gracious and merciful, and they made a molten calf, and they forsook God, and so on.

In verse 20, “Thou gavest also thy good spirit to instruct them. Yea, forty years didst thou sustain them in the wilderness...” Gave them kingdoms and nations, and their children multiplied, and the children went in and possessed the land, and they were disobedient, but thou deliveredst them into the hands of their enemies. They did evil again, yet when they returned, thou hearest them from heaven. Many years did thou forbear them. Thou didst not utterly consume them. Howbeit thou art just in all that is brought upon us” and so on.

“And because of all this,” in the last verse of chapter 9, “we made a sure covenant, and we write it; and our princes, Levites, and priests, seal unto it.”

So, it is really saying there that this Principle is a living Principle. The Levites recite that its always taking care of the children of Israel, all through their lives, and we are seeing, too, that this understanding is a living understanding. It's not dead. If you eat of the tree of the knowledge of good and evil, it's dead. But if you let Principle interpret itself and you are aware of Principle as Life, the one I Am, it will mean infinite progression and has meant infinite progression for us. Just the same as they record here of the Israelites. And it has led us out of Ur of Chaldees, and it has led us through many experiences. Through a wilderness to a promised land, and to the sense of true government and so on.

All these experiences that we have seen when we're doing the Bible, are our experiences. So, what we're saying here if we stopped to interpret it, we could see our life in that going through that.

Then in chapter 10, when we come to Truth, verses 10 to 12, *Truth establishes man as forever dwelling in the city of spiritual consciousness, encircled and protected by the great fundamentals of being, operating in the one divine system.* And so here you get everybody sealing themselves to this covenant. You really get the calculus of being. All these people identifying themselves with this covenant of Principle. Principle, Life, Truth and Love, I like to see it as.

In verse 31, it says, “And if the people of the land bring ware or any victuals” etc. “not to buy it of them on the sabbath, or on the holy day: And to bring the first fruits of the ground, ...and the firstborn of our sons ...and the first fruits of our dough, ...and the tithes [etc.] all to God.”

And it speaks of all the inhabitants of Jerusalem and the inhabitants of other cities. Just what occupies what, and who goes where, and so on. And about the priests and the Levites. The whole structure really. We could take it as a symbol of the structure of consciousness with everything in its right place in Truth.

And then at the end of this, they dedicate the walls, in chapter 12, verse 31, “Two great companies of them that gave thanks, one went to the right hand upon the wall toward the dung gate;” And in that company went Ezra, verse 33, and in verse 38, “The other company gave thanks, went against them.”

One went round the city one way, and one went round the city the other way. Went over against them and I, that is Nehemiah, after them. So you get these two companies in verse 40, “So stood the two companies and they offered sacrifices and rejoiced.”

So after you get this peopling, people with countless spiritual ideas, in this Truth sense. Jerusalem was peopled with these countless spiritual ideas. Consciousness, then, you realise, is peopled with the calculus. The divine infinite calculus.

But going round it. Going round, you might say, embracing our consciousness, and the world of consciousness, are Mind, Spirit, Soul, Principle, Life, Truth and Love. The Nehemiah symbol, and the Ezra symbol. The Word, Christ, Christianity and Science.

It is really where Mrs Eddy says about these “numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S&H 520:10). Here it is, accepting through the days, and the calculus of the four, that all are manhood, our structure, our being, is supported by the operation of these two great processes, you might say, or the divine nature and its infinite processes.

Then we come to chapter 13, to Love, and in chapter 13, we see here - *The purity of divine Love ensures that “nothing can enter that city which ‘defileth or maketh a lie.’”* So, you find they are reading in the book of Moses, and they read there that the Ammonite and the Moabite should not come into the congregation of God forever.

Isn’t that interesting that in divine Love, what is excluded is this inward turning thinking, because the Ammonites and the Moabites are both descendants of Lot, from his own daughters. They mean ‘actually, water of the father.’ It is this inward turning thinking. But

in divine Love there is no room for that. They don't come into the congregation of God forever. Verse 3, "...they separated from Israel all the mixed multitude."

And another thing that doesn't come into divine Love is this man Tobiah, God is good. We might think this God is good, this religious sense of Love and so on, could come into consciousness, but it doesn't, because Love is Principle, not personal Love. So, this dear old man Tobiah, had made himself a very comfortable residence in the chamber of the house of our God. He prepared him a great chamber. He didn't actually do it; it was this man Eliashib the priest who did it. It's interesting.

But it wasn't the right thing so when Nehemiah came to Jerusalem, verse 7, "...and understood of the evil that Eliashib did for Tobiah in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore, I cast forth all the household stuff out of the chamber."

I get a marvellous picture of old Tobiah sitting there, sort of draped with this and draped with that, and scarves behind him and pots in front of him. You know really settling down in this chamber and along comes Nehemiah and removes him. Because it's a very good symbol really, because personal love is always a little bit messed at the edges and slurred and emotional and it has all this household stuff about it. And Nehemiah turns him out.

"Then I commanded and they cleansed the chambers;"

Divine Principle, Love, is so clean, isn't it? "And they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense."

Those vessels of the house of God are really the ideas of this Principle, that is Life and here it is expressing itself as Love, and that's all that should be in this house.

And then in verse 11, "Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together and set them in their place." Then finally, in verse 16, Nehemiah begins the cleanse the temple and Jerusalem, of all the defiling of the sabbath, because they brought into Jerusalem on the sabbath day all these wines and grapes and figs and so on.

He said in verse 17, "What evil thing is this that ye do, and profane the sabbath day?" Then he commanded that the gates should be shut and "charged that they should not be opened till after the Sabbath: So, the merchants and the sellers of all kind of ware lodged without Jerusalem once or twice. And I said to them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves... In those days also," in verse 23 "saw I Jews that had married wives of Ashdod, of Ammon and of Moab; And I contended with them, saying ye shall not give your daughters unto their sons, nor take your daughters unto your sons." And so it says in verse 27, "Shall we then hearken unto you to do all this

great evil, to transgress against our God in marrying strange wives?" Verse 30: "Thus cleansed I them from all strangers and appointed the wards of the priests and the Levites, everyone in his business. And for the wood-offering, at times appointed, and for the first fruits, Remember me, O my God, for good."

You can see there in that tone, that *the purity of divine Love ensures that "nothing can enter that city which 'defileth . . . or maketh a lie,'"* can't you? You can see the cleanness of the Love that is placed on Principle.

I think through that story of Nehemiah which you can also read in John Doorly's *Verbatim Reports*. I think it's exactly in the same tones, but you can see that we see there is a need for the light of Mind. We go forward in Spirit to build, and we don't take any notice of that which would prevent this development.

Then we go on with the constancy of Soul, building spiritually, not for ourselves and not frightened about going forward. All the temptations that come, we see how Soul begins to make us alert and watchful to handle them.

Then we come to see that as we go forward, the classification of ideas in Principle is very apparent to us, and the book of the law or the system of divine Science is something that is continually with us, and we are obedient to it in Life, and we realise that it is a living divine system that moves our life and has moved our life all through. It's nothing dead; It's tremendously alive all the while.

That leads us to this wonderful consciousness that everything has its place in that city. That consciousness of Truth, and that Love is pure. The fulfilment and the design of Love in our lives has nothing to obscure it, with a false sentimental sense of Love, or fear, or anything that is opposite to Love.

As this great unfoldment is continually happening in our lives, we feel this wonderful sense of Love's plan cherishing and caring for us.

Now I'd like to take the story of the Book of Esther. It is the story of this king Ahasuerus. It is the story of the saving of the remnant. The remnant who did not come back to build. This stayed outside Judah and they under the reign of the Persian king Ahasuerus.

At the beginning of this story Ahasuerus is holding a feast. Ahasuerus really stands for "mortal man," it would seem, and he is glorying in his kingdom, and he's holding a feast, and he asks his queen, his wife, Vashti, to come to this feast, and she won't come. She's holding her own feast, and she won't come. He's furious about this and doesn't want anything more to do with her, and he makes the decree that thereafter a man shall be ruler in his own house. He's fed up with women.

It is really a picture of the world today in which perhaps physical science dominates the male sense, dominates dictators and so on, and belief in materiality dominates, but quietly going on in his kingdom is spiritual sense as it's going on everywhere.

Mordecai, this Jew, whose name means "little man, taught of God." This is going on and it's going on in the world, and he has a cousin, Esther, who means "afar, and also means bride." He is caring for this idea.

That is happening as we have seen in the world today, that this spiritual sense is being cared for, and it's going on quietly, as we saw with David. At the right time the identity of the spiritual idea will touch the world as it did here.

They had to find another wife, or maidens for Ahasuerus and Esther was put forward amongst the maidens and Ahasuerus loved her more than any of the other women, and took her and wedded himself to her, but she was told not to say that she was a Jewess by Mordecai. She had to go to him just in all her loveliness and sweetness, like we have often said. We don't necessarily have to go at the beginning and shout about Christian Science. But she went and he loved her.

Then there was in this kingdom, this man Haman, who means "noise and tumult," and there's always this kind of noise and tumult in the world with the carnal mind. It's always against the spiritual idea. Haman was an enemy of Mordecai. He couldn't stand Mordecai. Carnal mind is enmity against God. He wanted to destroy the spiritual idea, the Jews, and so he made this decree, which was to exterminate the Jews. Ahasuerus signed it because he did not know Esther was a Jewess, and he signed this decree. But meanwhile a plot was afoot to kill Ahasuerus, and it was told to Mordecai and the whole thing was prevented. And so, the spiritual, this little man, this taught of God, was saving mortal man, unknown to mortal man, and it has done it, many, many times, hasn't it? The spiritual idea saves mortality, unknown to mortal man.

But then Mordecai gets to hear of this plot to destroy the Jews, and he knows that something must be done about it, and he says to Esther that she has to go into the king, and to save her people.

There is this lovely verse in chapter 4, verses 13 and 14, when Mordecai said to Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

Isn't that a wonderful thing? We know that salvation is irresistible. We know I will overturn and overturn, until he comes whose life it is, but may we not all who love the spiritual idea, be the essential part of that overturning. One with the Principle. Living the Principle. To help save the spiritual idea. The spiritual idea doesn't need saving from the divine point of

view, but we may be part and our part in fact of the divine plan. So, Esther said, "I'll go into the king," which is not according to the law, because you had to wait until he asked you, but she said, "I'll go in. If I perish, I perish".

I think that is the most marvellous thing that we all have to bear in mind, if we are going to do anything of a spiritual nature. Okay If I perish, I perish.

You remember Mrs Eddy, when in that marvellous article of "Science and the Senses" says, "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, (you don't have to) to the dungeon or the scaffold, but take not back the words of Truth. How many are there to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day" (Mis. 99:12).

All along we have been saying that maybe we don't have to speak out about these things, and even in this story Esther uses womanhood tactics, but she doesn't quench or recoil from doing this job. So, she goes in to the king and the spiritual idea is accepted. The earth will help the woman. The king accepts her, and he asks her what she wants, and she says, I would like to have a banquet and I would like to invite Haman and yourself to this banquet. So she has this banquet and then asks for another banquet and as John Doorly says, "She goes round the houses to accomplish this." But she does it in this lovely womanhood way, that doesn't say, "Haman is the liar. Haman is the enemy." But between the two banquets the king couldn't sleep, and he gets a record of the chronicles in which it is said that Mordecai saved his life. I think that is a symbol of the world being troubled. It can't rest - it's troubled, and when the world is troubled it begins to realise that the spiritual has a part to play and has played a part, in saving many situations. It's beginning to be uncovered, to mortal man, that the spiritual is the real.

So, at the second banquet, Haman is then exposed. The error uncovers itself. He thought to have a gallows for Mordecai, but he was hung on those gallows himself. Evil destroyed itself and the spiritual idea was accepted by the king.

Then as you know, the story goes on that the decree could not be reversed that the Jews should be destroyed, because the law of the Persians could never be changed, and so they had to make another law which was that the Jews could defend themselves. And so they defended themselves and slaughtered all the people who were about to slaughter them. They came out triumphant and we must think of them in this case as the symbol of the spiritual idea in the Bible, and the spiritual idea was saved.

Mordecai was exalted to his right position as near to the king, and of course Esther was the queen. But it is a marvellous symbol of the spiritual idea being eventually accepted in the world and there will come a time when the Science of Christianity can be spelt out because people love the fruits and what they have seen of the fruits of the Science of all being. Then they will not mind, like that fellow I told you about in America. He said, "Oh Christian

Science. Okay, go on.” But he was just a symbol of world thought that is spiritually attuned, because Ahasuerus was waking up. World thought that will accept the Science of Christianity, but as science. They won’t accept the nominalism, organisation, but as science.

This story I think is such a beautiful story of the outcome of this fourth day. Of Principle as Mind. Principle as Spirit. Principle as Soul. Principle as Principle. Principle as Life.

The Word, Christ, Christianity and Science understood in all its ramifications, and then lived in “I Am”, and infinite progression, and one feels that in the story of the Bible as there is lots that happened historically before the New Testament, the thought was prepared to receive the saviour in the name of Jesus Christ. It was prepared to receive it, and it may be that this story is kind of repeating itself today, and that as we go on quietly, not forcing things, because Esther didn’t force anything, she was prepared to perish if need be. But she went forward with her great desire and love of her people, which is Love translated into symbolism of the representatives of Soul. That is what the children of Israel were. The representatives of spiritual sense, and Soul, the idea, was saved. This remnant was saved. It’s a prophecy, I think. It’s a prophecy.

We don’t need to know when, how, where, why. We just need to let Principle use us and not to be afraid to go forward, because it is Principle impelling us forward, and we’re Principle’s idea.

So obviously it is going to take care of us, and I so often think of that verse, “If I perish, I perish,” but we don’t perish. None of us perish.

Talk 7

Now this morning, it would be nice if we just flowed very easily and briefly through these days, and what we have taken this week, and then flow very easily and naturally through these prophets. But we’re going to do it so briefly and I think if we can just flow together and think together, when we come to do those prophets, it will, just what I call, open a window on those prophets. Just open a window.

In fact, I was thinking of that this morning. I thought this just opens a window on those prophets. Then I looked at this matrix and I thought how interesting, it’s like a window really. Sixteen panes. It’s like a window. It does seem like that.

So, let us just think together. With those first three days of creation, they make us aware that the light of Mind and Mind’s ideas, is always in operation, and those ideas are purely spiritual and good, and they’re definite. Divine Life, Truth and Love, the creative, the factual and the fulfilled impels that on our thought, and that is consistently dealing with the mist which waters the whole face of the earth and showing to humanity and to us that there is a way out of the garden of Eden, the body, the confined sense of existence. It’s not through any

physical or material way or a merely moral way, but it's through a spiritual way. It leads us through its wonderful record of identified ideas, which are us, to walk with God, like Enoch.

But all the while it is being borne in upon us that there is a need to understand and Spirit imparts the understanding that uplifts consciousness and leads into all Truth. It isn't that we are mortals and we have the Spirit of God breathed into us, and its accretion, it's unfoldment, and so Spirit unfolds its firmament of understanding and heals with that belief and causes us to build an ark of the understanding of Spirit, destroying belief in matter.

That understanding is the firmament that is made and is proof against all the beliefs, the knowledge of good and evil that pounds at us. All the million beliefs of the flood; we stay in that ark of understanding, and it goes upon the waters as we saw last year. It moves.

That understanding is called heaven, and it is. It's heaven, and Life, Truth and Love impels this fact upon us. The creative, the factual and the fulfilled. We build this ark. We stay in it, and it enables us to come forth - Spirit as Soul. It comes forth with everything really transformed, and out of that ark come, with everything else, the understanding of those three degrees. Ham, Shem and Japheth. It said that they overspread the whole earth, and you remember the promise on Noah was "God shall enlarge Japheth." That's the spiritual. "And he shall dwell in the tents of Shem." That's the moral. "And Canaan shall be his servant." That's the physical, which is a marvellous balance of these degrees.

All the time this light, this understanding, is causing us to make a journey from sense to Soul because of our true identity in Soul. Where the waters are being gathered together and the dry land appears, there is a symbol of our eternal identity, that always has been and always will be. That identity lies in spiritual understanding, and it's that that defines our identity.

It isn't being in the garden of Eden and dressing it and keeping it. It isn't trying to culture an identity. It's the natural identity of our being coming to light. What it does as we see is to impel us, out of our country. Out of our old beliefs, like Abraham, and to journey.

This whole period is journeying, journeying and journeying humanly, but under the changeless identity of Soul. As we make that journey, we see that spiritual sense names and blesses every experience as it comes to us, until we begin to see this fact which has been made so clear in the day of Principle - that there is only one reality.

As we journey along, we begin to see this. We begin to see that we can't classify our experiences as good or bad. The tree of the knowledge of good and evil and so on. But we can see that we sometimes have to wrestle like Jacob in order to realise that really this experience has blessed us, whatever it is that comes our way. So that we see as Jacob said to Esau, "I saw thy face as though I had seen the face of God. And thou wast pleased with me." We can say that of every experience, and we either learn that through struggle or we learn it in the peaceful way like Joseph where he turned every experience into a blessing. Those are the fundamental facts of the Word as the Word as we saw last year.

Then it comes into the Word as the Christ, because this is where this Soul identity is fruitful. The earth brings forth grass, herb and fruit trees. Those first two tones in Soul, the day of Soul, when impelled by light, and now the tone is impelled by Truth, the Christ, the factual. Always when you get this fruitfulness there is a change either from the Word as Word. The Word as the Christ or later on, from the Word as the Christ and the Word as Christianity. It gathers multiplication at point, and we see the Soul as Soul tone, which John Doorly called *identity and translation*. We see how this identity is our Christ identity, and the point of that Christ identity is not just to serve Egypt like the children of Israel who were in bondage to Egypt, and they were building up treasure cities for Pharaoh, and it isn't just that for which this Christ identity is bestowed on us, as it were.

The Christ identity of all of us, as we have seen so clearly this week, has a land of its own. So, Moses brought the children of Israel out of just serving Egypt, just as we've been brought out of just serving matter; through a wilderness but at this point he brings them out of Egypt to handling those false Gods of Egypt. To us saying no, we are actually Mind's expression, Spirit's reflection, Soul's identity, Principle's demonstration of itself, Life's living of itself, Truth's consciousness of itself, Love's plan in operation, and we deal with all the opposites of that as we saw with the plagues, which would say we're concerned with mind in matter. We're concerned with the flesh. We're concerned with the senses. We're concerned with person. We're concerned with living this little mortal life. We're concerned with all kinds of beliefs of disease and so on, that we've got to overcome. We're concerned with hatred and a fatalistic sense of a plan and so on. No, we're not. We're concerned with our identity as Mind, Spirit, Soul, Principle, Life, Truth and Love's expression.

Then we see as Soul in Principle, Love's whole plan or design, as John Doorly calls it. There, "True gender is the true classification of all ideas." And we begin to see what we are. Our whole range opens up really to see the true classification because at that point in the wrong record, there are all these animals made out of the dust of the ground and so on, and names given to them. We are really concerned with a true understanding of Principle. Soul as Principle.

In that thousand-year period, at that moment, Moses is the first teacher and Moses teaches the children of Israel in the wilderness, and the whole symbol is one of teaching. It's one really of true classification, because actually everyone teaches themselves, don't they? It's a wonderful thing because it's where the earth brings forth the seed within itself. The seed within itself, and I think that it's what happens with all of us. It may look as if we listen to books and teachings, but they are just ladders let down from the heaven of Truth and Love.

The real teacher is within ourselves, and we begin to see the true classification of all ideas, in a much bigger and all-embracing way, than when Noah builds the ark. I think that's the beginning of individual understanding that comes to us. But here it is a much bigger range of the classification of all ideas in their Principle.

Then that brings us to the last tone of Soul. Soul as Life, impelled again by Love, which is *resurrection and immortality*. That's what John Doorly terms that tone, which really started us off in our week this week, because that is where we got to last year.

That is where Mrs Eddy says, "The third stage in the order of Christian Science" (I love that) "is an important one to the human thought, letting in the light of spiritual understanding." She continues: "This period corresponds the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (S&H 508: 28). So, we then say okay, if it's dependent on no material organisation, what is it dependent upon? Principle.

So, we came this time, when we met together, to thinking of this fourth day. Remember all these days are in operation all the time. We don't have to start in the first, stay there a long time, and then go to the second, the third and then the fourth. We approach them because we can't talk about everything at once. We approach them in this wonderful, ordered way, which are the days of creation. Spiritually clearer views of them, as Mrs Eddy speaks of evenings and mornings, as the evening or the morning of such and such day. Spiritually clearer views of them, as "The rays of infinite Truth, when gathered into the focus of ideas," in an ordered way.

So, it brings us to think about what all the time is governing, which is all this Principle of being. So, we come here as we did at the beginning of this week, to Life, the creative, impelling Principle as Mind, which we saw as *metaphysics and spiritual power*. It is where it says, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." We saw there that our being is as the operation of this Principle through ideas, through divine metaphysics.

But we mustn't allow ourselves, or this really prevents us I'm sure, from going to sleep. Lulled by stupefying illusions, the world is asleep in the cradle of infancy. We're not asleep. Where these ideas, in divine metaphysics, operating with power. Metaphysics and spiritual power. That's illustrated here in our human experience through continual births of prophecy. The prophet has been our keynote. "A spiritual seer; the disappearance of material sense." Material sense of our ourselves, the universe and everything, "before the conscious facts of spiritual Truth" (S&H 593:4). All this background of those first three days which is going on all the time. It is making us always conscious of spiritual Truth through the conscious facts of spiritual Truth.

So, prophecy is born. Then we see that in the working out of this there seems to have to be some organisation. There is, for instance, of the organisation of the body anyway. There are the organisations of the body politic of many times spiritual, political, scientific and so on, but in the working out of human experience there may seem to have to be an organisation in regard to spiritual things. Well really in regard to anything, if there's a temporary organisation, what must be uppermost is the Spirit, as we were seeing. That if the Spirit is always uppermost it will lead us aright as it later did with David, in Principle as Spirit.

So, Spirit is paramount there and if you have some good kind of expression that seems to be responsible for organisation, like Saul, it has to be translated into the spiritual. Sometimes that doesn't take place, and there's a lot of sniffing around as there was with Saul. But the idea goes on anyway. That's always so in this period. Principle goes on irresistibly, and it does in our lives.

Then you come to the Soul sense of David who was watching his sheep and who was anointed king quietly, without being out in the open, and we see here that in this Principle as Mind tone, prophecy is born. There may be some kind of organisation, but Spirit must be uppermost, but the rule of Soul is always quietly ruling and governing everything. Whether it is seen in a human form or not, it doesn't matter. Soul is the rule. The rule of spiritual sense that really is governing the whole world today. It may seem small, it may not seem to be noticed in a material form, but the rule of Soul is going on. The rule of Soul is supreme over the physical and the moral. Remember how we had those three degrees, with Saul, Jonathan and David, because Saul had by this time had become a symbol of the physical. Sometimes he was spiritual, sometimes he wasn't. He was mainly at this point the symbol of the physical.

Jonathan of the moral whose soul was knit with the soul of David. A wonderful sense that when the moral is absolutely identified with the spiritual, like the divinity of the Christ was made manifest in the humanity of the Jesus. Then the moral can bring a measure of comfort in the true way as Jonathan did, to David so often.

That brought us to the end of the tone Principle as Mind. That Mind, Spirit and Soul sense, in the Book of Samuel. We saw that those are really the fundamentals of prophecy, of spiritual seeing, Mind, Spirit and Soul. Represented in that tone, a sense of the Word, the basics.

Then we came again to Life, impelling Principle as Spirit. *Government and demonstration*. That is where it says in the verse "Let these lights give light upon the earth." It was a symbol of the Christ. *Government and demonstration*, John Doorly called that tone, and it is Principle in its reflecting operation as Spirit. Reflecting Spirit. Reflecting God's government, man is self-governed, and it was the reflection of Spirit there.

We saw that as we reflect Principle spiritually, we are holding together the letter and the Spirit. Understanding and demonstration. As in heaven, so on earth, God is omnipotent and supreme. There's no division.

The negative of that tone is after the rib has been taken out of Adam when he is in this deep sleep, it was made into a woman, and the belief that this completely deals with, in its Christ operation, is that understanding and demonstration are two things. That we can understand but we can't demonstrate, which is so often the argument. Or there is an overbalance on the letter or there is an overbalance on the Spirit, because the symbol here in the working out of this tone, is that David united the two kingdoms, Judah and Israel, and they stayed united all

the time in David's reign, because he was a symbol. His name means beloved, doesn't it? It's a lovely sense that it means beloved, because he had this great sense of love, and if we love the spiritual Principle of the universe, the Principle of his Spirit, I always feel that the chance is eliminated that we can overbalance one or the other, or we can understand but not demonstrate. Or we can have the letter and not the Spirit, or the Spirit and not the letter. "Love for God and man is the true incentive," Mrs Eddy says in both healing and teaching, and Love for God and man keeps the letter and Spirit one. Don't you think that? It has that effect, and this is what David had, as a symbol.

We saw there how this government comes out from Principle, that David is on the throne, he is elected king, and he makes Jerusalem the capital city and we saw how this government stems from Principle. But into that city you remember they brought the ark and we saw how it had to be carried reverently into the city. I always love it where Mrs Eddy says "Emerge gently from matter to Spirit. Think not to thwart the spiritual ultimate of all things but come naturally into Spirit" (S&H 485:14). The ark had to be reverently carried. It couldn't be brought into Jerusalem in a Philistine way. A human knowledge way. It was reverently carried.

So, we see how Principle, the spiritual understanding of Principle, that's what the ark stands for, is the basis of true government, and that enables true government to have this quality of Life which came next - David's rule, where he was merciful. He had that Love that is Life in all his dealings. He respected individuality. That instance which is in many ways the story of David and Bath-sheba, he had to learn that all government is truly individual. That you can't take anyone else's ideal in your working out of government, but you have to let Principle individualise you in its way, which it will do.

Then we saw in Truth how when we are conscious that Truth is universal and that it is in operation in this wonderful wide way, it doesn't matter if it appears in human experience that government in some form or other is usurped as Absalom usurped David's throne. It doesn't matter if there seems to be a false sense of government ruling. We have to let Truth uncover and destroy error in God's own way, which is what David did. He went into the wilderness and let Truth work out its result.

Again, you remember, he wouldn't let the ark be taken away from Jerusalem, but we can never think in our hearts that somebody hasn't got that understanding. Or in a certain place that understanding is not operating, because the ark is also the idea or reflection of Truth proved to be as immortal as its Principle. So that idea or the reflection of Truth, is going on everywhere. We can't take the ark away from any situation anywhere because Truth is universally at work, and David just let Truth uncover and destroy error in God's own way.

Then he came back. He was reinstated in Love, and he forgave all his enemies. He wouldn't exact retribution on Shimei who cast stones or anything of that nature, and I think that attitude of Love is a very important one. Now I have often thought that if say, in the immediate illustration that we may be concerned with spiritually, with regard to Christian

Science, if one day the situation in Boston should change, and they acknowledge that Science is progressive and what John Doorly saw is absolutely true, I've always felt then we should just say wonderful, lovely. Come on, let's just get going together in the plan of Love, and not say well, you didn't see it at the time and not blame them or argue about it. Just like when Joseph was revealed to his brethren and they said, "What shall we do because we sold him into Egypt? What will he say to us? What will he do to us?" and so on, and Joseph said, "Trouble not yourselves that you sent me thither, for it was not you who did it, but God that I might prepare a way for you."

So, Love's plan often works out in ways that we don't quite see at the time, and we may think that something has happened that shouldn't happen. But as we've seen all through this week Principle is always in operation and it's overturning, and it holds the reins in its hands and nothing else does. When we are aware of that it does turn every situation that seems wrathful and afflictive, Love makes an angel entertained unawares. Divine Principle Love does that. So, we saw that marvellous Christ sense with David.

Then we came into Truth, the factual, impelling Principle as Soul, and there we see *harmony and system*, and it's where "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." Wonderful sense isn't it, of harmony and system? Everything moving together in Principle as Soul. Everything identified with the Principle. Everything. Harmony and system, and it's a symbol of Christianity here because it's all things moving in harmony. It negatives this belief, as it says in the Genesis record, "that a man shall leave his father and mother and cleave unto his wife, and they were naked and unashamed." It's really saying here that Soul's identities lie behind everything in the universe, whatever we see. Whatever you might say, branch of Science or theology or medicine or politics, or international affairs, or history or geography, because this was all what Solomon was really interested in as an illustration, whatever expression we see around us, if we take it back to Principle, which is really an irresistible thing once you begin to understand the Principle you do it, don't you? Just automatically. If you take it back to Principle you will always see the foundational sense, spiritually, of that phenomenon. But if you go after it in its own terms, on its own basis, any ism or ology or manifestation, on its own basis, you begin to have a divided kingdom. You begin to divide interests. You begin to divide your whole universe and chop it up into this little fragment, into that little fragment. Something else. Seems like high places again, doesn't it? It was Solomon who actually started these high places.

So, we saw this symbol of Solomon in the Christianity order, didn't we? We saw how a true Christianity sense of seeing this harmony, this system everywhere. In Christianity we must base ourselves on Principle. We can't have a personal sense of things. You know, there was a rival king that could have been an illustration of a personal sense of things, but Solomon had to be king. Peace. There's always peace when we see the whole universe moving as one.

So, we base ourselves on Principle. Then we see, as John Doorly said, "All ideas are my ideas. The power of Mind holds all ideas in one infinite Mind." That's what it does. That is illustrated when Solomon asks for wisdom that he could discern between good and evil. He was given wisdom without measure, and we are given infinite Mind. "Let this Mind be in you which was also in Christ Jesus." It's interesting how that reference goes on, isn't it? "Who being in the form of God thought it not robbery to be equal with God." It's a wonderful thing that spiritually we're equal with God in the sense of being reflection.

Then when we heard this broad wonderful sense of all ideas are my ideas, say yes, but they have a definite structure about them. It's not that just the loose thing that ideas all over the place - "infinite space is peopled with God's ideas." They are really gathered together in a structure.

So, Solomon builds this temple which is a stone temple, like the calculus, and everything in that symbol flowed to the temple. It wasn't something that moved about it was absolutely stationary. Stationary power, stillness and strength really. Always illustrating Principle as Soul.

Then one must stay pure about this. One must see the pure reflection. I think that's very important in Christianity because you can take in everything and anything if you're not alert and awake to remain pure. Sometimes you hear the remark, "Oh, he is just universal, and he takes in everything and that's a bit impure, and so on".

It's true that we have to stay pure with that temple that we've built. If we don't stay pure, as you know, we saw following on from Solomon being fooled by gold, by the false gods of his seven hundred wives and so on. That he took on the false gods, and when he did that then the kingdom divided. Not in his time but in his son's time, and we had those chapters which were full of a false sense of Life. Because from Spirit we come to Life, and it was that which frets itself free from one belief, only to be fettered by another, until every belief of Life, where Life is not, yields to eternal Life. The positive fact of that is that Life is eternal, and its Life in and of Spirit. But if we don't stay purely with that fact then we get all these beliefs coming one after another. Mortal life, that's just what it is. One belief hitting after another. But it's always brought up to a halt because Truth comes always. Truth is irresistible and Elijah comes on the scene, and as I always put it, he stops the rot, and that prophecy, Elijah comes on the scene, and he demonstrates the power of Truth versus all these prophets of Baal. The worship of materiality. Of a false sense of manhood, which is a sense of power in matter, push and intellectualism. All the kind of beliefs of the opposite of true manhood, and Elijah comes onto the scene and stops the rot.

That is followed by Love which destroys human belief. It destroys the Syrians. It shows that in true Christianity there is the Love that is based on Principle, and not a humanised sense of Love.

So, through that tone you get Christianity resounding all the way. This wonderful universal sense which must be definite, kept pure, then it results in the true demonstration of Life, Truth and Love.

Then we came into Love impelling Principle as Principle, which is symbolising Science. Principle as Principle, which John Doorly called *one and interpretation*. Here the verse is, "And God set them in the firmament of heaven," (the Word) "to give light upon the earth," (the Christ, the second tone that we had) "and to rule over the day and over the night," (Christianity, the third tone that we had) "and to divide the light from the darkness:" (Science). Because we see here that Principle is one. The darkness is scattered, in the EXEGESIS, "and God saw that it was good." Good is omnipotence, omniscience, omnipresence and omni action. This tone is fourfold here, and this is where we shall see later on this morning, that all these prophets operated and the messages can be seen in the way they handle evil, in a fourfold matrix. The handling of the belief of life, substance and intelligence in matter, electricity, animal nature and organic life. It is where Mrs Eddy says, "In divine Science, which is the seal of Deity, and has the impress of heaven, God is revealed as infinite light" (S&H 511:11) and the darkness is scattered. That's why, I think in that fourth statement of this verse, it said that it divided the light from the darkness in the sense that there is no darkness, but all is light.

So, we saw the illustration of this tone in the Book of Kings in a fourfold way. Now before we take this fourfold way, let's just pause for a moment then we'll go on.

We're in this tone of Principle as Principle, and the negative of this tone, which we didn't take, is that the serpent misinterprets God's command re eating of the trees, because he says, "Ye shall not eat of every tree of the garden." And in point of fact God didn't say that. He said, "Of every tree of the garden thou mayest freely eat." In the next tone of course it says, "Of the tree of knowledge of good and evil," (this is about to come) "ye may not eat." But what it is really saying is that it doesn't matter what tree you eat of in a way. You mustn't eat of the tree of knowledge of good and evil, but you can eat of every tree of the fruit of the garden, and I rather see, that as we were saying in this tone when we took it, as Principle as Principle, that don't ward off things. Whatever experience comes your way take it and let it be the blessing that it can be to you and will be to you because there's only Principle in operation. Remember how we saw this through the illustration in Kings, and the handling of evil really means facing up to things because there is no reality behind any situation, but that which Principle is interpreting to you from the infinite one of the universe. Principle is one. There is nothing going on but Principle and its infinite idea. Whatever experience comes to us, we may freely, in a way, eat of it and not try and push it off all the time. Just go through with it. It seems to me that this is what this tone is saying, and it leads you into the next tone of infinite progression, because this is the handling of evil.

We saw in the illustration of the Second Book of Kings that it was a fourfold illustration. First of all, with the miracles of Elishah. Then the outstanding feature was Jehu, slaughtering everyone. Then the outstanding feature led through to the Israelites being taken into captivity

by Syria. Then the leading feature of the fourth section was Judah being taken into captivity by Babylon. But we saw in detail how in that first part the miracles of Elishah were so much concerned with the... well it came in this fourfold order of the candlestick. Of Soul and Life. Of Spirit and Truth. Of Mind and Love, Christianity, the Word, Christ Christianity and of Principle and Principle going through as the candlestick does, the whole of those tones.

So, we saw in this first section of Soul and Life, with Principle in the centre, that the common denominator in many of Elishah's miracles was that the individuals had that within themselves to meet the situation. That Soul identifies us with the Principle so that we have everything that we need in the way of inspiration to move forward in life. We are really the living word in operation, and you remember how Elisha was determined to stick to Elijah at the beginning because it's so important in this living Word to have a true sense of understanding, absolutely one with demonstration. The letter with the Spirit, reason with Revelation and so on. They have to be one. Elisha would not leave Elijah and then a double portion of the Spirit of Elijah rested on Elisha. Then he performed those miracles whereby the woman with the lack of oil. She just had to borrow vessels, "What hast thou in the house?" She just had a little oil and so on. But it was within and again with the Israelites, when they had no water, Elisha said dig ditches and they had to dig ditches themselves.

Then, when there was death in the pot, they had to bring meal. They had to do it themselves, and when the servant had to feed a multitude, he just said give to the people, and there was enough.

So, it is really saying to us that this living well of inspiration will never fail within ourselves. Remember Naaman too, the leper, he had to dip in Jordan seven times. It was really a do-it-yourself period. It is so comforting because it says, your identity is one with the Principle and bringing forth abundantly in Life.

We are the numerals of infinity. The ideas of infinity and we have everything necessary. It's a marvellous thing. I always remember a friend of mine who was a pilot in the war, and he was shot down over the desert. He was sitting in the middle of that desert with nothing and nobody around him and sand for miles. He just thought to himself "infinite space is peopled with God's ideas, reflecting him in countless spiritual forms." He was alone there. There was no practitioner he could ask for help. There was nothing he could do. Lots of people have had this experience, but it suddenly comes to my mind. He was just thinking this and feeling everything, like the chariots of fire around Elisha that time. It was all there, and over the desert came some Arabs and they found him, and they took him back to their camp. He said that was a marvellous experience that many people have probably had too, but the idea that came to him was really this Soul and Life, that he was identified with the Principle of being, which was abundantly expressing itself as life giving ideas really.

So, this being the numerals of infinity or feeling this sense of being identified with the living word of Life, which is not a dead thing, it's expressing living ideas all the time. It's not something abstract, is it? It's something absolutely with us. God with us.

We saw that in the first part of Kings, and then we saw in the second part amongst other things that the main feature is Jehu appointed king and slaying all these people. The sons of Ahab and Jezebel and all the Baal worshippers and so on. The great slaughter. It was evil destroying evil, and in Science as the Christ, Truth and Spirit, the divine infinite calculus of Principle, we saw very clearly that evil never destroys one iota of truth, but it always destroys itself.

So, we never need to fear when we go through any experience where evil may seem to be battering away either in sin or disease or in death, that anything has actually touched our Christ selfhood which is purely spiritual and can't be touched. It's a marvellous tone, this. This Christ truth which will always be a sword to error. It won't give error a leg to stand on. It cannot go on. It's bound to die. What does it say? - This is the law of Truth to error: "thou shalt surely die." And it's bound to die. In fact, in a very simple way I have sometimes thought when I'm going through an experience like a simple thing like a cold for instance, and I suddenly thought to myself, well, you know, this cold is going to go. It's not an eternal cold. It's going to go. Then I think, well, okay if it's going to go, why doesn't it go now? Why do you have to go through a cold or any experience, to know at the end it's going to go when it could be gone right now? And I sometimes stop the cold in midstream literally, through that, I'm not always as alert; I sometimes go to sleep, as we all do, but I often thought that about experiences, and therefore it may be of course that you have to resolve different things along the way, but you know that error, whatever is error is bound to go. But when it disappears to human sense, it never was anything anyway, I think it's very good to know that you're never left the worse for wear. You don't have to be, because you've never been touched. You've never been touched.

I remember thinking that very much, really. It was more in relation to Soul, but when John Doorly passed on, one naturally, one went, seen humanly, to go through an experience. But it came to me then very clearly, if Soul or true identity is never in anything, it's intact, then neither John Doorly nor myself, because I happened to be with him, have ever been through something of a negative nature. All that it has done in the resolving is to bless. But people sometimes say, well that individual went through that experience well or they went through that experience badly, but I like to think on the highest level that one has never really been in a mortal experience, and I felt that just as much for John Doorly though I'm sure he was very aware of it himself.

But I just love to see that identity goes on, like the Hebrew boys in the furnace, and the experience of Daniel in the den, and Jesus on the cross. This is more a Soul tone, than what we're talking about at the moment, but it has a relationship, and I think it is a very important thing in what we call the handling of evil, the destruction of evil, to see that spiritual facts are never touched.

As long as we seem to be working out this experience it will present us in the way we should be presented, healed and regenerated and blessed enormously on the level of Christian Science, the application to the human.

But the absolute Truth, and the more we stay with the absolute Truth, the more we shall find a very intact sense of our being in coming through an experience. Humanly we should have seen a lot more but divinely our true identity is untouched.

Quite interesting I always think, I shouldn't digress really, but I'll just say this, that when Jesus came through the crucifixion, he still had the holes in his side, for a purpose. Perhaps, if we'd been Jesus we might have said, now why couldn't those holes have been healed too. Mightn't we? It sounds a funny thing to say, but I've often thought of that, but they had really to be there for doubting Thomas, and it didn't in a sense matter to Jesus, obviously. So, it is as if an experience leaves us intact spiritually but presents the form in the right way that it should be. But as we were saying yesterday, going back to Kings again, we felt that this first section of the Word was really saying, "Do it yourself," in ordinary language, and the second section was saying, "Don't run away." Truth is the rock, Spirit is strength, and our Christ selfhood always gives us the strength and the understanding to see what is happening and to face up to the error and go right through with it, knowing that it can't touch us because Principle is irresistible and our Christ identity can never be impurified, it's always pure - the spiritual.

Then we came to the next section which had to do with Science as Christianity, Mind and Love, based on Principle again, going through the centre, the fourth dimension of Spirit. You remember how womanhood came in at that point, and it is where they tried to repair the breaches of the temple and so on. There was this attempt really to base Christianity on a divine Principle for it to be unerring. But it didn't happen in this particular instance, and little by little the Israelites, the kingdom of Israel, became so impure that it was eventually taken into captivity by Assyria.

We saw here that in a negative kind of way, Christianity in Christianity; you may be fooled by emotion and sentiment and the human and not base it on Science, and it can be taken into captivity by a religious sense, which perhaps in the world it has been. But it is coming out of that very much. It's coming out of captivity, isn't it? Because there are many, many great Christian impulses towards a more practical working knowledge, which is really a working towards individual understanding of a more scientific sense of spiritual things. That is happening in groups and individuals, all over the place.

But if that doesn't happen, this is the story, because Assyria is a false sense of astrology, and religion that is based on superstition and so on. We summed it up in our rather brief modern way, as don't be fooled by the human, because I think that if one is in that way, you don't keep your kingdoms of Science and Christianity together. That's another way of thinking of the manhood and womanhood really, isn't it? The letter and the Spirit, Science and

Christianity, Reason and revelation, Logic and intuition, all that. You can think of many examples of the manhood and the womanhood.

Then we came to the last section which was where Judah was taken into captivity by Babylon, and you remember how they had quite a few good kings here, because Judah always had this better record than Israel. They had kings that took down these high places and also Josiah who found the book of the law in the temple.

There was a great reformation that took place, and this understanding of the letter, represented by Judah, the spiritual understanding of God and man appearing, in this illustration had quite a good record. But then this evil king Manasseh came along and seemed to undo all that had been done. Remember how we saw at the end of Kings, that you got this removal of the high places. You got a good king. I think there were three or four good kings that came along; then it seemed as if all the work was undone again. These high places were put up again where they'd been taken down and so on. It was a record that went up and down, but eventually Judah was taken into captivity by Babylon, which meant mortal knowledge.

I guess it's very true that if the letter predominates, it can be taken into captivity by intellectualism and mortal knowledge, false theories. It's really the letter without the Spirit. I think that false theology and intellectualism in theology can capture Judah. There are all kinds of instances that you can think of where this could happen, but Judah went down into captivity into Babylon. But as John Doorly points out in his reports and he repeats this again and again, that what appeared to be a calamity turned out to be a blessing. Because in Babylon, as you know, the prophets did a tremendous lot of writing. Ezekiel was one of them who wrote or was instrumental in writing, those days of creation and the J.E.D.P. documents were revised and put together, they were all written all during this period.

I don't know if I mentioned to you yesterday an interesting detail which just takes us back again to that last tone in Kings, that apparently this book of the law which was Deuteronomy, which was found in the temple in Josiah's reign, had been written or rewritten and revised and brought up to date and so on during the reign of Manasseh, who was that evil king. So, it really does show that the spiritual idea goes on no matter what is churning around it.

In that period of captivity, they used the Babylonian symbols. Many of the Babylonian symbols they used, but used them for a spiritual purpose. Just like Mary Baker Eddy used many of the symbols, obviously, of the world. The symbols of music and mathematics, in fact every kind of intellectual learning symbol is used by Mrs Eddy in a spiritual way, isn't it in the textbook. Numerals of infinity. Divine infinite calculus and many symbols to do with music and astronomy and chemistry and so on. In fact, what alerted John Doorly to the fact that there was a system and a science in the textbook, and really made it click with him, was when a very great student, a friend of his, said, "Do you notice how in the textbook Mary Baker Eddy has used every kind of symbol of music to illustrate her system? She's used tone

and harmony and melody and discord and concord and many other tones. In fact, practically all the terms in music illustrate her system."

At the same time a pupil from Sweden, who was an optician, wrote to John and said something similar. He had been seeing all the terms of his optician work were in *Science & Health*. Lens and prisms and enlargement and reflection and many more optical terms were used in *Science & Health*. It suddenly clicked with John Doorly that both these people had used the word 'system' in a very intelligent and direct way, and he had never thought before really that Mary Baker Eddy had a system. A divine system. Yet both these people said, had John noticed, that the terms of their profession were used throughout the textbook to illustrate her system. They had brought this word system into his thoughts. Then he immediately thought, "what is Mrs Eddy's system?" Where does it lie? Then his eyes began to be opened to the fact that it lay in those great fundamentals of Mind, Spirit, Soul, Principle, Life, Truth, and Love and their operation in a divine infinite calculus of the Word, Christ, Christianity, and Science. So, you might say that the symbols of Babylon of human knowledge had lighted the torch for John Doorly to see the system.

Mrs Eddy talks about how these modern material inventions light the way for us, doesn't she, when she was asked about them.

So in Babylon there was a wonderful light that came with a prophetic message because many of the books as you can see from this chronology of the prophets and the kings that I gave you, many of the books had been written during the latter part of the existence of the kingdom of Judah. Isaiah came in there and Micah and so on. But some of the prophets were taken down into captivity and they wrote in captivity and some of them are post-exilic prophets who came back as we saw yesterday and wrote after they had come back from captivity.

But this period, you see of Principle as Principle, where the lights were set in the firmament of heaven, Science was the one Principle interpreting itself in spite of. As someone said, at one of the groups, that Principle's interpretation is so clean and clear and it interprets above and beyond a lot of mortal knowledge of the scriptures.

Remember we summed this up, not to fret and worry about all the little details and so on. Get the Principle interpreting itself in the scriptures and in the textbook and in our lives, is this one clear interpretation of Principle.

So, we come through now to Love impelling Principle as Life, which is, *I am an infinite progression*. On the basis of what we have seen of Principle as Mind - the Word, Principle as Spirit - the Christ, Principle as Soul - Christianity, Principle as Principle - Science, on that fourfold basis, interwoven with the sevenfold nature of God, always in operation, we come into this wonderful rhythm of our lives just being the expression of Principle. I am an infinite expression, infinite progression.

Where Mrs Eddy says, “The changing glow and full effulgence of God’s infinite ideas, images, mark the periods of progress” (S&H 511:17). Our periods of progress are just being used by this Principle individually in whatever way is right for us. Never nebulous, never unprincipled, and never without purpose. Love impels this tone to fulfil and so it’s always purposeful. I’ve often thought we don’t have to have some mighty goal, some mighty purpose in front of us that we are about to achieve. I think that we’re purposeful all the time. That purpose is something going on all the time, isn’t it, with all of us? We don’t sort of think what is my purpose? Your purpose is to be, our purpose is to be. I am an infinite progression, and that’s not abstract glory, as Mrs Eddy says. That this Principle holds us forever in the rhythmic round of unfolding bliss.

I often go back to Naaman. “If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he said, Wash and be clean.” And he gets himself in Jordan seven times. So, we’re really as we saw in that previous tone, being the numerals of infinity, and its infinite progression.

Then we find our lives and our understanding constantly renewing themselves. Constantly being as we saw yesterday, restructured, because this is the illustration of the rebuilding of the temple and the walls. This whole tone negatives this belief that we have here, “May eat of the tree but not of the tree in the midst.” That when we cease reckoning our existence as Spirit and matter, living in the flesh and so on, and we start to see that all we are is Principle living itself really, Life living itself, but we are just Principle’s expression, living itself individually in all kinds of ways, we never come to an end.

If you eat of the tree of the knowledge of good and evil and you think you are half good and half evil, half Spirit, half matter, you are a person in a body and all dualistic; you come to a halt in many directions. You come to a halt spiritually. You feel, oh, I can’t go on with Christian Science or something. You come to a halt in your life. You dwindle. You know I’ve always been a very keen believer in not dwindling. What I mean by that is, it’s so commonly accepted by all of us I guess, that you get older and you dwindle. I have often thought why should you dwindle because as somebody once put it, if you continue to live and live, you have a lot of practice in living. You get better and better at it. That’s very true, and I’ve often thought why should we not do as Mrs Eddy says and live so that we express a manifestation of greater virility and health and intelligence and so on. So that when we eventually think it’s about time I moved on, we just say well goodbye I’m going, and move on whole. I’m not just talking through the top of my hat because I’ve seen people who have done it. I think that it should be possible for all of us. Mrs Eddy says so in that chapter “Footsteps of Truth,” when she talks about how we shouldn’t lapse “into age and blight” but we should express more loveliness and so on. That’s very true with this infinite progression.

We saw here how we rebuild the temple, the structure, and the wall of Jerusalem, and the rebuilding of that temple is fourfold. There is always this command from the Christ to build, and when we see that we are not finite mortals, building alone as it were, as isolated mortals, but that the whole world is responding to the Principle of being. Then we find as the

Israelites found, first of all they found as you know after they'd responded, to the impartation of Science, the Christ, and they began building, in the Word. They found that if they were restricted, in Christianity, they just wanted to do it alone and they were doing it alone, we're doing it alone, and we had this isolated sense, then our own building is interfered with and it stops, temporarily. We don't get anywhere.

But when we work from Science, you know the next chapters were where Haggai and Zechariah came on the scene, and they worked from Science. They were the Science as the Word and Science as the Christ. When they came on the scene and impelled the Israelites, it was quite a different picture. Everybody helped in that building, in the way that they could. But they went on building purely. They had to build purely, and the building was completed because they were building in a universal way, keeping to the purity of Science. The pure spiritual facts of Science as we always have to do but seeing that everything contributes to that building.

So, they completed the temple and then they had to 'put away'. They kept reading in this book of the law and so on. Then they had to put away their foreign wives. "Not wed yourself to anything impure in this process."

Then we came to the building of the wall in Nehemiah. That wonderful sense of desiring to do something about the crumbling situation in the world, in our lives or whatever. "Let there be light." Going forward spiritually, not being put off by all the arguments of Sanballat and Tobiah. The enemy in secret, that sense that God is good which is just a religious sense. God's good, that's all you need to know, but not so. Going forward in the order of Spirit in a joyful way. Building the wall and not being discouraged or feeling you can't continue because Soul is changeless. Spiritual sense is changeless, and it's always with us as we build. It doesn't go up and down or go away and come back. Soul never saw the saviour come and go because the divine idea is ever present.

So that spiritual sense is always with us, as was illustrated in the story of Nehemiah, and he said, "I won't come down." Remember, he would not come down, even when Sanballat said, "Come and let's meet in the plain." Don't come down, and materialise what you're doing. Don't be out for a comfortable existence. It'll be absolutely marvellous existence, but as we were saying yesterday, don't be just cabbages. I must think of another illustration than a cabbage. You know what I mean by that? Don't just want to stay in the plain and not go up to the heights and so on. Nehemiah wouldn't come down. He said "I'm doing a good work. Why should the work cease while I come down and parley with you?" We don't have to.

Then all those temptations came that you might be building for your own glory to make yourself a king. Or also you remember the thing is feeble. It takes a long time. It takes a lot of sacrifice. All these arguments came up at that time, but Nehemiah wouldn't have any of them. The argument to shut yourself up and just fondle your religion in private and so on, and none of these things mean that we've got to go out and tell everybody about Christian

Science particularly, do they? They just mean that you must, and you want to, and you can't help, fulfil your individuality according to Principle.

It may be the simplest thing. It doesn't matter. I always think, "Beloved, now are we the sons of God." We're all the sons of God. Nobody is any higher position than anybody else. We're all the sons of God and we're all reflecting this one Principle together and blessing one another in so doing.

So this wall was built "Everybody builded the part of the wall near to them." Which is such a wonderful symbol. It's one wall, one quite enormous fundamental, the Principle over everything. But we all do it in our individual way. All support one another. They all went to the support of each other when the trumpet blew.

So, they built this wall and then Ezra the scribe came along and read to them out of the book of the law, and they all said they would do this. They would be obedient. They read in the law part of the day and then part of the day they praised the Lord and so on, and they had a true sense really of the living letter and the living Spirit.

Then we came to that tone of Truth where we saw that this infinite calculus was peopled with God's ideas. The place of everyone. Principle was the book of the law and Life was that they said they would live this law.

Then Truth is where we see that the city, the consciousness of Truth, is filled with ideas where everything is moving in its right place. They peopled this city with different purposes, you see when you read that chapter. All the people had different jobs to do.

Then in the final tone of Love, it was where Nehemiah kept that city pure. You remember how this man, Tobiah, who stood for God is good, was sitting in the temple with all his household goods, and he was turned out by Nehemiah and the temple preserved for pure spiritual Love. You feel that this Tobiah is a bit of a clutterer. I always feel he's a clutterer. I suppose it's his household goods and it makes one see that divine Love, coming from Principle, is very clean, isn't it? It's always very clean. It can't be taken advantage of and it's impersonal and it's not emotional, God is without emotion. It has true sentiment, of course it has. It has affection and it has a tremendous sense, like Jesus "that the divinity of Christ was made manifest in the humanity of Jesus." It had true compassion. In fact, it has all those wonderful qualities of the second degree. But it's clean in its basis. That is why Nehemiah purified everything and kept the Sabbath pure and told them to put away their wives.

Then we saw in that wonderful book of Esther, finally, how there may come a time when we exercise true womanhood and have to put on our manhood and speak of Christian Science or the Science of Being, as we are used in the right way, in a universal way, like Mrs Eddy says, "Men and women of the nineteenth century are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth" (Mis. 99:12).

That's a wonderful story. In that book of Esther the word God is not mentioned. It's the only book in the Bible that the word God isn't mentioned. I think that's lovely because if one is being used in some way, any of us, to go to the world, maybe the world will see what we're all involved in the Science of Being, not so much through the word God, but through the term Principle. The divine Principle of the universe.

Just before we take the prophets let's remember that this period of the four thousand years is divided really into three lots of books. There are the historical books, the poetical books and the prophetic books. That could be Life, Truth and Love in a way. But anyway, we won't push that, but there are three sets of books. The historical books, and those end with this book of Esther. Then you get the poetical books, of which there are five, you remember, and there is Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon, because Lamentations goes with Jeremiah really.

But I think in those five books, and I believe Gordon Brown points this out in his book, *Genesis to Revelation*. You can feel that they do have a relationship to the five tons of this day because, for instance the Book of Job, which is a wonderful book, we once took it, and it was marvellous. It really is. It starts with Job thinking that he is a good person, and it ends with Job seeing that there is nothing but Principle and its infinite idea and he is the Principle being expressed. He has through many calamities to discover this. Principle as Mind. Maybe you can see that there.

Then Psalms of course were associated with David, and it has really to do those wonderful Psalms are always the allness of the divine from human experience, aren't they? Marvellously comforting Psalms. People have found those Psalms so comforting, like the living Christ really. The Christ comforter. Principle as Spirit.

Then Proverbs is associated commonly with Solomon, the wisdom of Solomon, Principle as Soul. It seems to be associated with Solomon, and in Proverbs, all the ordinary things of human experience are seen in the light of a spiritual Principle. I'm not sure how uplifting Proverbs is, but it does have some wonderful divine wisdom in human affairs in that.

Then Ecclesiastes, or the preacher, could be related to Principle as Principle, because it talks about the vanity of life under the sun and illumined by Science really, Principle.

Then the Song of Solomon, which as you know is to do with a wedding, and if you interpret it, I suppose, in its highest way, it would say that when you're wedded to Principle, there's no impediment to eternal bliss.

But these tones I'm just briefly exploring with you; I have not actually explored myself, except for Job, but I can see that there is a relationship somehow between these books, but that is something that one is just tentatively putting forward.

Then of course we come to the prophetic books, and these prophetic books, as we have said, at the bottom of that written material on two occasions that the prophets and their messages come in the tones of Principle as Principle and Principle as Life, with the post-exilic prophets. It all comes in these last two tones and on that chronology of the prophets and the kings, you can see how they come in relation to the kings. Prophets to the kings.

Remember this period is the Word as the Christ and there is a tremendous sense of 'out from' which is the Christ, isn't there, that we've seen all the way through. When John Doorly was writing of the purpose of the prophetic age and the prophets, and you know he has many books. He doesn't take all the prophets, but many wonderful books, as I've put down here on the bottom of your written material. Volume seven, eight and nine, and the Oxford Summer School 1948, Volume 1, all cover various messages of the prophets and they're marvellous.

It's really wonderful what John Doorly says about the prophets' messages and how he interprets them. But he says about this period of the prophets, "the Christ is breaking on thought, and that Christ is not arising up to God. It is a sense of looking out from God. That's what we've seen, haven't we, all along. He also says that this period with the prophets, shows us "how to combine the synonymous terms intelligently." That is what is shown to us in the prophetic age. We must try here for a definite understanding of the Word, Christ, Christianity and Science.

Then Max Kappeler writes in his book, *The Minor Prophets in the Light of Christian Science*, "The focal point of their message is to show that Principle has a Christ, that is a saviour for all. The prophets teach that divine consciousness proves itself as a superiority of spiritual power over material power," (which is what we've been seeing). "They always write from the standpoint of God; where God says, 'I will do this or I that.' To them God is the only motivating power and doer." We've seen that haven't we, this week?

He proclaims what he's going to do. How he's going to do it, and this in spite of Israel's non-cooperation. So, the whole message of these prophets is a principled one, obviously, and a Christ message, and it is a message that deals with evil until it just shows you there is nothing but divine Principle in operation.

Now in that book of Max Kappeler's *The Minor Prophets in the Light of Christian Science*, he gives there a matrix of the prophets in this order in which I have given you in these papers. I know that the prophets can also be seen in another order when you're looking from a different point of view as Gordon Brown has in his book. But I felt it would be simple and in a very straight line to take these prophets in the order in which Max puts them in that book of his, because it is a very flowing from one to the other in a natural order of dealing with evil, which is simpler for us to do at this particular moment when we have just a short time to do it.

Now I often think of these prophets appearing in what we call a matrix, because a matrix is a 'place or enveloping element within which something originates, takes form and develops;

It's a womb. It is something which gives form or shape to anything.' That's what it is. I used to think when we thought about the prophets and their messages being in a matrix, did these prophets know about a matrix? They wrote their messages. They thundered their messages. To be a bit facetious, did they say, well, I'll be in this little box, and you be in that little box, did they know about it? It's the most amazing thing to think that we have been able to see their messages in a form, which gives them order and a shape to them.

Then I began to see, well we call it a matrix, but after all, what is it? It is an ordered form in which the Christ comes to the flesh to destroy incarnate error. It comes in a very certain way, and as you follow these prophets in the way in which they have actually been put into the Bible, you can see this order.

Now, when I thought we must just finish with the prophets, I thought how on earth can you finish with sixteen prophets. One morning very early I was sitting up in bed and I really prayed to the Lord, "Show me what these messages really are in words of not more than six letters," I was really demanding of the Lord.

I began to think how do these prophets flow down because I had pondered them in the time of John Doorly. I had loved Max Kappeler's book on them, and as I sat there it was as if this sentence began to come that you've got down your first column here. Because on these matrix papers, we're going to read down the first column, then down the second, down the third, down the fourth, and it began to flow to me. I felt like saying, "ok Lord, go on, go on." In the end this very simple form of the prophets' message came to me. As I read it, I thought it's really ultra simple, but it does give the main points.

So, what I would love to do, because before doing this, I had taken out the main points of each prophet, and about two quotations from his message to illustrate them, in his words, and I felt it would be a lovely thing if together we could just go through this because it's very brief, but it flows, I think, from one prophet to another.

So now, we will go down each column, very simply and slowly and mainly in the prophet's words and you see what you think about it.

Now we're starting with the Word sense, which is the fact of this one power, because there's one divine power that goes on, come what may. In the Christ it translates error out of itself, in Christianity, and obliterates the mortal concept in Science, but it must be understood.

Now let's just think about Hosea. He came to Israel, Amos, Hosea and Jonah were the only three who came to Israel. But Hosea was a prophet of the unalterable love of God, and he was rebuking Israel for its unfaithfulness. But he said that no matter how unfaithful, God's love would still go on; God remains faithful, and he says, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim to go, taking them by their arms; I drew them with cords of a man, with bands of love."

You remember how this particular prophet Hosea illustrated his message through marrying a woman that was unfaithful and so on; that's his message. But it all indicates that this divine power goes on, whether there's unfaithfulness or faithfulness or not.

In the beginning there was the Word. The Word was with God. The Word was God, and it never changes.

Then we come to the prophet Joel in the Word as the Christ, and that prophet Joel came to Judah, and he is the prophet who illustrates this terrible day of the Lord, where a great army of locusts and cankerworms and caterpillars and palmerworms and everything, comes across the country. But always, in the Word as the Christ there is a translating power, and that army was eventually seen really as the army of the Lord, it translated error out of itself.

Joel says, "I will restore to you the years that the locust hath eaten, ...And ye shall know that I am in the midst of Israel, and it shall come to pass afterward," (with this translation), "that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy. Your old men shall dream dreams. Your young men shall see visions."

So, it is as if this translation takes place and all that is counterfeit of Principle is translated back into the one Principle.

You will find that in Max Kappeler's book, *The Minor Prophets, in the Light of Christian Science*, he gives each time the law of each prophet, the law of Hosea, the law of Joel. He uses the word God, because he is taking it from the Bible and picking up what the Bible says about God, but if you take up that word God and you translate it into Principle, you can see that the law in that first prophet for instance, which is the divine power that goes on come what may, Principle forever manifests itself infinitely, as what we've seen, as ideas of Principle, disproving that any cause outside the divine Principle can achieve anything good. Here Principle always compels the translation of all that counterfeits it, back into the one Principle.

Then you come to the Word as Christianity, where you come to Amos, because Amos obliterates the mortal concept. This one power is going on, come what may. It translates all the claims to flood consciousness and obliterates the mortal concept, because Amos prophesies here the doom of this false sense of Israel with his worship of other gods and so on. He says that her evil is unrighteousness, and it doesn't matter if you are trusting as they were trusting in the fact that they were a special people and they trusted in ritual and ceremony and so on, and it says, "No, God demands righteousness," and it says, "Seek ye me and ye shall live; seek the Lord, and ye shall live." And it says that Israel will be taken into captivity, but it says, and Christianity always says this, that it will obliterate the mortal concept, and it says that it will restore them because it says, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and I will plant

them upon their land and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God."

This is where the divine Principle manifests itself through its ideas, and it's a law of annihilation to everything unlike itself. This divine Principle is going on come what may. It translates man out of all that evil. It obliterates the mortal concept and restores him, but in Isaiah it says: it must be understood that's the Word as Science which is always to do with understanding.

Isaiah as you know, was the greatest of the prophets. He comes for a long period as you'll see there. He is the longest of the prophets on your papers as you can see. He extends through many reigns, and they say of him, he was a statesman of course as well as a prophet, and Isaiah was a teacher.

The commentaries say a lovely thing about Isaiah. "Nowhere else in the literature of the world has so many colossally great ideas been brought together within the limits of a single work, even in literary form. The world has produced nothing greater than Isaiah."

Do you remember, we all felt that when John Doorly took the Book of Isaiah? He said it was a turning point in our whole way forward and we felt it moved us to this looking out from God, and they say that Isaiah saw that God must be known. Remember, he says here, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

If we just listen to these statements from the prophets, and don't try and get them particularly, we are just opening a window, aren't we? We're just opening a window on the beauty and the power of the prophet's message.

But here, he says we must know. The Word of Science says, you must know, and he says, "It shall come pass in the last days, that the mountains of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Then you know he is the prophet that said a virgin shall conceive and bear a son, and this son of course would teach, would show us how we can know God. "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and shall make him a quick understanding in the fear of the Lord."

So this great prophet Isaiah, and there were evidently two Isaiahs, as you know, it was divided into two parts this prophecy of Isaiah, which goes from chapter 1 to 39, and then 40 to 66, and it is packed with the most wonderful, majestic statements that book of Isaiah.

So in that Word sense, so briefly, just opening a window:
Hosea (Word as Word), "There is one divine power that goes on, come what may."
Joel (Word as Christ), "It translates error out of itself."
Amos (Word as Christianity), "and obliterates the mortal concept;"
Isaiah (Word as Science), "but it must be understood."

Then we come to the Christ. This declares the power of God. Now, in the Christ, it is a translating sense. Christ comes to the flesh to destroy incarnate error. It's really stated - if you like - in the Word, the proposition of what error claims to be and isn't. Now we come to the Christ sense, starting with Obadiah. Obadiah, as you know is one chapter, only one chapter. It is a prophecy to Judah. And it's a prophecy against Edom, the flesh. Would come really, in the Christ as the Word. In detail the Christ comes to the flesh. Obadiah says, "Though thou exalt thyself as the eagle," (he says to the flesh), "I bring thee down."

"Upon mount Zion," that spiritual foundation of superstructure, as we learnt. "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions... and saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

The Christ will come to the flesh. The law here, thinking of it in terms of Principle, forever comes. Principle comes forever to each mortal and burns up all that is not Godlike. Then you come to Jonah, in the Christ as the Christ. In detail the Christ comes to the flesh in God's way and not ours. Jonah and the whale come of course before Jesus, but this prophet Jonah, they say it is a legend. We have him in our chronology coming to Israel, but nobody is quite sure about what he did really because it was a legend.

If you remember, it was a prophecy against Nineveh, which was the capital of Assyria. He was told to prophesy against Nineveh, and he didn't want to do it - remember. So he got on the ship and went off and he was swallowed by a whale. Then he was in the belly of that whale three days and three nights; and then he was thrown up on the shore and finally he had to prophesy against Nineveh. Then he thought that if he prophesied against Nineveh, then Nineveh would come to a terrible doom, but it didn't. They repented, didn't they?

He was very disappointed about this because he felt that the translation of the Christ should be in his way, in his terms, and it wasn't, and that always happens with us, that as the Christ comes to the flesh it translates itself in God's way or Principle's way as we've seen so often, and not in our way, which is the Christ as the Christ.

Principle continually compels in every mortal the translation of all that rebels against God into an acceptance of God's dictates - of Principle's appointing - and we know that.

Then you come here to Micah, in Christ as Christianity, that as the divine Principle translates itself in God's way, and not ours, in Christianity it saves the true man, the remnant. This was

the prophet, Micah. They say he was a countryman, and he prophesised the fall of Jerusalem, but he also prophesied that a remnant would survive. Actually, as you see on your chronology papers, he was a contemporary of Isaiah. He was in operation at the same time as Isaiah, and Isaiah covered more years than he did, but Micah was operating at the same time.

I suppose that's why you get some of the prophecies of Isaiah actually in the book of Micah. Because that bit I read to you about "in the last days, it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain." It comes in Isaiah, but it also comes in Micah. One must have taken from the other.

But the fact that a remnant will be saved, the true man, Micah says, "They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

It's really saying that the true man, the remnant, will realise his true individuality in Christianity. There will be a saviour.

Then we come to Jeremiah, Christ as Science, and this through an individual understanding of God, because Jeremiah was the one who said that God could be understood individually. They say of Jeremiah who was the prophet who came to Judah, that he was a shy and retiring man, and that he was very young when he first prophesied after Isaiah. Apparently, he always told the Israelites that Egypt was the enemy, and they must submit to Babylon. That will be their way of salvation.

He saw this, a lovely sense of the Christ as Science. He saw that the Christ message, as Science, though he didn't put it in those terms, could come out of Babylon. You remember he was the one who wrote his prophecies. He had this assistant, Baruch, remember? He wrote these prophecies. And King Jehoiakim destroyed them; he tore them all up and burnt them, and he had to write them all over again. I always have a very soft spot for Jeremiah, because he was carried into Egypt by the people. But at one time he was put into a pit and he was left to die by Hezekiah, but he was rescued by an Ethiopian eunuch.

I always remember when John Doorly took Jeremiah, he said what a marvellous sense of the Christ he brought out because he went right down into this pit. He investigated the evil of what was going on at that time, but the Christ saved him. But they say, you know, that he was the first one really to emphasise that an individual understanding of God can save man. But in God's way, and not in man's outlined way. Apparently, he saw this, and this always happens in the Christ. It comes to every individual in just the way that is right for that individual.

Jeremiah says - thinking of what we have here - and this through an individual understanding of God that the Christ saviour comes, "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and

write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Very beautiful that, isn't it? An individual understanding of God. Now you and I, well I'm speaking for myself, we have read so many of these beautiful, prophetic statements, and I found it quite lovely and illuminating to see where they came in which prophet, because I couldn't always tell you. I don't suppose any of us could. Which prophet was saying which, but as I picked out these statements that emphasised the message of the prophet, I thought how lovely that this comes into Christ as Science, saying that there is always an individual understanding of God in this wonderful statement where it says, "they shall all know me, from the least of them unto the greatest of them, saith the Lord."

So, in that Christ column there, looking through these windows and just taking a glance at what these prophets are saying, Obadiah, who was inveighing against the flesh, Obadiah (Christ as the Word), "in the detail, the Christ comes to the flesh."

Jonah (the Christ as Christ), "in God's way and not ours," which is the whole message of Jonah.

Micah (Christ as Christianity), "saving the true man - the remnant."

Jeremiah (Christ as Science), "and this through an individual understanding of God."

Just a pinpoint, when you think of the sixty-six chapters of Isaiah, but it just gives you a feeling of the flow of these prophets.

First of all, you get the statement that there is one divine power etc. Then it comes in detail to the flesh. Then in the Christianity column here, you get the sense that, no matter what is going on in the world. I find this column and what it says in brief very, very helpful when you look out on the world in the Christianity sense as we do, because it seems to have this universal sense about it.

You start with Nahum in Christianity as the Word, and he came to Judah, they all come to Judah. We've finished with all the Israel prophets, and the message of Nahum, who means 'comforter.' They all have meanings, but many of their meanings are a bit obscure, but this is comforter. His message is "Is evil more powerful than good?" He is the only prophet that makes no illusions of the sins of his own people, and he is the only one who ends his prophecy with the utter destruction of evil and the downfall of Nineveh the capital of Assyria, and he says: "We have here in our little summary, 'Error is never more powerful than good and will always be obliterated. '''

He says, "Who can stand before his indignation? And who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good," (evil is never more powerful than good), "a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof," (evil will be obliterated), "and darkness shall pursue his enemies." Evil

doesn't stand a chance. Then there is this lovely thing, the positive, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Lovely sense that good is irresistible. That evil doesn't stand a chance.

I haven't been consistent in following out the laws I'm afraid, through the prophets, but here it's lovely that Principle constantly refutes in human consciousness the erroneous arguments that error can successfully challenge the supremacy of Principle. It can't; it can't challenge God's supremacy, and that's Christianity as the Word. That's what it is stating.

Then in Habakkuk, Christianity is the Christ. No matter what the error looks like we can steadfastly look at the things which are not seen, the things of the Spirit. I always find that speaking very much to us today, saying that if we have the Christ in consciousness, then it doesn't matter what is going on in the world, what evil we can see happening in the world, the great evil. We can look at the things which are not seen, steadfastly with this Christ consciousness. We can see universally what is happening.

Habakkuk means Love's embrace. Love's embrace, because this seems to me to be so important, this tone here of Habakkuk, but no matter what error looks like, we look at the things that are not seen. Because when all the world is being churned up, there is always this universal sense in Christianity, and you're looking at it with Christ sense. I always say to myself, look at the things which are not seen, not the things that are seen, because the things which are seen are temporal and the things which are not seen are eternal.

Habakkuk says that he thought that Egypt was the enemy, and then he thought, "No, that's not the enemy, it's Babylon," and he was troubled about all these continuous new enemies coming along.

We can be the same. We can see - oh yes, the error is communism. No, it's not, it's Judaism. All these new enemies come along, and he was troubled about this, but then he saw that only by a change of consciousness could one find a solution to evil.

So true that, and so he said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity:" And he said, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry... For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Isn't it marvellous, what he says there? Look with God's eyes on what is happening. "The Lord is in his holy temple: let all the earth keep silence before him."

The law is how Principle forever compels human consciousness to find out the nothingness of mortal testimony, so that the divine testimony is accepted as the only reality.

Then in Christianity as Christianity, - "knowing that error is bound to be utterly consumed" - this whole column here is somehow marvellous for today. That error is never more powerful

than good, will always be obliterated, no matter what the error looks like, we can steadfastly look at the things which are not seen, as Habakkuk says, “Purer eyes than to behold evil,” the things of the Spirit, knowing that all error is bound to be utterly consumed, in Christianity as Christianity, which is Zephaniah, and it’s the coming of the day of judgement, upon all people. His name means ‘Yahweh is deliverer.’ All evil is wiped out and only good remains.

Here, Max Kappeler points out in his book, that you get many words like utterly consume, cut off, cut down, make a desolation, devour, root up, destroy, foil, slay, make waste, take away. That happens to error, it just hasn’t got a leg to stand on.

Zephaniah says, “I will utterly consume all things off the land, saith the Lord... The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord.” Then he says, “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgements; he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.”

So this law is saying that the divine Principle constantly consumes the false constituents of consciousness, preserving only that consciousness, which is one with Principle, one with God.

Then we come to Ezekiel, Christianity as Science, all error is bound to be consumed, and “the identity of the true man, the ideal son of man, established” by the river of Chebar. You’ll probably remember, many of you, that wonderful Book of Ezekiel, where he wrote his book in captivity in Babylon, by the river of Chebar, remember? Through his symbolism he reveals the whole structure of the true man in Christianity. You remember you get that phrase son of man, son of man, son of man, it comes ninety-one times that phrase in that book, son of man.

How he says, “the hand of the Lord was upon me.” It’s a sense of Christianity as Science. Really the understanding of the coincidence of true man with Principle in Science. He says, “A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give them an heart of flesh.”

Lovely sense of the son of man, because that’s always the demonstration of the divine idea in the human. That son of man. Jesus was known as the son of man. It was the coincidence of the divine with the human. True demonstration as we’ve seen in Christianity. All the time.

Of course, Ezekiel was very apocalyptic in his symbolism, but he is the prophet who said, “I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him.” He also says, “The name of the city from that day shall be, The Lord is there.” “The Lord is there.”

I always think of Ezekiel as the great prophet who brought forth this son of man sense, the coincidence of the divine with the human.

So, you see in this Christianity column, just a peep through the windows, Nahum (Christianity as the Word), error is never more powerful than good and will always be obliterated.

Habakkuk (Christianity as the Christ), no matter what the error looks like, we can steadfastly look at the things which are not seen: the things of the Spirit.

Zephaniah (Christianity as Christianity), knowing that all error is bound to be utterly consumed.

Ezekiel (Christianity as Science), and the identity of the true man, the ideal son of man, established.

In those three, the Word, Christ and Christianity, in the prophets' messages which are thundering the Truth and just analysing, uncovering and annihilating error.

If you study John Doorly's prophetic book you will see all the time what he said really, about these prophets. "The prophetic age was remarkable for the constant and systematic analysis, uncovering and annihilation of error." But they are doing it with such great power, and we have seen through this week, how we don't have to be afraid of all these material suggestions that come up to us. If we are prophets, spiritual seers, we shall see the disappearance of material sense. Just the material sense of things, before the conscious facts of spiritual Truth.

We can see in this matrix here how it first of all declares that there is only one power and that error is bound to be obliterated. Then it says in detail it comes through the Christ. Then it says that universally, whatever you see going on in the world, whatever is happening, error is never more powerful than good, and if you keep your gaze steadfastly abiding in the Christ consciousness, the son of man will be established.

You come to last column of Science, which is entirely positive, which is beautiful, because we've seen in Science the light is divided from the darkness, and that in Science, somehow you can see this positive realm of good, God saw that it was good, going on all the time. You live in the world, but not of it. You live, perhaps you might say, above all these claims. At the same time, you don't run away from them, you handle them with the authority of Science, quite naturally, not in some kind of dramatic way, but quite naturally.

So, we come to this last column of Science, and we come to the prophets we've been talking about yesterday. We come to Haggai who is Science as the Word. You remember he was the prophet who encouraged them to build the temple. He was an old man and as we say, he was concerned with encouraging the Israelites to rebuild the temple, but for the glory of God.

Haven't we seen that? Building for the glory of God. Not for our own selves. You know he was the one who had this command, "Stop dwelling in your own cieled houses. Stop dwelling in your cieled houses. Build an understand of God for the glory of God."

That Book of Haggai, I remember studying it very thoroughly when we were doing the tone that we did yesterday of rebuilding the temple. All the way through, it's in a sevenfold Word order, it is saying take the limits off Mind. Take the limits off Spirit, take the limits off Soul, take the limits off Principle, take the limits of Life, take the limits off Truth, take the limits off Love and everything that is the outcome of it.

It has a lovely limitless sense. It's a marvellous book and it does take the limits off everything. Because these prophets are really rather practical prophets, concerned with the rebuilding and so on, they haven't got a tremendous lot of quotable things in them, and Haggai is only two chapters, but I thought this was rather a lovely quote, "Consider your ways. Go up to the mountain and build the house; and I will be glorified, saith the Lord." Build to the glory of God.

The law is that God, divine Principle, (I keep on putting Principle instead of God into Max Kappeler's laws), consistently impels consciousness to "Abandon false methods of life and work according to the words of God for the glory of God."

Then we come to Science as the Christ, Zechariah, and so we find the glory of the spiritual consciousness or calculus, that constitutes our being.

You remember we said yesterday that Zechariah who came on the scene, encouraging them to build the temple, that he was a young man. He was born during the exile, and he wasn't concerned so much with exalting the Israelites to build, as showing them the glory of the consciousness that they were building. It is a very apocalyptic book. He describes his messages through visions. He has the golden candlestick, you remember, and the stone with seven eyes, and the horseman and the chariot. It's a fourfold book, Zechariah. Haggai is sevenfold. Zechariah is fourfold.

First of all, he paints the vision of man in the Word. Shows how Truth is always operated in the Christ, and in Christianity how man is preserved, one with Principle, where he says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people: and they shall say, The Lord is my God."

This lovely bit comes, which is familiar, "It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light... In that day shall there be upon the bells of the horses, holiness unto the Lord." Lovely sense there, isn't it? He is painting the glory of the spiritual consciousness or calculus, that constitutes our being.

The law there that God, divine Principle, constantly compels consciousness to operate according to the divine infinite calculus, instead of the calculus of mortality.

Then you come to Malachi, and you'll remember that yesterday in those papers, I brought Malachi into the building of the temple, that he encouraged them and it doesn't actually say so in the book of Ezra, but he was doing that. They say that he was encouraging them. You see Haggai said, "Get building. Get building. You've got to build to the glory of God."

Zechariah said, "But the building is beautiful." It describes the beauty of that Christ consciousness.

Malachi said, "Yes," (in Christianity), "continue to let the Spirit of it unfold from the fundamentals." Christianity is always the going-on-ness of the Christ. I always feel that it's the chain of scientific being reappearing at all ages. It is that which enables us to continue and maintain the demonstration of the Christ because it's Christ-ianity. We're identified with the Christ.

So here it's natural that Malachi should let them continue to obey God's law, and with the Spirit of the law. That was important to him. Not just observe the rules but to have the Spirit of them. He says here, "Return unto me, and I will return unto you, saith the Lord... Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Beautiful sense of Christianity, isn't it? Science as Christianity, that if you bring all your tithes into the storehouse, if you are willing to be obedient to the spirit of the law, which we can't help being because that's our very nature, then blessing after blessing happens.

Then we come to Daniel, Science as Science: "So that man recognises his being as forever safe in the fourfold rhythm of the Word, Christ, Christianity, and Science." Of course, this prophet Daniel was a post-exilic prophet, but they don't seem to know much about him at all. They say that the book was written in the time of persecution by Antiochus Epiphanes, who was king of Syria, and who had conquered Palestine four hundred years after Daniel was supposed to have lived and put the Jews through a difficult time.

But we have seen that this book of Daniel has a fourfold structure, and John Doorly says that this book emphasises that there is no other way except through the Word, Christ, Christianity and Science. This rhythm that we have been seeing. He says, "The writer of Daniel was showing the Jews the scientific way out of mortality."

You remember how it seems so clear that Daniel is in Science as Science, that he was a man of understanding. He was a knowledgeable character, but it's all. There may not have been such a man as Daniel, but he was a wonderful, steadfast character and had a great understanding. He stood in that time for the Science. It even mentions Science in that book of Daniel. Talks about men of science or something. The only time I think that science

comes in the Bible. But as you know he went into the lion's den or in the fiery furnace, and he went into the lion's den, again bringing out this marvellous sense of Science, just standing through everything. He was the one who interpreted Nebuchadnezzar's dreams.

Then you get this apocalyptic book of Daniel with the beast out of the sea, and the beast out of the land, and you also get this story about Nebuchadnezzar and the image and so on. He was the great interpreter of Science, being the only power. What we call Science or Principle, being the only power on the scene. You remember when this image appeared.

This is a verse which I think that is so characteristic of Daniel as Science, and it's a wonderful verse. It says that "a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay and brake them to pieces."

That stone is the divine infinite calculus, isn't it? As I read that this morning I thought yes, during this week really, we've been cutting out this stone without hands, haven't we? We've really been cutting out this stone without hands. It's a symbol of the calculus. It's a symbol of Science, something absolutely rocklike, absolutely permanent, that is always going on.

I felt that during this whole week with everything, everyone has been seeing, listening to, seeking, finding, using and being, has been cut out without hands. Hasn't it?

I don't think any of us in the groups, in the classes, in our relationships with one another, in these talks has tried to put anything out humanly intellectually. We've all tried to let this stone of Science be cut out without hands, and it has irresistibly of its own accord smote the image in its feet. A claim to stand. A claim to have understanding. A claim to walk to and fro on the earth like the old devil does. It's really smitten that, certainly for me, and I think for all of us. It goes on to say, "...and the stone that smote the image became a great mountain and filled the whole earth."

Wonderful, isn't it? That's what it does, fills the whole earth, and that through the rhythm really of the Word, Christ, Christianity and Science, which this book of Daniel indicates. I remember it being such a wonderful book when John Doorly took it. All those prophets were so powerful, weren't they? A tremendous sense of power.

So that is just a glimpse through the windows of these sixteen prophets. Just a glimpse. My goodness, just a glimpse, but I think it just does trace a red thread, do you feel, through them?

To do justice to those prophets you could spend weeks on one prophet alone. So, we have just opened a window. But would it be nice, just before we end, to read slowly down each column in its little sentences. You can follow so I won't mention the prophet at each time because it breaks up the sequence. You know to say Hosea, Joel, Amos, Isaiah.

In the Word: there is one divine power that goes on, come what may. It translates error out of itself and obliterates the mortal concept, but it must be understood.

Then the Christ: In detail the Christ comes to the flesh in God's way and not ours, saving the true man, the remnant, and this through an individual understanding of God.

Then Christianity: Error is never more powerful than good, and will always be obliterated, no matter what the error looks like; we can steadfastly look at the things which are not seen, the things of the Spirit, knowing that all error is bound to be utterly consumed, and the identity of the true man, the ideal Son of man, established.

Then Science: Science compels us to build our whole being as the spiritual understanding of God. It is all that matters. Stop dwelling in 'cieled' houses. So, we find the glory of the spiritual consciousness or calculus that constitutes our being and continue to let the spirit of it unfold from its fundamentals, so that man recognises his being as forever safe in the fourfold rhythm of the Word, Christ, Christianity and Science.

Let's remember that these are going on all the time. The Word, Christ, Christianity and Science. Really, it's a rhythmic round of unfolding bliss. We don't move in a linear way any more. We move in a circle, a sphere. We're in a sphere, really, aren't we? I think we've begun to glimpse that this week, and it will certainly stay with us all. I know it will stay with me. I'm sure it will stay with you.

So, thank you all, very, very much indeed.