

The
Works of
JOHN W.
BOOFLY

Talks on
the
Science
of the
EMI
Vol. IX

No. 26-99

Daniel
Ezra
Nehemiah
Haggai
Zechariah
Malachi

F
B
C

The
Works of
JOHN W.
DOORLY

Talks on
the
Science
of the
Bible
Vol. IX

Nos. 86-99

Daniel
Ezra
Nchemiah
Haggai
Zcchariah
Malachi

FB

TALKS BY JOHN W. DOORLY

ON

THE SCIENCE OF THE BIBLE

VOLUME NINE

NOS. 86-99

DANIEL, EZRA, NEHEMIAH, HAGGAI, ZECHARIAH, MALACHI

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

*(Mr. Doorly's first book, in which he outlines the structure
of the system of Christian Science)*

THE PURE SCIENCE OF THE BIBLE

*(A verbatim report of a public lecture given in 1947. Printed
in pamphlet form)*

GOD AND SCIENCE

*(An undenominational book for any thinker, showing the
practical union of science and religion through a unique
interpretation of the first three thousand years of Bible
history)*

TALKS ON THE SCIENCE OF THE BIBLE:—

Vol. I	The True and False Records of Creation
Vol. II	Noah, Abraham, Isaac, Jacob, Joseph
Vol. III	Moses
Vol. IV	Joshua, Judges, Ruth
Vol. V	I and II Samuel
Vol. VI	I and II Kings
Vol. VII	Amos, Micah, Isaiah
Vol. VIII	Ezekiel
Vol. IX	Daniel, Ezra, Nehemiah, Haggai, Zechariah, Malachi

*(Verbatim reports of weekly talks given in London between
October, 1947 and May, 1950)*

TALKS AT OXFORD SUMMER SCHOOLS:—

1948	Vol. I	Hosea and Jeremiah
	Vol. II	Matthew and Revelation
1949	Vol. I	Matthew and Mark
	Vol. II	Luke and John

(Verbatim reports of talks given in 1948 and 1949)

CHRISTIAN SCIENCE PRACTICE

(A verbatim report of talks given in London in 1950)

Talks

GIVEN BY JOHN W. DOORLY
ON
THE SCIENCE OF THE BIBLE
(between January 31st and May 16th, 1950)
VOLUME NINE

Nos. 86-99

DANIEL, EZRA, NEHEMIAH, HAGGAI,
ZECHARIAH, MALACHI

The Talks which comprise this volume are part of a series of verbatim reports of weekly Talks on the Science of the Bible given in London by Mr. Doorly during the years 1947-1950. For the other titles in the series, see "By the same author."

Published by

THE FOUNDATIONAL BOOK COMPANY LIMITED
LONDON, ENGLAND

*Originally issued as fourteen separate reports 1950
First published as a single volume 1977*

*Printed in Great Britain by
UNWIN BROTHERS LIMITED
THE GRESHAM PRESS OLD WOKING SURREY*

THE AUTHOR

John W. Doorly was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and for forty-seven years he taught and practised Christian Science. For fifteen years he lectured on this subject all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A.

In 1945 he was forced to leave the Christian Science church organization because his interpretation of the teachings of Christian Science differed from that of the authorlties of the church at that time. Always a deep student of the Bible and of the Christian Science textbook, John Doorly continued his research and practice and lectured on the Bible weekly in London and also frequently in the provinces. In 1947, 1948, and 1949 he held a Summer School in Oxford for a month, attended by about 500 people each year from every part of the world.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings are fresh, dynamic, and full of a warm humanity. His contribution to the understanding and demonstration of Christian Science as pure Science will continue to inspire and encourage all who are seeking Truth.

Contents

Talk No. 86

DANIEL—I

January 31st, 1950

	PAGE
The New Tongue	15
The Historical Aspect of the Book of Daniel	16
The Plan of the Book of Daniel	17
The Tone of the Word in Daniel	17
The Word: Mind—The Breaking of the Light	19
The Word: Spirit—The Need for Purity	20
Our Basic Need to Know God	22
The Word: Soul—The Certainty of Safety	23
The Word: Principle—Unfailingly Demonstrable	24
The Word: Life—The Father that Sustains	26
The Word: Truth—True Manhood Established	27
The Word: Love—The Fulfilment of All Things	28
The Christ: Principle—The Demand for Interpretation	29
The Christ: Life—The Demand to Deal with Mortality	32
The Christ: Truth—The Son of God Is the Saviour	36
The Christ: Love—Protection and Deliverance	40

Talk No. 87

DANIEL—II

February 7th, 1950

	PAGE
The Historical Background of the Book of Daniel	42
Rejecting the Temptation to Reason Humanly	43
The Christ-idea Not Dependent on Human Organizations	44
Absorption versus Individuality	45
The Tone of the Word in Daniel	45
The Word: Mind Recapitulated	46
The Word: Spirit Recapitulated	47
The Word: Soul Recapitulated	49
The Word: Principle Recapitulated	49
The Word: Life Recapitulated	50
The Word: Truth Recapitulated	52
The Word: Love Recapitulated	53
A Summary of the Tone of the Word	53
Absolutely Fundamental Symbols	54
The Christ: Principle Recapitulated	54
The Christ: Life Recapitulated	57
The Christ: Truth Recapitulated	60
The Christ: Love Recapitulated	63
The Christ: Soul—Analysis and Translation	64
The Word and the Christ	66
The Infinite Calculus Has Become Familiar	67

Talk No. 88

DANIEL—III

February 14th, 1950

	PAGE
The Word: The Ordered Breaking of the Light	69
The Christ: Principle Recapitulated	70
The Christ: Life Recapitulated	70

The Christ: Truth Recapitulated	70
The Christ: Love Recapitulated	71
The Christ: Soul Recapitulated	72
The Christ: Spirit—Exposure of the Nothingness of Matter	73
No Answer Except Through Spirit Alone	76
Mortality Disappears Before the Christ Translation	77
The Christ: Mind—Annihilation of Matter	79
The Future of Civilization	80
The Eternal Demand of Science	81
The Order of Christianity	83
Christianity: Principle—No Demonstration Without Obedience	83
Christianity: Mind—Both Wisdom and Love	85
Christianity: Soul—Idea Identified	86
Christianity: Spirit—Reflection in Divine Order	88
Christianity: Life, Truth, and Love—Full Salvation Demonstrated	91
The True Value of the Book of Daniel	93
Ezekiel, Daniel, and Revelation	95
The Word, the Christ, and Christianity	96
The Eternal Fact of Science	97

Talk No. 89

DANIEL—IV

February 21st, 1950

	PAGE
The Word, the Christ, and Christianity in Daniel	99
The Darkness of False Creation Destroyed:	
Science as the Word: Life and Soul (1)	100
The First Beast: Counterfeit of the Word—Belief of Life in Matter	102
The Second Beast: Counterfeit of the Christ—Belief of Truth in	
Matter	102
The Third Beast: Counterfeit of Christianity—Belief of Intelligence	
in Matter	103
The Fourth Beast: Counterfeit of Science—Belief of Substance in	
Matter	103
A Summary of the Four Great Beasts	104
The Fourth Beast (continued): Science as the Word (2)	106
The One Life Identified: Science as the Word (3)	107
The Necessity of Gaining the Scientific Standpoint: Science as the	
Word (4)	110
The Word, the Christ, Christianity, and Science	112
The Dualism of False Theology Destroyed:	
Science as the Christ: Truth and Spirit	113
The Ram and the He-Goat: Counterfeits of Theology and Science	113
The Ram and the He-Goat (continued)	116
The Ram and Goat Vision Interpreted: Truth and Spirit	117
Fulfilment Through True Manhood and Womanhood:	
Science as Christianity: Love and Mind	120
Daniel's Prayer: Love and Mind (1)	121
Gabriel Comes "Swiftly": Love and Mind (2)	124

Talk No. 90

DANIEL—V

February 28th, 1950

	PAGE
Understanding the Story of Daniel in Its Science	128
The Standpoint of Eternal Life	129
The Four Beasts: Science as the Word (1) Recapitulated	129
The Ancient of Days: Science as the Word (2) Recapitulated	132
The Ram with Two Horns—False Theology: Science as the Christ	
(1) Recapitulated	136
The Ram and the He-Goat: Science as the Christ (2) Recapitulated	137

The Ram and He-Goat Vision Interpreted: Science as the Christ (3)	139
Recapitulated	
Daniel's Plea for Demonstration: Science as Christianity (1)	141
Recapitulated	
Daniel's Vision of Gabriel: Science as Christianity (2) Recapitulated	142
No Demonstration "in the Midst of the Week": Science as	
Christianity (3)	143
Daniel's Vision of "A Certain Man": Science as Christianity (4)	144
Daniel's Strength Is Renewed: Science as Christianity (5)	146
The Irresistible Power of Principle (A Historical Interlude):	
Science as Science: Principle (1)	148
The Vision of "The Time of the End": Science as Science (2)	149
The Nature of True Spiritual Discernment	151
The Eternal Symbols of Reality	155

Talk No. 91

DANIEL—VI

March 7th, 1950

	PAGE
The Book of Daniel and the Sermon on the Mount	157
The Basic Sense of the Word, the Christ, Christianity, and Science	158
The Word: Mind—Light	159
The Word: Spirit—Purity	160
The Word: Soul—Safety..	161
The Word: Principle—Demonstration	161
The Word: Life—Divine Sustenance	162
The Word: Truth—True Manhood	162
The Word: Love—Fulfilment	163
The Christ: Principle—Divine Interpretation	164
The Christ: Life—Mortality Doomed	165
The Christ: Truth—The Saviour	167
The Christ: Love—Complete Deliverance	169
The Christ: Soul—Analysis of Material Sense	170
The Christ: Spirit—Uncovering of Matter	172
The Christ: Mind—Destruction of Matter	173
Christianity: Principle—Obedience to Principle	174
Christianity: Mind—The Parent Mind	176
Christianity: Soul—True Identification	176
Christianity: Spirit—True Reflection	178
Christianity: Life, Truth, and Love—True Demonstration	178
Science as the Word: Life and Soul—Life Definite	180
Science as the Christ: Truth and Spirit—Truth Pure	181
Science as Christianity: Love and Mind—Love's Encompassing Plan	183
Science as Science: Principle—The One Foundation	185
The Bible Is One Divine Story	187

Talk No. 92

EZRA—I

March 14th, 1950

	PAGE
The Historical Setting of the Book of Ezra	189
The Only Intelligent Approach to the Bible	190
The Plan of the Book of Ezra	190
The Word: Mind Builds and Re-builds	191
The Word: Spirit Demands Separation and Purity	193
The Word: (1) The Definiteness of Soul Brings Joy	196
The Word: (2) Material Sense Delays the Journey from Sense to Soul	198
The Word: Principle Demands Obedience	200
The Word: The Building Sustained by Life	204
The Word: The Temple Completed in Truth	206
The Word: The Holiness of Love Established	206
The Christ: Teaching and Demonstration Through Principle	208
The Christ: Life Maintains and Sustains	210

Talk No. 93

EZRA—II

March 21st, 1950

	PAGE
Mankind's Approach to the Bible	215
The Fundamentals of Science Are Changeless	216
Judah and Benjamin in the Book of Ezra	218
The Word Recapitulated: Mind Builds and Re-builds	218
The Word Recapitulated: Spirit Demands Separation and Purity	220
The Word Recapitulated: (1) The Definiteness of Soul Brings Joy	222
The Word Recapitulated: (2) Material Sense Delays the Journey from Sense to Soul	223
The Word Recapitulated: Principle Demands Obedience	225
The Word Recapitulated: Life Sustains and Multiplies Its Own Idea	226
The Word Recapitulated: The Form of Truth Established	228
The Word Recapitulated: The Fulfilment and Holiness of Love	229
The Christ Translation	230
The Christ Recapitulated: Principle Interprets and Teaches	232
The Christ Recapitulated: Life Maintains and Sustains	232
The Christ: Ezra Establishes the Ministry of Truth	234
The Christ: Love Makes Holy and Protects	236
The Christ: Soul Analyzes the Sin of False Identity	237
The Christ: Separation through Spirit and Its Fruits	239
The Christ: Mind Annihilates All Error	241

Talk No. 94

NEHEMIAH—I

March 28th, 1950

	PAGE
The Book of Nehemiah: The Story of the Word	244
Mind as Mind: The Hopelessness of the Material Uncovered	245
Mind as Spirit: Separation From the Material	245
Mind as Soul: The Light Identified as the Only Way Out	246
The Birth of Spirit Is Irresistible	248
Spirit as Mind: Spirit Provides for Spiritual Development	249
Spirit as Spirit: The Purity of Spiritual Birth	250
Spirit as Soul: The Tares Separated From the Wheat	251
Soul as Mind: Soul Identifies All True Building	253
Soul as Spirit: Soul Identifies All True Progress	254
Soul as Soul: Material Sense Exchanged for Soul-sense	257
Soul as Principle: Soul Demands Righteous Government	259
Soul as Life: Soul Identifies the Divine Life	260
Ezra Reads the Pentateuch to the Hebrews	263
Principle as Mind: Divine Government Established	263
Principle as Spirit: Principle Operates as Divine Order	264
Principle as Soul: Principle Interprets Its Own Message	265
Principle as Principle: The Holiness of the Word Established	267
Principle as Life: Principle Establishes Protection and Exaltation	268

Talk No. 95

NEHEMIAH—II

April 4th, 1950

	PAGE
The Relation Between Ezra and Nehemiah	270
The Story of Nehemiah	271
Mind as Mind Recapitulated: Nehemiah Realizes the Hopelessness of Materiality	271
Mind as Spirit Recapitulated: Nehemiah Mourns	272
Mind as Soul Recapitulated: Nehemiah Identifies Thought With the Light of Mind	272
Spirit as Mind Recapitulated: Nehemiah Is Enabled to Go Forward	273
Spirit as Spirit Recapitulated: Nehemiah Goes Forward Relying on Spirit Alone	273

Spirit as Soul Recapitulated: Nehemiah Rouses his Fellows to Action	274
Soul as Mind Recapitulated: Nehemiah Identifies True Building	275
Soul as Spirit Recapitulated: The Building Is Begun in Earnest	276
Soul as Soul Recapitulated: Nehemiah Insists on Scientific Translation	277
Soul as Principle Recapitulated: Nehemiah Calls for Righteous Government	278
Soul as Life Recapitulated: Nehemiah Refuses to Use Human Methods	279
A Summary of the Tones of Mind, Spirit, and Soul	280
Principle as Mind Recapitulated: Nehemiah Appoints Jerusalem's Ruler	281
Principle as Spirit Recapitulated: Divine System Operates Through Purity	282
Principle as Soul Recapitulated: Ezra Reads the Law to the People	284
Principle as Principle Recapitulated: "This Day Is Holy"	285
Principle as Life Recapitulated: The People Make "Booths"	285
Life as Mind: The Word of God Is Abundantly Manifested	287
Life as Spirit: One Infinite Being	288
Life as Soul: Life Maintains All True Identity	289
Life as Principle: Life Demands Obedience to Principle	291
Truth as Mind: True Manhood Demands Obedience to Law	292
Truth as Spirit: Manhood Brings the Fruit of the Spirit	293
Truth as Soul: Manhood Identifies Every Detail of Consciousness	294
Truth as Principle: Manhood Interprets Its Own Idea	294
Truth as Life: True Manhood Multiplies Being	295
Truth as Truth: The Compound Idea Man	296
Truth as Love: The Holiness of True Manhood	297
Love as Truth: Love Chastens and Rewards	297
Love as Love: The Holiness of Fulfilled Spiritual Consciousness	299

Talk No. 96

HAGGAI
ZECHARIAH—I

April 18th, 1950

	PAGE
The Mission of the Hebrew Prophets	300
The Mission of Haggai and Zechariah	302
The Plan of the Book of Haggai	303
The Will to Build: Mind	304
Lack of Spiritual Sense Is Substanceless: Spirit	305
Changeless Soul Forever Translates: Soul	306
No Demonstration Without Principle: Principle	308
Man Inseparable from the One Life: Life	310
A Recapitulation of the Book of Haggai	311
The Publication of "God and Science" in America	312
The Relation Between Haggai and Zechariah	313
The Book of Zechariah	314
The Word: Mind Breaks Up the Adam-dream	315
The Word: The Calculus of Spirit Casts Out the False Calculus	319
The "Four Horns" and the "Four Carpenters"	320
The Three Sub-tones of Mind and Spirit	320
The Word: Soul Measures Spiritual Thought	321
The Five Sub-tones of Soul	323
The Word: Principle Expels Corrupt Government	324
The Five Sub-tones of Principle	326

Talk No. 97

ZECHARIAH—II

April 25th, 1950

	PAGE
The Plans of the Books of Haggai and Zechariah	328
The Word, the Christ, Christianity, and Science in Zechariah	328
The Word Recapitulated: Mind Breaks up the Adam-dream	330
The Word Recapitulated: The Calculus of Spirit Casts Out the False Calculus	331
The Word Recapitulated: Soul Brings Boundless Freedom	332
The Word Recapitulated: Principle Establishes Righteous Government	332
The Word: Life Exalts and Inspires	334
The Four Sub-tones of Life	337
The Word: The Two-Edged Sword of Truth	338
The Seven Sub-tones of Truth	341
The Word: Love Forces Acceptance of the Divine Infinite Calculus	343
The Two Sub-tones of Love	345
A Summary of the Word in Zechariah	345
The Christ: Principle Forever Interprets Its Divine Message	346
The Christ: Life Demands the Reflection of Fatherhood	347
The Christ: Truth Establishes Sonship with God	348
The Christ: The Divine Mother Forces the Acceptance of Universal Love	350
The Christ: Principle, Life, Truth, Love	352
The Christ: Soul Maintains the Safety of Its Idea	353
The Christ: Spirit Establishes the Purity and Strength of Its Idea	354
The Christ: Mind Saves and Delivers	355

Talk No. 98

ZECHARIAH—III

May 9th, 1950

	PAGE
The Importance of Oneness	357
The Word and the Christ in Zechariah Recapitulated	358
Christianity: Principle the Only Foundation for Demonstration	359
Christianity: Mind Empowers, Guards, Guides, and Establishes Its Idea	361
Christianity: Soul Preserves the Identity of the Spiritual Idea	363
Christianity: Spirit Orders and Purifies the Appearing of Its Idea	368
Christianity: The Demonstration of Life, Truth and Love	371
The Individual Tones of Life, Truth, and Love	374
Science as the Word: The Way of Life Is Infinite Inspiration	375
Science as the Christ: The Supremacy of the Divine Infinite Calculus	378
Science as Christianity: The Divine Plan of Metaphysics All-Inclusive	379
Science as Science: The Reign of Oneness	380
The Seven Visions: The Word Recapitulated	381
The Christ Recapitulated	383
Christianity Recapitulated	384
Science Recapitulated	385

Talk No. 99

MALACHI

May 16th, 1950

	PAGE
The Birth of Science	387
The Book of Malachi	391
Principle and Its Idea Inseparable	392
Life Demands Spiritual Love	395
Truth Demands a Pure Ideal	400

	PAGE
Principle, Life, and Truth in Malachi	403
Love Chastens, Protects, and Blesses Man	404
Soul Identifies Spiritual Sense with God	409
The Discernment of Spirit Uncovers Error	410
Mind Destroys All That Is Unlike God	410
A Summary of the Story of Malachi	412

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this series:—

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.*
Mess. '00 *Message to The Mother Church, 1900.*
Mess. '01 *Message to The Mother Church, 1901.*
Mess. '02 *Message to The Mother Church, 1902.*
Hea. *Christian Healing.*
Peo. *The People's Idea of God.*
My. *The First Church of Christ Scientist and Miscellany.*
Man. *Manual of The Mother Church.*
Chr. *Christ and Christmas.*

TALK NO. 86

(January 31st, 1950)

DANIEL — I

Chapters 1: 1 — 3: 30

The New Tongue

Now we are going to consider the well-known Book of Daniel. You know that Daniel was put into the lions' den. Well, we are all in the lions' den, don't make any mistake about it. The lions of animality, hate, greed, jealousy, envy, selfishness, old age, death—materiality of every kind—are on our track every minute. That is true of every one of us, and we have to know how to deal with the situation.

You and I have learnt that the only way to extricate ourselves from any mortal belief is through God, and thank goodness we now know enough about the nature of God to let it use us definitely, specifically, and scientifically. We have found that the way out of every mortal impasse is through the understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and their scientific combination as the Word, the Christ, Christianity, and Science, just as surely as the way out of every mistake in music is through the understanding of the seven-toned scale and its correct combination in tone, rhythm, melody, and harmony. The result is that you and I are now accustomed to talking in the new tongue, the language of Spirit, and our symbols are the Word, the Christ, Christianity, and Science (the four-dimensional calculus of reality), operating, just as addition, subtraction, multiplication, and division operate, through definite, specific numerals—numerals of consciousness—which, in their highest essence, we term Mind, Spirit, Soul, Principle, Life, Truth, and Love.

As time goes on, we are going to talk in this language more and more. This is the new tongue. As it says in the Bible, "These signs shall follow them that believe . . . they shall speak with new tongues." We can gather the infinite ideas of the infinite into the focus of intelligent thought through this simple system of the four-dimensional calculus of divine ideas made manifest through the numerals of consciousness, and every day that system is becoming more real

to us, more of the nature of power, more substantial and dynamic. We began our study of this simple system, this new tongue, with the days of creation, and everything we have considered in the Bible has been based on it, so that there is now no doubt whatever in our minds that the first chapter of Genesis is the “seed-plot” of the Bible, and that through our understanding of it we can interpret spiritually all the biblical writings.

The Historical Aspect of the Book of Daniel

Let's just consider the historical place of the Book of Daniel. Daniel was supposed to have been a very good and spiritually-minded man, who lived in Babylon at the time of Ezekiel, about 550 B.C. The Book of Daniel was not written, however, until about 165 B.C., and at that time, about 400 years after Daniel was supposed to have lived, the Hebrews came under the most terrific persecution they had ever encountered. Antiochus Epiphanes, the king of Syria, ruled over a large empire at that time—he had conquered many countries, including Palestine, the Promised Land. His unspeakable persecution of the Jews continued relentlessly because they would not give up Jahweh and worship other gods, and it was evident that something had to be done if any of them were to survive. He had desecrated their temple and slaughtered them wholesale, in his attempt to break up their monotheism, and the final blow came when he ordered the sacrifice of swine's flesh in the temple and on every altar throughout the land. To the Jews swine were unclean and so to sacrifice them on the altars would have been the height of apostasy. Rebellion broke out under Mattathias and his sons, and eventually they succeeded, in what is known as the Maccabæan Rebellion, in freeing the Jews from Syrian control, but there were times when the situation was just terrible.

Now, as you know from all that we have studied, the fundamental point of the Jewish faith was that there was one God, and that He could and would save them from everything. Moreover, the inspired Hebrew prophets and writers knew that the way of God's salvation was through the understanding of the days of creation swelling into numerals of infinity, and then into synonymous terms for God, operating as the Word, the Christ, Christianity, and Science, and so leading to the divine infinite calculus of ideas, having system and order and Science. The Book of Daniel was written during that period of horrible persecution, and of course one can discern the divine system in its layout.

Funk and Wagnalls' Standard Bible Dictionary writes of the Book of Daniel:—

Strictly speaking Daniel is anonymous . . . Daniel is an apocalypse, written according to the current methods of composition governing the writing of apocalyptic productions. It is characteristic of apocalypses in general that their authors transfer themselves back to the times of great God-fearing men and by impersonating them endeavour to convey their messages to their own generation.

So it is not known who wrote the Book of Daniel, but whoever did write it was very spiritually-minded. The writer considers the history of the Hebrews from the time of Nebuchadnezzar's capture of Jerusalem, and illustrates that there is no deliverance except through the things of Spirit. It was a clarion call at that time. The pressure on them from this mighty monarch Antiochus Epiphanes was simply terrific; they were driven hither and thither, and everything they valued was desecrated. Under those awful circumstances a great thinker wrote this Book of Daniel to show the Hebrews how the material had always let them down, and that there wasn't the slightest hope for them but in the spiritual. It's a pity we haven't a few Daniels today to show men that there is no escape from the fiery furnace, the lions' den—any material situation—except through spirituality. The clear clarion call that this writer makes to the Hebrew people to return to monotheism and work out their difficulties through monotheism makes the Book of Daniel one of the most astounding books in the Bible. It really is a wonderful story.

The Plan of the Book of Daniel

The Book of Daniel is a perfect illustration of the Word, the Christ, Christianity, and Science. In Chapter 1: 1-21 we see a symbolization of the Word order in the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In Chapters 2: 1 to 4: 37 we see a symbolization of the Christ order in the tones of Principle, Life, Truth, Love, Soul, Spirit, Mind. In Chapters 5: 1 to 6: 28 the Christianity order is symbolized in the tones of Principle, Mind, Soul, Spirit, Life, Truth, and Love. Finally, in Chapters 7: 1 to 12: 13 there is the sense of Science. There is no doubt about it whatever, the tones are absolutely perfect.

The Tone of the Word in Daniel

Now, the book begins with the tone of the Word. Remember what the Word is. From the divine standpoint the Word of God is God's own ordered revelation of His divine nature, in which He says, "I am Mind, I am Spirit, I am Soul, I am Principle, I am Life, I am Truth, I am Love." That is the divine revelation, and it comes

to us as the breaking of the light. In Mind it comes as "Let there be light;" in Spirit as "Let there be a firmament to separate the good from the evil;" in Soul as definiteness, as "Let the dry land appear;" in Principle as "Let there be a system to rule over the day and over the night"—over good and evil; in Life as "Let there be multiplication and exaltation;" in Truth as "Let there be manhood having dominion over all things;" in Love as the fulfilled fact that from everlasting to everlasting everything is in God. Now, we know something about the Word, we have lived with it for years, and it really has become the very basis of our thinking. So as we consider it in Daniel, it will be as clear to us as anything can be.

We have captioned the whole tone of the Word in this way: The breaking of the light comes through divine wisdom and order, and these are fulfilled as the Word of God. Mrs. Eddy makes this statement, which has the tone of the Word exactly as it is given in Daniel: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (S. & H. 566: 1-9). The writer of Daniel put the theme of that statement—that the spiritual idea would guide them through every possible situation—into his illustration of the Word.

If only we would remember that *we* are not doing something, but that the divine is operating and the spiritual idea is guiding us. When we turn from the hypnotism of the mortal picture towards the light, and we find that that light is ever-present, we are inclined to think that *we* have done something. Well, the only thing we ever do is to turn away from the material. Man is God's idea, from everlasting to everlasting perfect, eternal, immortal, indestructible. Science is something that *is*, not something that we are going to create or make true. The divine ideal, God's own ideal of Himself, translated down to the point of infinite individual ideas, is forever present, forever operative; every now and then, because some poor mortal has reached the point where he is willing to turn away from mortality towards the light, the light breaks; then he may think that he has done something, but the reality of the process is always God's revelation of His own ideas. In the world, the process has to be a process of seeking, sometimes of "walking wearily through the great desert of human hopes, and anticipating the promised joy," but isn't it comforting beyond words to think that from everlasting to everlasting God's own infinite ideal of Himself, made manifest

as an infinite calculus of divine ideas, is forever present, forever available, and forever presenting itself to each one of us in spiritual consciousness?

The Word: Mind—The Breaking of the Light

First, we have the tone of *Mind*, and we have captioned it like this: The light of Mind is unfailing. That light never fails. Mrs. Eddy says, “Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them” (S. & H. 89: 18–20). In order to give the tone of “darkness was upon the face of the deep . . . And God said, Let there be light,” the writer goes right back to the time when Nebuchadnezzar sacked the Temple in Jerusalem, and the people were scattered, some of them being taken down into captivity in Babylon.

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand”—that was the breaking of the light, you notice that it says “the Lord gave . . .” We know that Ezekiel, and some of the other later prophets, saw that Jerusalem had become thoroughly corrupt—its religion, its standard of morals, its ethics, had become rotten to the core—and there seemed to be no way out. If ever it was true for the Hebrew people that “darkness was upon the face of the deep,” it was true at that time. And so when Jerusalem was desolated, these prophets believed that God was using Nebuchadnezzar to correct the situation, and they saw that out of that fire of desolation and suffering would come new vision. That may not always be the highest way for spiritual development to take place, but remember, God once used Balaam’s ass. “Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual” (S. & H. 427: 23–25)—Mind can use anything, because it is omnipotence and omnipresence. The new light came when the prophets re-wrote the Pentateuch in the light of the divine system, and wrote the days of creation, that “seed-plot,” which they placed at the beginning of the Bible. “And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom”—the wisdom of Mind,—“and cunning in knowledge, and understanding science, and such as had

ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Dan. 1: 1-4)—there the king, Nebuchadnezzar, seeks the light; he asks Ashpenaz for children, or ideas, of wisdom, knowledge, and understanding.

So here the writer of Daniel is saying, "Look what happened when every material possession was desolated and we were taken down into Babylon. The light of Mind broke in a way it had never done before." The "Spirit of God moved upon the face of the waters. And God said, Let there be light." Remember, it is generally recognized that Daniel is an apocalyptic book; historically it is valueless, except for one or two statements. For instance, Nebuchadnezzar did take many of the Hebrews down into captivity, but that fact is being used here primarily to symbolize the breaking of the light of Mind.

The Word: Spirit—The Need for Purity

Then we come to the tone of *Spirit*, and this is our caption for it: The development of Spirit involves absolute purity. You can't gain the development of Spirit if you are trying to mingle Spirit and matter. The development of Spirit, the birth of Spirit, only takes place as thought is spiritualized and recognizes that Spirit is the only substance. The light had broken; the way was opened, through the operation of Mind, for the light to develop and become substantial and real. The way will always be open where there is spiritual consciousness. For instance, the light which came through Jesus, which has shone and shone and will shine throughout eternity, was wholly due to spiritual consciousness. Nothing has substance but spiritual ideas. Materially Jesus had nothing—he had no big following, a few thousand followers at most, and very little influence—but he had the Mind of Christ, the only truly substantial thing in the world.

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king" (Dan. 1: 5). The writer is saying something which may quite possibly have happened, but his primary interest is to show that there is only one way of true development.

Now, the tone of Spirit always involves divine order, and order means all order, infinite order. Every order in the divine plan, all the categories of divine metaphysics, are included within the tone of Spirit, and the highest symbol of the order of Spirit is the four-dimensional calculus of reality, which the writer introduces here through a symbol of four Hebrew men. "Now among these were of

the children of Judah, Daniel, Hananiah, Mishael, and Azariah:”—there were four of them. Throughout Daniel we shall find the “four,” the “seven,” and the “ten”—the four-dimensional calculus operating through the numerals of consciousness, which are sevenfold, and touching the human through analysis, uncovering, and annihilation:—“unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego” (Dan. 1: 6, 7).

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan. 1: 8). The light of revelation is always shining. If we are seeking that light, then every once in a while it breaks on us, but can we truly say that we purpose in our hearts that we will not defile ourselves with material things? That is the all-important point. If we don’t do that, then the new birth won’t begin, and we won’t have development in divine order. When the light breaks upon us and we see it, and in the divine order of the Word we touch the hem of that which is Spirit—that which is real substance, birth, development, purity, order, the strength and the rhythm of Spirit—then the question is: Are we really striving to turn aside from the nothingness of matter and work from the basis of the onliness of Spirit, which we have glimpsed?

Mrs. Eddy writes, “One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness”—Jesus said, “whither I go ye know, and the way ye know.” “We should strive to reach the Horeb height where God is revealed; and the corner-stone”—the calculus—“of all spiritual building is purity” (S. & H. 241: 23-27). Purity is a most wonderful term. It conveys the absoluteness and reality of Spirit, and the nothingness of matter. It demands that our whole thought, intent, and purpose be on the things of Spirit. It “demands absolute consecration of thought, energy, and desire” (S. & H. 3: 15-16).

So you see how this great writer begins to tell his story. He says, in effect, “Now, look here, boys, remember the sacking of Jerusalem when God used Nebuchadnezzar, and remember the way the situation developed.” It is evident that a very unusual thing did happen, because in very few capitals would they have been allowed to rewrite the Scriptures, and to live as fairly free men, as they did in Babylon. So the writer shows that when the light broke, the divine idea used Nebuchadnezzar to call forth these men who had wisdom and knowledge and the understanding of science. Then he says to them, “Now we’re certainly up against it again,” and they were.

The cruelty of Antiochus Epiphanes to the Jews was unspeakable. Nebuchadnezzar had sacked Jerusalem and burnt the temple in a warlike way, but the daily cruelty, the daily persecution, the daily slaughtering and murdering, which they faced now, far exceeded anything that the Jewish race had ever known. It went on persistently morning, noon, and night. Mattathias had gathered a few forces together, but they seemed ridiculously small when compared with the might of the great Syrian Empire. And so the writer shows, through Daniel, how they had to take their stand. He shows that only through the purity of Spirit could anything be done. So the order of the Word is developing through these symbols.

Our Basic Need to Know God

Now, what is it that you and I want? Throughout the Scriptures we are seeing manifold illustrations of the operation of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). Isn't what we want a closer, better, deeper, holier, more exact, more demonstrable understanding of that answer to the question "What is God?" Every story in the Bible is to help us fulfil that purpose. The "seed-plot" of the Bible lays the foundation for that understanding. It's as much the "seed-plot" of the Bible as the seven-toned scale and the way of combining through tone, rhythm, melody, and harmony are the "seed-plot" of music. We can't deviate from it, and there is no other way forward. The basic ideas of that "seed-plot" are found in the Bible in the terms Spirit, Soul, Life, Truth, Love, and Mrs. Eddy introduced the two other terms, which the Bible definitely indicates but doesn't actually use, namely, Mind and Principle. In this scientific age Mrs. Eddy saw that everything begins with thought, and so she introduced Mind as the beginning, or creator; and because it was the scientific age, she also introduced the term Principle, as the foundation of all demonstration and proof. So those are our tools, and everything in the Bible illustrates them in some aspect.

No matter what subject you are considering, you want to understand it in its system. As we progress in Science, we have fewer basic symbols, but those symbols mean far more. As you advance, although you have fewer symbols, the focus of ideas becomes more and more intelligent and definite, and thought rises and becomes vaster. For instance, what is Mind? Mind is all. All of what? All of everything. Mind is intelligence. What intelligence? The intelligence of everything. So we are really beginning to understand our subject with its few basic symbols, we are beginning to know the meaning of the answer to that question, "What is God?" and that is the vastly

important thing. That question is the first of the twenty-four which Mrs. Eddy gives in "Recapitulation." Twenty-four conveys the objective and the subjective sense of demonstration, which is represented by the symbol "twelve." There are twenty-four hours in the day, and when Jesus said, "Could ye not watch with me one hour?" was he not indicating the importance of the first question and answer in "Recapitulation"? When you have answered the question "What is God?" you have answered everything, because the answers to the other twenty-three questions are all implied in that one answer. As we understand the answer to that question, and we live it, love it, prove it, and abide with it, we are watching "one hour." Later we shall see that Daniel "was astonished for one hour"—he understood something of the answer to the question "What is God?"

The Word: Soul—The Certainty of Safety

So we come to the tone of *Soul*, which shows that the safety of Soul is always definite and known to spiritual sense. The writer has shown how the light broke, how it developed through purity, and through the fourfold calculus symbolized by Daniel, Shadrach, Meshach, and Abed-nego, and now he is going to show that the safety of Soul is always definite and known to spiritual sense.

"Now God had brought Daniel into favour and tender love with the prince of the eunuchs"—a lovely sense of safety, definiteness, and identity. "And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink:"—he was afraid because he thought on a human basis, and believed in a law of penalty—"for why should he see your faces worse liking than the children which are of your sort?"—the face always gives the sense of the identity of Soul, because a human being is more easily identified by his face than in any other way,— "then shall ye make me endanger my head to the king" (Dan. 1: 9, 10). This prince of the eunuchs had a strong belief of penalty because he didn't understand the meaning of Soul. The writer was illustrating that there is no safety but in Soul, because Soul translates everything out of the material into the spiritual, and showing that through Soul-sense they could obtain all the sustenance they needed.

Mrs. Eddy writes, "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home" (Mis. 152: 26-29). Daniel was being guided safely home by Soul-sense. The claim was that even through the man who loved him there would enter an element of earth—fear, belief of penalty or something of the kind—but it couldn't enter because Daniel dwelt in the "haven of Soul." I gain such a

sense of comfort through the term Soul, because the hell of material existence is the physical corporeality. We all go through more hell through the belief that we have a personal mind dwelling in a personal body—a personal selfhood of our own—than we do for any other reason. We don't seem to accept that man is forever God's reflection.

Day after day I bathe my thought in the fact that, from everlasting to everlasting, I am an idea of Soul *outside the body*. Because Soul can never be *in* anything, I as an idea of Soul cannot be in a material body. As an idea of infinite Soul, God, I am forever identified with divine Principle, Life, Truth, and Love, and with nothing else. I am sinless, because Soul is sinless. I know no change that can harm or defile in any way, because Soul is changeless. As an idea of Soul I live in the realm where the fact of infinite Soul forever "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15-16)—where Soul forever translates. As an idea of Soul I live in the infinite rule of Soul, which destroys the misrule of sense; I live in the safety, the sanctity, the satisfaction, the salvation of infinite Soul. I am eternally free from anything that is unlike God, because I have the freedom, the bliss, and the joy of Soul. So every day I bathe my thought in the fact that I am an idea of Soul, because that frees me from the belief that my physical body governs me completely and entirely, tells me whether I'm happy or whether I'm sick, whether I can get up in the morning or not, whether I'm hot or cold, and so on. Only an understanding of Soul can do this. God does everything, and God is Soul. When we understand infinite Soul, we see that it is never *in* anything, and therefore man, as an idea of Soul, is wholly outside the realm of physical sense. Man lives in the realm of infinite spiritual sense. We should always be bathing our thought in that sense of Soul.

A man once told me that he asked Mrs. Eddy which synonymous term for God handled malpractice and diabolism—direct and specific hate, jealousy, envy, and malpractice. She replied that the term was Soul, because Soul is sinless, and malpractice of every kind is the worst kind of sin. She said, "Know for yourself every day that you live, and move, and have your being in the realm of infinite Soul, where mental malpractice does not operate and cannot touch you." Using the action of the human mind deliberately to hurt another, through hate, jealousy, envy, or malpractice of any kind, is the worst sin a mortal can commit, and it can only be handled through the sinlessness of Soul.

The Word: Principle—Unfailingly Demonstrable

So we come to the tone of *Principle*, which we have captioned in

this way: Principle is ever demonstrable under all circumstances. The minute our thought touches the hem of Principle, we see the power, the system, the proof, and the demonstration of Principle.

“Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days;”—see if they can prove their understanding of the sevenfold nature of God in the human intelligently and scientifically through analysis, uncovering, and annihilation;—“and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days” (Dan. 1: 11–14). Principle rules “over the day and over the night,” and it operates in the human through analysis, uncovering, and annihilation, the “ten days.”

Mrs. Eddy writes, “The relations of God and man, divine Principle and idea, are indestructible in Science”—the belief that you have to heal a sick mortal is a human belief. The truth that man always was and always will be God’s idea, which disperses the lie that man was ever unlike God, is Science. The only patient you ever have is the carnal mind. It is a liar, its belief of a sick, sinning, or dying mortal—whatever it is—is nothing but a lie, and it is dealt with through Truth and Science. Mrs. Eddy goes on, “and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (S. & H. 470: 32–5). In arithmetic, $2 + 2 = 4$ is always true, it never becomes $2 + 2 = 5$. So Principle is ever demonstrable under all circumstances.

Now, you can see the way this great writer is telling his story: he tells of how the light of Mind began to break, of the purity of Spirit which ordered and developed that light, of the identity of Soul which made it definite: “God had brought Daniel into favour and tender love with the prince of the eunuchs.” Then he brings you to the point of proof through the words, “Prove thy servants, I beseech thee, ten days.” Every one of us has that ordered experience. The light breaks upon us and we begin to see the nature of God as Mind—the one intelligence, the one power, the one wisdom, the one creator, the parent Mind. As that develops, we begin to see the nature of God as Spirit—the divine order, divine reality, divine progress, divine birth, and absolute purity. Then we begin to see the nature of God as Soul, which is absolutely definite, sinless, and incorporeal, it is divine identity. Then the nature of God as Principle

begins to dawn on us, and we see that Principle is forever proving its own selfhood as its infinite idea.

The Word: Life—The Father that Sustains

Next we come to the tone of *Life*, and we have captioned it like this: Life, the one Father, maintains and sustains all being.

“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat”—a clear picture of the abundance of Life, of the waters bringing forth abundantly. “Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse” (Dan. 1: 15, 16)—a wonderful sense of that fifth day of creation, which Mrs. Eddy gives in the term “love” (with a small “l”), and which Jesus described when he said, “Greater love hath no man than this, that a man lay down his life for his friends.” If we have that love, it means that day by day we are willing to lay down the mortal concept of being because we see the Christ. Now, that isn’t a hard thing. When we see the Christ, the mortal concept becomes a very poor thing by comparison, and we are only too glad to lay it down. Moreover, the appearing of the Christ leaves no vacuum when we give up mortality. The Christ becomes wonderful and beautiful in spite of the mortal—not in the mortal or through the mortal or because of the mortal; it seems to touch the mortal, but it touches it as the light touches the darkness, only to dispel it.

As we understand the nature of God as Life, therefore, we see that Life forever maintains and sustains all being, that Life is eternity (it knows no beginning and no end), that Life is infinite multiplication, infinite progression, infinite exaltation, infinite inspiration, infinite resurrection. As we touch the hem of Life, the way is opened and the things of the flesh drop away from us, because we have no need of them. I know this is true because in some very definite ways I have proved it. I know that if you begin to see the one and only Life, the infinite fatherhood which is infinite sustenance and infinite maintenance, and you begin to bring it into your experience and realize that it means individuality, indivisibility from God, it means exaltation above the mortal, it means immortality, then the mortal begins to drop off and you begin to find your being in the Life which is God. But remember, you lose nothing through that process. Jesus said, “I am come that they might have life, and that they might have it more abundantly”—in seeking and finding Life eternal, which is the only thing worth having, you don’t lose anything.

Mrs. Eddy writes, “Wait patiently on illimitable Love, the lord

and giver of Life. *Reflect this Life*, and with it cometh the full power of being. ‘They shall be abundantly satisfied with the fatness of Thy house’” (Pul. 4: 23-27). You remember that Daniel and his friends were “fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.” They received a great spiritual incoming, the multiplication of divine ideas; the writer isn’t referring to any physical condition.

The Word: Truth—True Manhood Established

And so we come to the tone of *Truth*, and we have it captioned thus: Truth establishes the calculus of true manhood.

“As for these four children,—symbols of the calculus of true manhood,—‘God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king’” (Dan. 1: 17-19). As you understand something of the compound idea man, the truth about all God’s ideas operating in the divine infinite calculus in Science and system and order, you are man having dominion over all the earth, and you stand before the king.

Mrs. Eddy writes, “The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The 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: 7-15). Today the Christ ideal, revealing true manhood, is coming to us as the divine infinite calculus of ideas—the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love, blending and reflecting each other in perfect system. For instance, through that blending we see the law of Mind operating as divine order in Spirit, as the rule of spiritual sense in Soul, as divine government in Principle, as true method in Life, as the form of Truth, and as the design of Love. As we understand this divine infinite calculus, therefore, we find all these terms blending and blending. That is “hearing the angels sing”—it is the coming of God’s ideas to man in the most wonderful divine music. Those ideas may seem to come at first through enlightened human thinking, but as thought advances, you see that they come divinely,

because you have the Mind of Christ. So as you study thoroughly the letter, you thereby imbibe the spirit. You study the letter because it gives you the tools and enables you to understand them, but the fact that from everlasting to everlasting you are the son of God is what really gives you the power and enables you to do something.

The Word: Love—The Fulfilment of All Things

Finally we come to the tone of *Love*, and we have epitomized it like this: Love fulfils all things.

“And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus” (Dan. 1: 20, 21)—a perfect sense of the fulfilment of divine Love. Mrs. Eddy writes, “Divine Love always has met and always will meet every human need” (S. & H. 494: 10–11).

So in that first chapter you have a most perfect story of the divine idea operating as the Word of God. You remember that the caption we gave for the tone of the Word was this: The breaking of the light comes through divine wisdom and order, and these are fulfilled as the Word of God. And we saw that the tone of it is given perfectly in that statement of Mrs. Eddy’s in which she describes how the children of Israel were guided through the Red Sea. It is a wonderful example of how, when the light breaks, we should take no chances by trying to work on a material basis, but should always let that light be developed on a spiritual basis.

INTERVAL

Now we come to Daniel’s illustration of the Christ, which begins at Chapter 2: 1 and continues to Chapter 4: 37. Remember that Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10–11), and Daniel shows this perfectly. When in Christian Science the light of the Word breaks on you, and through Mind, Spirit, and Soul that light reaches fulfilment at the point of divine Principle, Life, Truth, and Love, then we see divine Principle, Life, Truth, and Love manifesting itself in the Christ. The Christ translates the divine ideal—Life, Truth, and Love—down to the point of idea, and then it also translates out of matter into Mind. Those are the two translations which Mrs. Eddy calls the “Scientific Translation of Immortal Mind” and the “Scientific Translation of Mortal Mind.” (See S. & H. 115: 12–116: 5.)

The Christ: Principle—The Demand for Interpretation

Chapter 2 begins with the tone of *Principle*, which continues to verse 30. You and I know that one of the great tones of Principle in the Christ is interpretation. Principle is that which always interprets itself. Everything to do with teaching, interpretation, and so on, has to do with Principle. Here the writer of Daniel makes Nebuchadnezzar insist on divine interpretation. He shows that that interpretation is essential, that it must come through spiritual sense, and that without it there is just ignorance and devastation. Remember, if Principle didn't interpret itself, it wouldn't be Principle. It must have an idea and it must interpret that idea as demonstrable and provable, as omnipotent, omniscient, omnipresent, and omni-active. Here we see how it was the ability to reflect divine interpretation which advanced these four Hebrew young men.

“And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.” You remember that Mrs. Eddy says, “The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake” (S. & H. 249: 25-27). Mortal existence is the dream, it’s the day-dream of unreality. “Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king” (Dan. 2: 1, 2). Remember that all this astrology, sorcery, necromancy, and so on was what Abraham had left behind him when he came out of Ur of the Chaldees. The Israelites soon found themselves back in it, and of course in Canaan it was always rampant. Here the prophet was showing them that there was nothing in it which could help anybody in the slightest to interpret reality.

“And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.” That’s what the world says. The world is in the dream of mortality, and it says, “For God’s sake won’t somebody explain it to me?” but nobody can. “Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.” All the way through there is this emphasis on interpretation. “The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces,”—if you can’t analyze, uncover, and annihilate the mortal dream, you don’t know anything about the Christ,—“and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream,

and the interpretation thereof" (Dan. 2: 3-6). I wonder if we people know how blessed we are that we know how to analyze, uncover, and annihilate the dream of mortality. We know how to translate mortal mind out of itself through analysis, uncovering, and annihilation, and so find man to be in God's image and likeness.

"They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you:"—there's no time to lose in analyzing, uncovering, and annihilating mortality, certainly not in this world of ours today, and there never is:—"for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof." He was pretty smart, was Nebuchadnezzar! "The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter:"—that is so true; only God's man, the divine idea, can interpret the dream of mortality for what it is, nothingness:—"therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain" (Dan. 2: 7-13). Don't forget that we're seeing the Christ—that which always is strong to save.

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:"—there were to be four of them; the calculus was going to be shown in operation:—"that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth

up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2: 14-23).

"Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;"—as we have often noted, Abraham had seen many centuries before that astrology, necromancy, and so on could not possibly analyze the problem of mortality, and therefore he went out, "not knowing whither he went," to seek "a city which hath foundations;"—"but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart" (Dan. 2: 24-30).

In considering this question of Principle interpreting mortality, you remember that the Scriptures say, "I make peace, and create evil. I the Lord do all these things;" and that has always been taken literally. Now, the truth is this, that as you understand divine reality and begin to analyze, uncover, and annihilate the mortal picture, mortality is naturally stirred, and in a sense it is therefore true to say that as you know God you also know the claim of evil. But you know it as nothing. No one ever knew as much about evil as Jesus did, but he knew it as nothing, he didn't know it as a reality. As Habbakuk writes of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." And so, as the light

of divine interpretation breaks on us, that is like music breaking upon us, or mathematics, by which we can take mistakes in those subjects and deal with them intelligently. We might say that the principle of music brings mistakes in music to the surface, but what it really does is to prove their nothingness, and just so the consciousness of the divine idea enables us to analyze, uncover, and so annihilate the whole dream of mortality.

Mrs. Eddy writes, illustrating this tone of Principle in the Christ, "The divine Principle of the universe must interpret the universe" (S. & H. 272: 28-29), and that is true both divinely and humanly. Until you understand how Principle interprets itself through the translation of immortal Mind, you don't understand the translation of mortal mind, whereby mortal mind is translated out of itself into divine reality.

The Christ: Life—The Demand to Deal with Mortality

Now we come to the tone of *Life* in this Christ sequence, which we have epitomized like this: Life, the divine fatherhood, demands the calculus of immortality and effaces the so-called calculus of mortality. The divine Principle is now beginning to operate as Life and, as you will see, we come to the symbol of the image constituted of five material elements—the five physical senses, which maintain and sustain the belief of life in matter. In connection with this, you remember Mrs. Eddy's statement: "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life,"—those are the four elements of the false so-called material calculus,—"who will deny that these are the errors which Truth must and will annihilate?" (S. & H. 450: 29-2). The false calculus of materiality always claims to operate through the five physical senses.

Mrs. Eddy also writes, giving this sense of Life, "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 290: 1-2). Somebody said to me a few days ago, "You know, you've made me feel that I'm never going to die." "Well," I said, "if I have, I've told you the truth. You never will." Nobody ever will die, nobody ever can. We spend our lives here in fear because of our ignorance of Life as God, and we think we're going to die. But we can't die. Even $2 + 2 = 4$ can't die, and so how much less can man in God's image and likeness! "O death, where is thy sting? O grave, where is thy victory?" The minute you begin to understand eternal Life, the fear of death begins to fade.

The tone of Life begins at verse 31: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." There are five elements there, and they correspond to the five physical senses. "Thou sawest till that a stone was cut out without hands,"—the Latin "calculus" signified a stone used in reckoning, and in the Bible it symbolized the divine infinite calculus, the stone which becomes "the head stone of the corner,"—"which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them:"—for the five physical senses, for mortality. You know that that is true. Sometimes we heal a case and the whole condition disappears, no place is found for it:—"and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 31-35). That's going to happen. The day is going to come when all men will use the Word, the Christ, Christianity, and Science to understand and to prove God just as naturally and normally as they use addition, subtraction, multiplication, and division in mathematics.

You know, you and I today are hearing this wonderful music of Mind, Spirit, Soul, Principle, Life, Truth, and Love—the nature of God—operating as the Word of God, God's revelation of His own nature, which comes to us as seeking; as the Christ, God's translation of His own ideal, which comes to us as finding; as Christianity, God's reflection of His own ideal, which comes to us as demonstration; and as Science, God's interpretation to Himself of His own ideal, which comes to us as some sense of being. I believe that this idea which has started with us with such earnestness, such sincerity, and such a desire to play our part and to be true to it, really will smite the image, or so-called calculus, of materiality, based on matter, electricity, animal nature, and organic life. I believe too that as we understand it in all its fulness, it will become a great mountain—the divine infinite calculus—and it will fill the whole earth. Then mankind will recognize, as Mrs. Eddy says, that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 15-17). I foresee that if we people are faithful—and we're going to be faithful—in another 50 years this divine infinite calculus of spiritual ideas will be known to mankind and will be used by mankind perfectly naturally and normally. That is going to happen, and nothing can stop it.

You can see in this Christ sense how the writer begins by showing that there must be interpretation, and then that this interpretation can only come through the divine infinite calculus. Daniel went to his three friends and they prayed; they saw that only the operation of the divine infinite calculus would interpret the situation to them. And then Daniel came back and he began to tell the king his dream, how he had seen that the so-called calculus of mortality, dependent on the five physical senses, represented by the gold, the silver, the iron, the brass, and the clay, would be shattered. He had seen too not only that Life would thus force the mortal to lay itself down, but also that Life, because it is resurrection, would cause the divine calculus to grow into a great mountain which would fill the whole world. You remember what the Psalmist says: "I will lift up mine eyes unto the hills, from whence cometh my help."

And so as we begin to understand this divine infinite calculus of the Word, the Christ, Christianity, and Science, operating from Mind, Spirit, Soul, Principle, Life, Truth, and Love, as definite numerals of consciousness, this idea is going to grow and grow. Just think how few of us there were three years ago and how little we knew about it. Yet every day now I hear of people from all parts of the world who are accepting it, loving it, and understanding it. The idea has become so definite that it doesn't always have to be explained; people get it for themselves, just through reading the literature. So the "stone" is becoming a "mountain," and it's going to fill the earth, and nothing can stop it.

"This is the dream; and we will tell the interpretation thereof before the king." The prophet was going to interpret the whole story of mortality, he was going to show its utter falsity, and this had nothing really to do with Antiochus Epiphanes. He knew quite well that Antiochus Epiphanes was just a poor tool, and that the real enemy, the thing that was operating, was animal magnetism, the same belief which had attempted to defile Jerusalem in the sixth century. He was going to expose this belief and show how to deal with it. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2: 36-38). That is all a symbol of the pride of life, which lifts itself up, only to fall.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that

breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Through these four kingdoms Daniel is symbolizing the whole of the false so-called material calculus. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 39-44). It will break up that false so-called calculus of matter, electricity, animal nature, and organic life operating through the five physical senses, represented here by the gold, the silver, the brass, the iron, and the clay.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain,"—it certainly is; the analysis, the uncovering, the annihilation of that which claims to operate as matter, electricity, animal nature, and organic life is absolutely certain, when you understand the operation of the Christ,—"and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king" (Dan. 2: 45-49)—that is, in the way of Life. He wouldn't be turned aside from the way of Life, and so he "sat in the gate of the king."

Now, see what the prophet is doing. He is showing his people what we're seeing today. Take this world of ours. What is lacking in it? The thing that is lacking is the ability through Christ, Truth, to interpret first of all the operation of the divine nature, and then to see how that divine nature will destroy mortality. The world is

trying to solve its problems through atom bombs, H-bombs, through this, that, and the other, but it's futile, it's just desolation upon desolation. It seems as though nations are forced to adopt such methods because other nations are doing so, but that will never solve our problems. There's just one thing that can solve the human problem today, and that is the Science of the Christ, Truth, and if we can get a body of people who can interpret through that Christ what is really going on, we shall be able to help the situation. The prophecy which Daniel made to Nebuchadnezzar is just a symbol. What Daniel really did was to let his Principle interpret the one Life as that which would obliterate the false sense of Life (the five physical senses operating through a so-called calculus of mortality) through the Christ, or calculus of immortality.

Remember that statement of Mrs. Eddy's, "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?" But look how the world is ignoring these things. In the West we are relying on America to support us, hating Russia, fearing China, and so on, and where does that get us? The truth of the matter is that nothing will get us anywhere but spiritual values. Nothing will explain the situation but the coming of the Christ through divine Principle, Life, Truth, and Love, Soul, Spirit, and Mind, nothing but the ability to understand and use this forever translation of the Christ ideal coming to men to destroy incarnate error. That is the situation; but remember this, that a "grain of Christian Science does wonders for mortals" (S. & H. 449: 3-4), and I myself am unutterably convinced that this age-old prophecy of the stone cut out without hands becoming a great mountain will be fulfilled and is already being fulfilled in an ever-increasing degree. That is because the Christ-idea is today being seen in its Science, as it never has been before. The activity of the Christ-idea is coming to men today as Science, and everywhere men are demanding for the first time that science and religion should be united. Now, wherever there's a reaching out, there's always an answer, because the Christ-idea is forever going on, and remember too that we don't have to make the Christ-idea work, we only have to love it and let it use us.

Some day, when some of you people are going through pretty deep waters, you're going to turn to these things and they're going to be light to you—not just the breaking of light, but a burst of light which will lead you through anything.

The Christ: Truth—The Son of God Is the Saviour

Next, we come to the tone of *Truth*, still in this Christ sequence,

and here the prophet brings out clearly that the Son of God is always the Saviour. We have seen how the operation of the Christ as divine Principle demands interpretation, and how as Life it demands a calculus of ideas and the laying down of mortality—remember that in the fifth day of creation for the first time a sense of the calculus appears—and now we come to the tone of Truth.

“Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits:”—it was the counterfeit of true manhood, because the sixth day of creation is the day of man; that “threescore” is sixty:—“he set it up in the plain of Dura,”—the “plain,” as we saw in Ezekiel, indicates the Christ; the Word is the “line” and the Christ is the “plane,” which comes from the same word as “plain,”—“in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up” (Dan. 3: 1-3). That image was the anti-Christ.

“Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace” (Dan. 3: 4-6). Here that burning fiery furnace is the belief of penalty and persecution; often it symbolizes remorse and regret, the grief which comes to us when we realize that we’ve always had a Christ, an ever-present Christ, and we haven’t appreciated or used it—the kind of experience which must have come to Judas when he went out and committed suicide.

“Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.” We like the accompaniment of jazz, it covers many things; and I don’t necessarily mean music. There’s more jazz in mentally jazzing yourself from one uncertain situation to another than there ever was jazz in music. “Wherefore at that time certain Chaldeans came

near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 7-12)—the divine infinite calculus never does.

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image"—gold is the god of this world—"which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 13-18)—the anti-Christ, the way of salvation through a false sense of manhood and a false sense of Christhood.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego" (Dan. 3: 19-22). You will always find that when somebody sees the light of spiritual things, and other people start to persecute it, that persecution takes them along the line of gross

materiality, greed, jealousy, envy, and so on, and it just destroys itself.

“And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?”—those three men indicate a resurrected sense; when they were cast into the furnace, their thought had reached the point of resurrection from matter. “They [the counsellors] answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3: 23-25)—Truth. Now, what is the Son of God? It is God’s own ideal of Himself, infinite and known as a whole only to God Himself, because only infinity can know its own infinite ideal. That ideal is translated through Soul, down to the point of infinite individual spiritual ideas—the truth about you, about me, and about everybody and everything—and those ideas operate in the divine infinite calculus of the Word, Christ, Christianity, and Science. It is always true that the “form of the fourth is like the Son of God.” Every divine idea that comes to you has that form in some measure. So you see how the writer of Daniel is developing his theme. He has shown how Principle, interpreting itself in Life as a divine infinite calculus of ideas which forces the laying down of the mortal, now establishes that standard of Truth which nothing can change, which nothing in all the world can turn aside.

Mrs. Eddy gives this essential sense of Truth, the Son of God, operating in the Christ as the eternal Saviour, when she writes: “Truth brings the elements of liberty.” Liberation from what? From the burning fiery furnace, in which many of us suffer agonies, we look out at the problem of mortality and go through hell from fear, remorse, uncertainty, self-condemnation, and so on, instead of setting up in our thought the Christ, the “divine manifestation of God,” God’s own ideal, which tells us, “Beloved, now are we the sons of God,” and which always brings us out of every fiery furnace. We set up all these old theological fanaticisms and mysticisms which look on God as a cruel God, on evil as a reality which brings penalty, and so on, and inevitably that brings us into the consuming fires of materialism. Mrs. Eddy continues in the same passage: “What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.” Truth shows you that there is only one man, the Christ man, the man whom God made. “You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it

is that the march of time bears onward freedom's banner. The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard" (S. & H. 224: 28, 225: 1-13).

So you see how perfect is this illustration of Principle, Life, Truth, in the order of the Christ. The prophet sees first that there must be interpretation; then that that interpretation comes through the exaltation of Life, which is really the fatherhood, maintenance, and sustenance of Life; and then that it begins to operate with power as the Son of God.

The Christ: Love—Protection and Deliverance

Now we come to the tone of *Love*, and this is our caption: Love, the divine motherhood, involves divine protection and deliverance. In the Christ translation, divine Principle says, "I am divine Principle, I manifest myself as the one divine fatherhood, Life, as the one divine sonship, Truth, and as the one divine motherhood, Love; that is my ideal of myself, the one and infinite relationship in which every other relationship is embodied."

Here we see how Love, the divine motherhood, involves divine protection and deliverance. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3: 26, 27). I wish we could learn to let the smell of the fire pass from us. When we are healed of a disease, or overcome a sin, instead of leaving it behind us we are tempted to go back and rake it up—the smell of smoke is on our garments—and then we are surprised that there is a relapse. But here, with the coming of the Christ, not even the smell of smoke was on them.

I once had a very wonderful proof of that. A prominent business man I knew was having a difficult time with his business, and he came and asked me to help him. I helped him, and the situation began to clear, but he could never forget his misfortunes. He went back to them time and time again, and his bitterness was awful. So I asked him to come and see me, and I said to him, "Look here,

unless you quit going back over this condition and raking it all up, I won't help you any more. What is the use of going back over it? There's no truth in it, it never happened. You're going back to a situation outgrown, and that is a belief of spiritualism." He saw the point, and he stopped going back over it, and the condition worked out wonderfully.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." You know, in a way this story is very similar to the story of Joseph. You remember that according to the story of Joseph, God used Pharaoh to do many wonderful things, and here we have the sense that God used Nebuchadnezzar to do many wonderful things—for instance, he brought the Hebrews down into Babylon and allowed them to continue with the re-writing of the Scriptures. Also the woman sense, which was so prominent in the story of Joseph, enters into this story very shortly. The writer shows that there isn't anything which God, divine Love, can't do. "Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon" (Dan. 3: 28–30).

Mrs. Eddy writes, "Love never loses sight of loveliness. Its halo rests upon its object" (S. & H. 248: 3–4). God's Christ is always fulfilled in Love, the divine motherhood, and Love never loses sight of the loveliness of its Christ. The Christ is God's ideal of everything, and it is also the truth about everything, which is over all and in all and through all. There is one thing that can never happen to you: you can never get outside of God. No matter where you go or what you do, you must always be in the infinite, but you must *know* that you're in the infinite, and that you *have* a Christ—a demonstrable, potential, dynamic Christ. That Christ is Truth, the truth about everything as God knows it, and included in that is the truth that God knows about you, which is the Christ to you as a mortal, and which is ever-present and ever-available.

TALK NO. 87

(February 7th, 1950)

DANIEL—II

Chapter 4: 1 — 18

The Historical Background of the Book of Daniel

Now, let's go on with our consideration of this wonderful Book of Daniel, and let's gain a crystal-clear sense of its marvellous story. The story of Daniel was supposed to have taken place when the Jews were in captivity in Babylon in about 550 B.C., but the book wasn't written until nearly 150 B.C., which was four hundred years later. At that time the Jews were suffering the most frightful persecution from Antiochus Epiphanes, king of Syria, who slaughtered them, desecrated their temple, and desolated them in every way until they were driven to extremities. At that moment this great writer, whose book is anonymous but is called the Book of Daniel because Daniel is the central character, arose and showed the Jews in the most marked and scientific manner, that the only way their problem could be worked out was through the Word of God, the Christ, Christianity, and Science. As I said last week, it was just as if a great thinker should arise in the world today and give the answer to humanity's problems in a nutshell on the basis of divine metaphysics. It would have been impossible for this writer to have used the happenings of his own day—his writings would have been confiscated at once by the Syrians; so he had to make it appear that he was writing about something which had happened in the past, but that didn't detract from the directness of his message for anyone who understood his symbolism.

This great writer began by illustrating the Word of God, and he reminded the Jews how in 586 B.C. when Jerusalem was burnt, the Temple was sacked, and the Jews were taken into captivity in Babylon, what had been looked upon as disaster really brought about the breaking of the light. Remember Mrs. Eddy's statement, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 27-30). I believe that in all history there has never been a more outstanding illustration of that fact than this particular incident

of the Jews being taken into captivity in Babylon. It looked as if it was the disaster of disasters, and yet it proved to be one of the most important developments that ever took place in human history. Out of that whole experience came the wonderful first chapter of Genesis, and the rest of the Old Testament as we know it.

Rejecting the Temptation to Reason Humanly

What interests me so much about the way the writer of Daniel has tackled his problem is this: not once does he try to work it out on a human basis. Even when, in the last three chapters, there seems to be some attempt at historical narrative, the writer is still not tempted to base his deductions on human reason. The attempts of the different Bible commentaries to make history out of the story are really pathetic. For instance, none of them seem to agree in their attempts to identify the four beasts with four different human kingdoms of that age. Not once in the whole book does the writer try to handle the situation on a human basis. It is just as if you had a case of disease to tackle that seemed to be a serious and involved case, and you resisted the temptation, which always comes, to analyze the situation on a human basis—which would merely bring you down to the level of mortal mind's own argument—and instead you put the human aspect of it right on one side, and turned to the Word of God, the Christ, Christianity, and Science, and began scientifically and systematically to analyze, uncover, and destroy the whole claim from that scientific and metaphysical standpoint. It's amazing how this writer avoids in every way the temptation to be drawn down to the level of thought which considered that what was happening was primarily a historical or human experience. All the way through his book he shows that the error of the situation was purely the working of the carnal mind.

He begins by showing how the light broke in Babylon, and how what the Jews thought was grievous beyond words was not so grievous at all—God had put it into the heart of Nebuchadnezzar to do what he did. Then he shows how out of this breaking of the light there came the Christ-idea and the uncovering and the destruction of the error. Then he illustrates Christianity, and shows the complete obliteration of mortality. And finally he brings us to Science, which wipes out the error of the situation entirely, so that there isn't anything left but reality. A most striking thing about the Book of Daniel is the great stress it places on the symbol "four." Remember, it was written only just over 200 years before the Book of Revelation, in which John told the story which gives the answer to everything, and climaxes it in the "city foursquare." Now, 200 years was not

really a very long interval, and so it is in no way extraordinary that the writer who wrote Daniel should have given this clear picture of what was later to be called the “city foursquare” as the only way to work out the very acute problem of that time.

If only we will see the picture this Book of Daniel paints and keep it before our eyes! Then if we have a case of disease or sin or anything else to deal with, instead of listening to the carnal mind and accepting the human, or medical, or material record, and trying to deal with the problem from a human basis, we shall put all that aside, and say to ourselves, “Now let’s see that this whole thing is animal magnetism.” Then we can begin to deal with the error, as animal magnetism, through the Word (the breaking of the light), through the Christ (the “divine manifestation of God, which comes to the flesh to destroy incarnate error” [S. & H. 583: 10-11]), through Christianity (which obliterates the mortal concept and demonstrates the supremacy of the divine idea), and finally through Science itself. Daniel is the most lovely, ordered, and metaphysical story of that whole process, and it will teach us many things.

The Christ-idea Not Dependent on Human Organizations

Remember, it was of primary importance to the Jews to solve their problems, because if they failed in their idealism it meant, to them, the failure of monotheism. They didn’t see what we are having to see, that the Christ-idea is forever going on, and is not dependent on any human proposition whatever. We used to think that the success of the spiritual idea in this age was dependent on how it was organized, but we are beginning to realize that it isn’t. Moreover, if it were dependent on organization it would be defeated. The fact is that the operation of the Christ-idea is as eternal as God Himself, and is forever breaking out in its own way; as the Scripture says, it is like the lightning which “cometh out of the east, and shineth even unto the west,” so that we can never tell where it is going to strike next.

As we have seen, all reality is founded on the divine Principle, God. That divine Principle has its own ideal, or consciousness, of itself as Life, Truth, and Love, and is forever translating that ideal, reflecting it, and making it manifest. That is a forever fact—it will never cease for one split second—and wherever or whenever there is a break in the cloud, the light will shine through. One of our troubles is that we are inclined to think that we have to build a cradle for the spiritual idea, whereas the only thing we have to do is to understand it and live it and love it. One cradle may be called Hinduism, another Roman Catholicism, another Protestantism,

another Christian Science, and so on. All the time we mortals are building cradles for the spiritual idea, but it doesn't need a cradle; the only thing that needs to be done with the Christ-idea is to understand it, live it, love it, and demonstrate it—that is all that is necessary.

Absorption versus Individuality

Now, it is very evident that at the time this book was written, thought was pregnant with the idea of the Christ. As so often happens at such times, the effort to destroy the idea was terrific, and this writer evidently saw that all this persecution and so forth was merely the attempt of the carnal mind to destroy the monotheism of Israel, the very thing which would enable the light to break through the cloud. Moreover, this writer also saw that the only way to deal with the situation was to deal with the error as animal magnetism through the Word, the Christ, Christianity, and Science. And therefore as we go through this story, and I want to go through it very carefully with you, let's see it as a whole, let's see the continuity of it, because today we are face to face with almost exactly the same basic conditions.

As I have said before, I believe that the whole issue facing the world today is this: Are we to have absorption, which is the aim of Eastern philosophy and through which man is supposed to be able to gain rest from his troubles, or are we to have individuality, which is the aim of Christianity, whereby every man is able intelligently to overcome and to disprove all that is unlike God, individually, collectively, and universally? Are we going to believe in some great central power, which absorbs everything else, or are we going to believe in the infinite individuality of man, because we know that God Himself is individual? That is the issue over which the world today is struggling. Now, if we lose sight of that fact, and try to deal with this world struggle as class hatred, sex hatred, national hatred, we are just wasting our time. We shall see that the writer of Daniel avoids being dragged down to that level. He deals with all evil on the basis that it is animal magnetism, and he deals with it through symbols which were well known to the Jews at that time. Nearly all the symbols used in Daniel had already been used in Jewish religious literature, and they were used two hundred years later in Revelation.

The Tone of the Word in Daniel

Now I want to go back to the beginning of Daniel, because there is so very much of great spiritual value in it. As we saw last week, the book begins with the Word sequence, which is given in Chapter 1,

and we epitomized it like this: The breaking of the light comes through divine wisdom and order, and these are fulfilled as the Word of God. Out of the most horrible circumstances, when Jerusalem was pillaged, in 586 B.C., the light broke.

This sense of the Word really is wonderful. You remember that Mrs. Eddy writes, "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,"—that's what the "Red Sea" is,—"as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (S. & H. 566: 1-9). That statement is a perfect epitomization of the whole story of the Word as Daniel gives it.

Today you and I are faced with situations in the world which at times look absolutely hideous, and no one really seems to know what to do about it. I had a letter from some people in Europe, asking me: "Can you tell us how we can think about political things these days? Here we don't know how to think, in fact things seem to be so hopeless that we just don't think." And it is the same almost everywhere. The whole condition appears so involved and so menaced by the "Red Sea" ("the dark ebbing and flowing tides of human fear") and by the "wilderness" ("the great desert of human hopes"). The whole situation today is the result of that "Red Sea" and "wilderness," and unless we let the spiritual idea guide us in our "passage from sense to Soul," we shall never reach "the glory prepared for them who love God." Reasoning on a human basis is a complete waste of time and energy—it doesn't begin to touch the basic issue at all.

So the wonder of the story in the Book of Daniel is that it takes the whole human picture and mentally puts it out of sight—humanly, it says, nothing can be done with it. And then it turns to the spiritual and begins to develop a sense of the Word of God to bring the light, and then a sense of the Christ to find the answer, and then a sense of Christianity in order that that answer may be demonstrated, and then a sense of Science in order that it may be established permanently. It is a most perfect book.

The Word: Mind Recapitulated

Let's consider again the individual tones of the Word—Mind, Spirit, Soul, Principle, Life, Truth, and Love—in the ordered breaking of the light.

In the tone of *Mind* the writer shows that the light of Mind is unfailing. He begins, “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.” At the time the Jews thought that that was the finish of everything, but it was true that “The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (S. & H. 574: 27–30). Then he says, “And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science” (Dan. 1: 1–4).

Now, look at that situation. Mind said, “Let there be light,” and the light broke. Jerusalem was sacked, the Temple was burnt, Jehoiakim and many of the Hebrews were taken down into captivity in Babylon, but there was something through which the light could break—Ezekiel and the other great writers. And so the light was breaking in spite of the darkness, and that is being used here as the symbol of the Word of God. At this point the writer is symbolizing that, whenever there is a rift in the cloud, the light of the Word of God, the Christ, Christianity, and Science, which is ever shining, begins to break through.

The Word: Spirit Recapitulated

Then we come to the tone of *Spirit*, in which the writer shows that the development of the light can only take place through purity. Now, that purity is not merely what the world means by purity. We gain the purity of Spirit as we turn away from the things of matter and recognize the oneness and onliness of Spirit, the substantiality, the reality, and the “isness” of Spirit, and we understand and can prove them. There is only one good—the infinite good. Human good is a temporary thing—in a moment it can turn into human hate; but divine good is always spiritual and changeless, and is infinite purity.

“And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah” (Dan. 1: 5, 6)—immediately the writer introduces the tone of development he brings in the sense of order

through the symbol of the four men—the fourfold calculus. Remember that all order is in Spirit—it doesn't matter whether that order is the order of the days of creation, of the numerals of infinity, of the synonymous terms for God, or of the Word, the Christ, Christianity, and Science, or any other aspect of divine order.

Remember, at the time Daniel was written, the Jews were approaching the age when John was able to tell the world of the "city foursquare" as the climax of Revelation. All divine order focuses in this fourfold calculus. Jesus came and gave the most convincing and perfect demonstration of the individual representation of the Christ-idea that the world has ever known. For the benefit of mankind he overcame sin, disease, and death, to prove to them the reality of spiritual things and the nothingness of material things. Moreover, he illustrated the divine order of the calculus. He spoke of the fulfilment of the Word when he said, "I am come that they might have life, and that they might have it more abundantly." He spoke of the Christ when he said, "Ye shall know the truth, and the truth shall make you free." Then he began to speak of Christianity when he said, "Go ye into all the world, and preach the gospel to every creature." And finally he foretold Science: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive." John saw that that Comforter was what Mrs. Eddy called divine Science, and he symbolized it by the "city foursquare." Today you and I know that that Christ-idea is coming not only as the individual and unsurpassed demonstration of Jesus, but also as everything that is true about God—as all the ideas of God co-ordinated in a divine infinite calculus. So at the time this book was written, the idea of the fourfold symbol was pregnant in thought and it had to be understood, and therefore the minute the writer began to develop his story he had to introduce a fourfold picture. There probably were not four Hebrew young men as in this story—it is symbolical throughout.

Having introduced this four-dimensional calculus, he shows right away that it can't be used except through the absolute purity of Spirit. He writes, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Dan. 1:8)—Daniel knew that purity was imperative.

Now, watch the development of the picture. In the tone of Mind the light broke: Jerusalem was sacked and the Jews were taken down into captivity in Babylon, but among them were men who knew the truth, and that enabled them to carry on. "Fast circling

on, from zone to zone,—Bright, blest, afar,—O'er the grim night of chaos shone One lone, brave star" (Chr. 53: 1-4). No matter what the chaos is, there will always be something or someone to represent the Christ. Out of that breaking of the light thought turns with the purity of Spirit to the divine infinite calculus, symbolized in Daniel by the four Hebrew young men. So we saw that the development of Spirit involves absolute purity.

Let's take the substance of this story out of any historical context and consider it individually, because that's what matters to us all. The minute we begin to accept the light of Mind, we see that there is one infinite Mind forever manifesting itself as its own idea, and that is the light of Mind forever going on. The minute we begin to feel the touch of that light, and it breaks on our thought and we are willing to follow it, we enter the realm of Spirit through true purity. As we enter the realm of Spirit through purity, we gain divine order, the climax of which is the divine infinite calculus—the four-dimensional calculus of the Word, the Christ, Christianity, and Science. Then, as we gain that calculus we see that there is no other way—our thought has become definite. Consider arithmetic: suppose you begin to think about it, and you see that there are numbers, and you begin to be deeply interested in them, and you search for them to know what they mean. Very soon you will understand a little about addition, subtraction, multiplication, and division. Why? Because you followed the line of light. Then what is going to happen? Your thought is going to become definite, because it is becoming identified with arithmetic.

The Word: Soul Recapitulated

So now we come to the tone of *Soul*: "Now God had brought Daniel into favour and tender love with the prince of the eunuchs." The breaking of the light and its ordered development always brings us into favour with what is necessary to assist in associating us with divine Principle, Life, Truth, and Love. "And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." The prince of the eunuchs had not learnt, as Daniel had, that the only safety is in divine order, in the infinite Soul, and that there is no other safety, but he had to learn and Daniel was undoubtedly able to show him.

The Word: Principle Recapitulated

Then we come to the tone of *Principle*, which is ever demonstrable

under all circumstances. As soon as our thought becomes definite and is identified with divine Principle, Life, Truth, and Love, the demand for proof always comes.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days;"—proof is always in Principle; if we can't prove it then we don't know it, so we must prove it "ten days"—we must prove it in the divine, in the human, and in every way. "So he consented to them in this matter, and proved them ten days" (Dan. 1: 11, 12, 14)—he was willing to allow them to prove Principle. But don't forget what this was really about. The writer was showing how the divine idea would eventually save Judah from this horrible condition that they were face to face with, and enable the birth of the man Christ Jesus to take place. What eventually did save them was the irresistible development of this light which we are glimpsing in Daniel—nothing else could have done it.

The Word: Life Recapitulated

So we come to the tone of *Life*, and we see that Life maintains and sustains all being. Life is the Father, it always gives that sense of fatherhood which maintains and sustains.

"And at the end of ten days,"—the end of the fleshly sense of things,—"their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse" (Dan. 1: 15, 16)—the multiplication and abundance of Life was made apparent in spite of mortal belief.

So you see that all the way through the writer was showing the Jews how to work out their problem. Now, you and I have this problem of mortality to work out, and we shall have to do it in the way that it always has been worked out. The light of the Christ is always breaking; true purity enables us to lay hold on that light as the divine calculus of ideas, which enables us to become identified with it, and so we become acceptable to Melzar or anybody else. Then the opportunity is given us to prove it, and as we accept that opportunity to prove it, and we are in earnest, so there will be that maintenance and sustenance which comes when we are "at the end of ten days"—when thought turns from the constant attempt to apply something in the human and turns solely to the divine. There can be no real progress for a Christian Scientist until he sees that God, Spirit, is All-in-all, and that there is nothing else. We shall never really get a right result until we work on that basis. What sort

of a result could you get in mathematics if you calculated that $5 + 5 = 10$ and also that $5 + 5 = 27$? None at all. In the same way we never really get a right result in Christian Science until thought is absolutely imbued with the fact that from everlasting to everlasting there is one thing happening and one thing only—the spiritual.

You know, when you are first interested in Christian Science and you are young and vigorous, you are always fighting to gain eternal life, and you think “My goodness, this is wonderful and I must gain eternal life.” But after a while there comes a time when you don’t fight to gain eternal life—you stop fighting, to *be* eternal life. The whole picture changes, and you find that one by one your human ambitions begin to drop away; that is at the point of Life, it’s the true sense of laying down the mortal concept. Even the human ambitions you may have had regarding Science begin to drop away, and you begin to see that there isn’t anything that matters but to be of the nature of eternal life. You realize that you don’t have to gain it, you don’t have to fight for it, you don’t have to push for it. From the moment you realize this, you don’t look into the future so much, and you don’t look into the past so much, but you begin to look into the only thing there is, the idea itself—that which has no past and no future, but only an eternal “now.” Then you neither honour death nor fear it, because you begin to see that there is no death. At that point of Life—“the end of ten days”—you begin to find that “Greater love hath no man than this, that a man lay down his life for his friends;” you begin to see that you never really attain anything through even the best of merely human processes. The operation in the human of some realization of spiritual reality may look like a human process, but the only way that you ever get anywhere at all is through the spiritual. The fundamental fact which we have to bear in mind all the time is that there is never anything going on of any value but the absolute—there is nothing true but the absolute, there is nothing demonstrable but the absolute; and the absolute is God’s manifestation of His own nature forever going on.

The fellow who wrote this Book of Daniel shows the breaking out of this wonderful idea from the chaos through a few Hebrew young men who were taken down into Babylon. Those Hebrew young men saw the absoluteness of Spirit, the order of Spirit, they saw that Spirit has a divine infinite calculus, and as they saw that, it identified them with everything that was worth-while in the human, as it always does; but it wasn’t a human footstep which brought about the identification—it was the spiritual fact. It was what they had seen of the absolute purity of Spirit and the calculus of Spirit that identified them with the prince of the eunuchs and with Melzar; it wasn’t anything human. So they came to the point where they

could say, "All right, now prove us," and they were proved ten days. Then they realized that the merely human couldn't do anything for them; they had proved that the demonstration never came through the human, but in spite of the human. There is never anything going on but the spiritual, never.

The Word: Truth Recapitulated

Then we come to the tone of *Truth*, which establishes the calculus of true manhood. We begin to see the calculus, which is Spirit, made manifest through Truth. The calculus is made manifest through Truth, and reflected as the order and substance of Spirit.

The writer of Daniel was showing the Jews the way out, just as you and I have seen it in the Matrix, as the Word, the Christ, Christianity, and Science. He was telling them the story of the fourfold symbol, which has always been the climax of spiritual teaching. The moment Abraham came out of Ur of the Chaldees, he looked northward, and southward, and eastward, and westward, a fourfold symbol, and 200 years later than the writing of Daniel John the Revelator climaxed the Bible with the same fourfold symbol. The writer of the Book of Daniel begins with the breaking of the light and immediately he brings in the symbol of the four Hebrew young men—the calculus, which is the Comforter, "the development of eternal Life, Truth, and Love" (S. & H. 588: 7-8), God's own nature as Life, Truth, and Love, forever making itself manifest at the point of idea, forever developed in order and purity. That Comforter has always come to mankind, and always will. So this great thinker says to the Jews, in effect, "Now, don't get excited or troubled; let's look at the whole picture carefully. In 586 B.C. when Jerusalem was captured, the situation looked pretty dark but the light broke, and the calculus came through Spirit, and when the purity of Spirit was understood, that calculus was accepted, and then it was identified as Soul, demonstrated as Principle, and eternalized as Life."

Then he brings in the tone of Truth: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king" (Dan. 1: 17-19). So this writer sees the attempt of animal magnetism to destroy the monotheism of his people, but he also realizes that the same attempt has been made before and has

failed. So he says to them, "There is no way out but through the man of God's creating"—there "was found none like Daniel, Hananiah, Mishael, and Azariah." Mrs. Eddy writes, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S. & H. 476: 32-4). Again, she says, "perfect God and perfect man [are] the basis of thought and demonstration" (S. & H. 259: 13-14).

You see how it comes to the point where he shows that the way out is through the man of God's creating—that man who lives, moves, and has his being from everlasting to everlasting in the divine infinite calculus of ideas, the compound idea man. None of us is outside the compound idea man—the compound idea of God including and reflecting all right ideas.

The Word: Love Recapitulated

Finally we come to the climax of the Word in the tone of *Love*, which fulfils all things. "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus" (Dan. 1: 20, 21). You know, Abraham came out of Ur of the Chaldees to get clear of the thought of the astrologers and soothsayers and magicians, and all the way through this story you will see how the writer was showing the Jews that much of their trouble was due to the belief of mysticism. In exactly the same way today the warfare in the world is between a scientific sense of Christianity, which makes every idea individual, and Eastern philosophy, which wants to absorb every man in one deity. The writer of Daniel continually points out to the Jews the hopelessness of the astrologer, the soothsayer, the magician—the hopelessness of the whole human belief in mysticism. He never leaves that theme alone.

A Summary of the Tone of the Word

You know, this story that we are seeing in the Bible, starting with the "seed-plot" of the first chapter of Genesis, whose seven tones and fourfold calculus are in every detail of the Bible record, is the most wonderful story. When we understand and love and appreciate this divine system of ideas, it is going to be seen as the key to the whole Bible. And here we see how the whole story of Daniel is based on it: the light breaks, then immediately the calculus

of reality, symbolized by four Hebrew young men, comes through purity, and brings identification with God, with the infinite Soul. That identification enables proof to take place, and then, as the human picture passes away, thought rises above physical sense testimony, it lays down the mortal, and takes up the eternal. Then it comes to the point of true manhood, and we see that there is only one thing that matters—the man of God's creating—and that nothing else matters at all. When we touch that sense of manhood, we find our lives "hid with Christ in God." And so we reach the fulfilment of the Word.

Absolutely Fundamental Symbols

Now, these things demand "absolute consecration of thought, energy, and desire" (S. & H. 3: 16), but very soon they are going to mean everything to humanity. Remember, the symbols, categories, and values which you and I are concerned with—the days of creation, the numerals of infinity, the synonymous terms for God, the Word, the Christ, Christianity, and Science—are all as fundamental as God Himself. They are the basis of exact thought from everlasting to everlasting; they are not something that somebody has invented. No idea has ever come to fulfilment except through the basic order of "Let there be light, let there be development, let there be definiteness, let there be system, let there be method, let there be form, let there be fulfilment," which is the order of the Word; and when the light of an idea has broken in that way, the translation of it can only take place in the order of the Christ—no idea has ever come to manifestation except through the Christ order. You know, our main problem is going to be to show ordinary men and women that the things we are talking about are the things of reality, they are supremely natural, and they are not merely things we are inventing. That is why it is wise to base everything on the Bible. The Bible, thank God, still has immense standing in the thought of the world.

The Christ: Principle Recapitulated

So having felt the touch of the Word which leads, through Mind, Spirit, and Soul, to some understanding of divine Principle, Life, Truth, and Love, we come to the Christ, in which divine Principle, Life, Truth, and Love, manifests itself; it says, "As the Word I am divine Principle, Life, and Truth, and Love; I translate myself as the Christ; I bring that translation to every plane of thought as Christianity; and I make myself manifest as Science." And so we are coming to the order of the Christ, in which the writer continues to show that there is only one ordered way, the way of the Word, the Christ, Christianity, and Science.

You remember that in the story king Nebuchadnezzar has a dream. He calls in the magicians and soothsayers and sorcerers and Chaldeans, to interpret his dream. They say, "Tell thy servants the dream, and we will shew the interpretation." But Nebuchadnezzar replies, "if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces." Well, we are being asked to do the same thing. We don't want to hear the dream—we don't want people to come and pour out their troubles to us. We are learning that the divine Principle of the universe "must interpret the universe" (S. & H. 272: 28-29). Unless we understand Principle so that we can allow that Principle to interpret its own idea, thus enabling us to analyze, uncover, and annihilate the mortal picture, we shall never get anywhere. And so in this story Nebuchadnezzar is demanding an understanding that comes from Principle. He says, "If you understand Principle, then you will know the dream and the interpretation." If you are a real musician, and there is something wrong with a piece of music, you don't have to ask the other fellow what is wrong, because you know immediately. Nebuchadnezzar, like Pharaoh in the story of Joseph, is often used by the writer as a channel through which good could operate. Remember, these things were written so that you and I can use them in our daily experience. We are always trying to explain humanly the discord around us, but humanly there is no explanation; the explanation comes when we open our eyes and see the divine idea. It was that coming of the Christ-idea which the writer is telling of in this story.

After Nebuchadnezzar had repeated his demand, the Chaldeans replied, "There is not a man upon the earth that can shew the king's matter:"—it is quite beyond the scope of any mortal, that is certain:—"therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean." The command was therefore given to slay all the wise men.

However, Daniel, having heard of this from the captain of the king's guard, went in to Nebuchadnezzar and asked for time, promising in due course to show him the interpretation of his dream. He then made the matter known to his three companions, Hananiah, Mishael, and Azariah, so that there were four of them; in other words, he saw that the problem would have to be worked out through the fourfold calculus. It is then recorded that the secret was "revealed unto Daniel in a night vision," and that Daniel said, "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret

things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2: 20-23).

The story continues: "Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation" (Dan. 2: 24). That is a very interesting illustration. It reminds me of a friend of mine who told me recently that a physical scientist who was asked what would happen if they were to set off a bomb which they couldn't control, so that it might blow up the whole planet, replied, "Well, what of it? It isn't a major planet." But the spiritually-minded don't work things out that way. The spiritually-minded "gather up the fragments that remain, that nothing be lost." And so here Daniel saw, or the writer made it evident, that nothing is ever destroyed but that which is of the nature of error. In this world of ours we shouldn't have to work out our problems through these most hideous wars, which claim to destroy everything that humanity has built up. All we ever have to work out of in ourselves or in the world is the belief of mortality, or animal magnetism; you may call it anything you like, but whatever form it takes—whether in your body or your business or your home or the nation—it is just nothingness, and need never cause any suffering. Remember that Jesus said, "none of them is lost, but the son of perdition," and it has always been thought that that referred to Judas. But the "son of perdition" is just animal magnetism; it's the belief of evil, that's all. If Jesus could have saved Judas, he would have saved him, but Judas wasn't ready to be saved, though it is evident from the later record of Judas that even he had begun to repent. And so it is lovely to see that in this working from Principle, when the Christ comes as the divine manifestation of God to destroy incarnate error, nothing that is worth while is lost. Not even the Chaldean wise men were to be lost. Daniel might have said, "Oh well, it won't matter if the Chaldean wise men are destroyed," but not a bit of it.

The tone ends, you remember, with Daniel's confident statement that the dream has been revealed to him by God. "There is a God in heaven that revealeth secrets" (Dan. 2: 28)—understanding of Principle and of the idea of Principle interprets everything. In mathematics, nothing can hide from a mathematician, and just so, in the realm of reality nothing can hide from an understanding of Principle. Daniel also says: "But as for me, this secret is not revealed

to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart" (Dan. 2: 30). That simply means that as the light of the Word breaks on you, and the Christ-idea begins to come to you, it comes from Principle, not from person. You've touched the hem of Principle, Life, Truth, and Love in the Word, and so you see that Principle is always translating itself to you in the Christ. When you realize that God is divine Principle, and that man is the idea of Principle, and you begin to feel the touch of that Principle, it interprets the universe to you. Then you have a universe of spiritual ideas, by which you can analyze, uncover, and annihilate every single mortal concept.

Daniel is the most wonderful story, written to show the Hebrew people that there was no way out but through the spiritual. I don't suppose the majority of the Hebrews understood its message, but that many of them did so is shown by the fact that it was recognized as the work of a great and inspired thinker who was able to show the Jews the way out in a way that they could understand. The Book of Daniel evidently had an incalculable effect.

INTERVAL

Remember that Nebuchadnezzar, in consulting the wise men, the astrologers, and so on, was consulting the highest human intellect of that day. So what the writer is showing is that interpretation must come through Principle alone, and that it cannot come through mere human wisdom. The stargazers, the astrologers, and all those people had to admit that "there is not a man upon the earth that can shew the king's matter." There *is* nothing on earth that will enable us to analyze, uncover, and annihilate the claim of animal magnetism in all its phases; only the understanding of the divine Principle, God, will enable us to do that. If the world doesn't learn how to understand and demonstrate God as divine Principle, it will not be able to deal with the problem of animal magnetism. Reasoning on any other basis but Principle is just hopeless.

The Christ: Life Recapitulated

Next, you remember, we came to the tone of *Life* in this Christ sequence. In the tone of Principle we saw how Principle demands interpretation, and then we saw how the Christ always brings the answer by translating the mortal out of itself into the immortal. We

epitomized the tone like this: The divine fatherhood demands the calculus of immortality and effaces the so-called calculus of mortality.

It is a most interesting fact that throughout this book we never lose sight of the calculus, the four-dimensional sense; you will find that all the commentaries remark on the constant reiteration of the symbol "four." The author of Daniel shows us the calculus of divine thought, and how to work out of the dream of mortality through the Word, the Christ, Christianity, and Science. We're all dreaming in mortality; when we are young and full of pep, the dream doesn't look so bad, but when we get older, we begin to think, "What a pathetic picture." Then, thank God, some of us begin to see that there is an answer for us, and the answer is the Christ-idea—divine Principle, Life, Truth, and Love, forever translating itself. And then as that divine Principle manifests itself, it says, "I am Life, the one Life, the infinite fatherhood, the one individuality;" as we begin to understand that that is the only Life, we see that the dream of mortality, which we are all dreaming and which Nebuchadnezzar was asking to have made plain to him, is just the false sense of Life; it is the belief of life, substance, and intelligence in matter.

This was Nebuchadnezzar's dream as Daniel saw it: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." You remember that the image was made up of gold and silver and brass and iron and clay, symbolizing the five physical senses. Then Daniel went on: "Thou sawest till that a stone was cut out without hands,"—that stone symbolizes the divine infinite calculus,—"which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 31, 34, 35). That "stone" which filled the whole earth was demonstrated in the individual experience of Jesus, and that demonstration has "filled the whole earth" ever since. Today we are beginning to see very clearly how imperative it is to be able to analyze, uncover, and annihilate mortality. We see that the claim of mortality to destroy itself is pretty persistent, but we also see that for the first time in human history the Christ-idea is coming to men as a divine calculus of ideas which represents the infinite, and that that calculus is to be understood and demonstrated, to be learnt and loved and lived by every individual more definitely than anything in the world. In proportion as we understand the divine infinite calculus, we shall be enabled to analyze, uncover, and anni-

hilate the claims of mortality in an intelligent and ordered way.

Now Daniel tells Nebuchadnezzar the interpretation of his dream: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And where-soever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2: 37, 38). Next, Daniel describes the other three kingdoms. Mrs. Eddy gives a scientific sense of those four kingdoms when she writes, "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?" (S. & H. 450: 29-2). What Daniel shows is that the whole claim of error is the testimony of the five physical senses, operating through the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life.

You notice with Nebuchadnezzar that he was used as a good human instrument, but it is made plain that the only real working out comes from the divine. So Daniel continues: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 44). The "four kingdoms" which we have been considering are being broken up every day, in so far as spiritually-minded men and women are letting the Mind of Christ use them to analyze, uncover, and annihilate every claim of error. Mrs. Eddy says, "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis. 61: 4-6). The process of spiritual education will be conscious and constant; by it, men will begin to understand the ideas of God more definitely than they can understand the ideas of any other subject, and those ideas will become real to them, and they will live with them and think of them morning, noon, and night; they will love them, because those ideas are health and holiness and happiness and being. Then what Daniel says here will be fulfilled: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:"—from everlasting to everlasting the Christ-idea has forever been manifesting itself, untouched, never turned aside, always available:—"and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Daniel continues: "Forasmuch as thou sawest that the stone was

cut out of the mountain without hands,"—it has nothing to do with the human,—“and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret”—all Daniel had seen was the one infinite Life. The interpretation of Principle—Principle *must* interpret itself—showed him the one infinite Life, God; he saw that there is no life in matter, no life in electricity, no life in animal nature, no organic life, no life in anything except God, and that that divine Life includes all the life there is; he saw that the nature of Life is individuality, exaltation, inspiration, eternity, and that it destroys every vestige of belief in mortal life. “Then the king made Daniel a great man, . . . Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king” (Dan. 2: 45-49)—he didn’t forsake the calculus of the Word, the Christ, Christianity, and Science.

The Christ: Truth Recapitulated

And so we came to the tone of *Truth*, and we saw that the Son of God is always the Saviour.

“Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits:”—a symbol of mortal man, the counterfeit of the man of the sixth day of creation:—“he set it up in the plain of Dura” (Dan. 3: 1). Then, you remember, the decree went out that when the people heard the sound of “the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick,” they were all to fall down and worship the golden image which Nebuchadnezzar had set up. That “musick” is the music of mortal mind, and symbolizes the animal element in us all which pulls so strongly through self-will, lust, hate, jealousy, envy, greed, selfishness. The “music” of mortal mind says to us, “It feels good to be animal,” and so it causes us to fall down and worship the mortal and think how wonderful it is. We forget that there isn’t anything in the whole of mortal thought, however beautiful it seems, that in one second can’t be destroyed; none of it has any continuity or eternity. There is only one thing in all the world that is beautiful, and that is the Mind of Christ, the fruit of the Spirit. That

Mind of Christ we know today as the divine infinite calculus of God's ideas understood and demonstrated.

When the time comes that thought turns away from the mortal, because Principle has interpreted itself, and thought sees that there's only one Life, the divine Life, it then begins to touch that Truth which is the calculus of divine reality, the Mind of Christ, the divine ideal, the form of the Son of God. Well, you remember that the next thing in the story is that Shadrach, Meshach, and Abednego were accused of failing to fall down and worship Nebuchadnezzar's golden image; this accusation was not just an attempt to destroy three Jews, but an attempt to destroy the Christ-idea. Daniel, of course, was still sitting "in the gate of the king," in the realm of Science, and he couldn't be touched. "Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego"—symbolizing the Word, the Christ, and Christianity. "Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods,"—the gods of materiality,—"nor worship the golden image which I have set up?" (Dan. 3: 13, 14). You will see that happen in human experience; as the Christ-idea comes to men today as the divine infinite calculus of God's ideas—the truth about man, about health, about holiness, about happiness, about being—and as men begin to hold up the standard of being as idea (perfect, eternal, and indestructible), there will be those who will literally hate it. They'll say, "You're robbing us of everything in the world that's worth while," because to them the only thing that's worth while is the material; in fact, to them the material is all there is.

Nebuchadnezzar was prepared to forgive the three young men if they would fall down and worship his golden image, but he said that if they didn't he would cast them at once into the midst of a burning fiery furnace. "Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace" (Dan. 3: 16-20).

"Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3: 21-25). There we have the infinite calculus in its perfection. What impresses me very much, too, is that just as the wise men of Babylon were saved, so here Nebuchadnezzar's attitude was changed. That wrath which wanted to destroy the true calculus eventually worshipped at the feet of that calculus. And so when the Christ comes, it makes all things new. The one divine Truth, the Son of God, is always the Saviour, and so even Nebuchadnezzar was made to see the form of the Son of God. Now, what could be lovelier than that? We don't want Truth to come into the world to destroy people. We want Truth to come into the world to lead everybody to the light. We want Truth to save the Chaldean wise men and to bring Nebuchadnezzar to the light. The only thing that Truth destroys is error, which needs to be destroyed.

In the Christ translation the divine Principle of the universe begins to be understood as infinite interpretation. It interprets the one Life, and we begin to understand the infinite ideas of that Life—the waters bring forth abundantly for us. And then we begin to see the divine ideal, or Truth, and so we behold the form of the Son of God, and moreover, all opposition to it goes—before it every knee must bow. The writer of Daniel shows so clearly that you don't have to trouble about the enraged opposition of mortal mind; all you've got to do is to be faithful to what you see of the Christ-idea. You don't have to give up your idealism, or sacrifice your monotheism. The error is animal magnetism, and so it will pass away, and everything will be made to glorify God.

The Christ shows us that from everlasting to everlasting divine Principle is interpreting itself as its own ideal—the one Life, the one Truth, the one Love—and that it is translating that ideal through Soul, Spirit, and Mind; we shall see in this illustration of the Christ in Daniel that Soul analyzes sin and materiality, Spirit orders everything and uncovers all disorder, and that at the point of Mind the Christ is made manifest to destroy incarnate error, and so Mind is

seen as all. Analysis, uncovering, and annihilation takes place in the Word in this way: Mind says, "Let there be light," and thought begins to analyze the situation; Spirit says, "Let there be development," and thought begins to have a firmament, which separates and uncovers; and then Soul says, "Let the dry land appear," and so the error disappears—it is annihilated. But in the Christ translation analysis, uncovering, and annihilation takes a different form; analysis takes place through Soul and the mortal begins to be laid down; then Spirit gives infinite order to ideas, and uncovers the hopelessness of mortal disorder; and finally Mind manifests itself as all and only.

The Christ: Love Recapitulated

And so we came to the tone of *Love*, which illustrated that Love, the divine motherhood, involves divine protection and deliverance. We saw how the Christ makes everything its servant, but it operates in spite of mortality, and not because of it.

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God" (Dan. 3: 26-28). The day is going to come when, if we people really understand what we're doing, and we begin to understand God's infinite interpretation of Himself as divine Principle, and the interpretation of that as the one Life, and the ideal of that one Life as Truth, and then we begin to enter into the joy and the beauty and the holiness of the fulfilment of that one ideal in Love, so that sin, disease, and death begin to become unreal to us, the world will look on and say, "Look at those people. They're not troubled or overwhelmed by evil. Now, why is it?" They're going to see that not even the smell of fire has passed on us. We shall find ourselves talking less about evil; instead of talking about evil and building it up in our thought as a reality and hardly ever talking about God, we shall keep our thoughts so filled with Truth and Love that sin, disease, and death can't become real to us, and then the Nebuchadnezzars will be won over.

Mind you, the Nebuchadnezzars want Science, if they only knew it. Not only are we going to be untouched by evil, but we're going to be able to think things about God and say things about God that the world has never thought, and we're going to be able to say them to the world; then the world's going to say, "Well, here's an extraordinary thing: these people must have got something, because they can go through every experience without even the smell of fire passing on them."

"Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon" (Dan. 3: 29, 30). And so the Nebuchadnezzar—good world-thought—is going to say, "We need this Science."

The Christ: Soul—Analysis and Translation

Now we have the tone of *Soul*, illustrating that Soul penetrates material sense and analyzes it as the physical (see S. & H. 115: 21-24). Soul in the Christ always translates; it destroys the tares and gathers the wheat into the barn.

We saw that the light first broke and established itself, through the Word, and now we are seeing divine Principle interpreting itself in the Christ as the one Life, as the ideal of that Life in Truth, and as the fulfilment of that ideal in Love. And all the way through, this coming of the Christ has its effect on the human, because it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

Here we have a wonderful example of the translation of the Christ, in that Nebuchadnezzar speaks for the Christ: "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me"—these dreams of Nebuchadnezzar symbolize the mortal beliefs which we all entertain and which trouble us. "Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then

came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth,—the tree of the knowledge of good and evil, which was in the midst of the garden of Eden. Soul is now going to analyze the testimony of personal sense, which bears witness to corporeality,—“and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it” (Dan. 4: 1-12).

“I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;”—the coming of the Christ, the “divine manifestation of God, which comes to the flesh to destroy incarnate error;”—“he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth,”—there again we have the “remnant,” as we had with the Chaldean wise men and with Nebuchadnezzar,—“even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him”—let him learn the nothingness of the mortal. “This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee” (Dan. 4: 13-18).

That gives the most wonderful sense of how Soul, in its translating activity, penetrates material sense and analyzes it as the

physical. You remember that Mrs. Eddy asks, "have mortals, with the penetration of Soul, searched the secret chambers of sense?" (Mis. 292: 26-28). Every one of us has to have this experience that is described as coming to Nebuchadnezzar; every one of us has got to come to the point where we see that the personal sense of things must disappear. Only the "beasts of the field" have shade under it, only the "fowls of the heaven" (preying thought) dwell in its branches, and the only thing that can feed on it is flesh—it is of no value to God's man. It must stay in its own realm of things till "seven times pass over" it—till the reality of being, the coming of the Christ-idea, translates it out of mortality into immortality. Every single one of us has got to see that.

The writer of Daniel was saying to the people at this time, "Soul-sense will take care of this whole situation. Soul-sense will translate it out of sin, out of corporeality, out of personal sense, and it will inevitably identify it with the only thing that is worth while—with divine Principle, Life, Truth, and Love."

When the Christ-idea begins to come to you in your own experience, and brings the interpretation of Principle as the one Life, and that one Life and its ideal (Truth) begins to be fulfilled in Love, then you can begin to use that interpretation with Soul-sense in order to search "the secret chambers of sense"—the mortal problem of personal sense, the belief of the tree of the knowledge of good and evil—and you see that Soul destroys the tares of sense and gathers the wheat into the barn. Translation takes place, and metaphysics "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15-16). So you see, this story in Daniel applies to each one of us. If it were merely written for one particular period in history, it might be very beautiful, but it wouldn't be of very much present-day advantage to humanity; but the fact is that it is as available to you and to me as the system of mathematics or music is. In considering these Bible stories, the important thing for us to realize is that we are learning of the forever operation of the things of reality, of the interpretation of God's own nature and how it operates—how it always has operated and always will operate. The Science of the Christ is becoming a sword in our hand; we're recognizing it as the very presence and power of God, operating through spiritual ideas.

The Word and the Christ

In Daniel we have been seeing the Word and the Christ illustrated. First of all we saw the Word symbolized—the same picture as we have in the beginning of Genesis, the picture of how the one infinite forever reveals itself as the one Mind, the one Spirit, the one Soul,

the one Principle, the one Life, the one Truth, and the one Love. God forever says of Himself, "I am the infinite intelligence, I am the infinite Mind; I am the infinite substance, the infinite Spirit; I am the infinite identity, the infinite Soul; I am the infinite Principle, the infinite One; I am the infinite Life, the infinite eternity; I am the infinite Truth, the infinite consciousness; I am the infinite Love, the infinite completeness and perfection." That is God's Word, God's revelation of His own nature always going on, which comes to you and to me in the same order, but as the light of revelation whereby Mind says, "Let there be light," Spirit says, "Let there be development," Soul says, "Let there be identity," and so on, and thus thought arrives at some comprehension of the nature of God as divine Principle, Life, Truth, and Love. The minute thought arrives at that, divine Principle, Life, Truth, and Love manifests itself, in proportion as thought has touched it. Principle is then found interpreting itself from everlasting to everlasting as the one Life, as the one ideal of that Life (the one Truth), and as the one fulfilment of that ideal in Love; then, as Soul, Principle translates its own ideal down to the point of idea, and begins to exchange the objects of sense for the ideas of Soul—that is analysis; then Spirit is found diversifying, classifying, and individualizing every idea, giving order to every idea, and thereby uncovering the disorder of mortality; finally, thought arrives at the point of Mind, or manifestation, where it sees that Mind is all, that everything is idea, and that there isn't anything else going on. So the Christ shows us that divine Principle, Life, Truth, and Love is forever translating itself as Soul, reflecting itself as Spirit, and making itself manifest in Mind as infinite ideas, thereby analyzing, uncovering, and annihilating mortal sense. Thus Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error."

So far, in Daniel, we have been seeing that story of the Word and the Christ wonderfully illustrated.

The Infinite Calculus Has Become Familiar

Some of you may not realize the change that has taken place in these Talks. In the early days, we used to talk a great deal about the first day, the second day, the third day, about Mind and Spirit and Soul, and so on, but now what are we talking about predominantly? About the Word, the Christ, Christianity, and Science. We have become so familiar with them that we are talking about them much more naturally. In the earlier days we were like the small boy who, when he can say the ten digits in order, is very proud of himself; now we are like that small boy when he begins to learn addition,

subtraction, multiplication, and division. We are just beginning to feel the meaning of the Word, the Christ, Christianity, and Science, and so they're beginning to become to us power.

As we study this story of Daniel, then, and see how the light broke through the Word of God, and then interpreted itself through the Christ, remember that what is really happening is that we are not only touching and feeling the days of creation and the numerals of consciousness, but we are also dwelling in spiritual sense on the Word, the Christ, Christianity, and Science. Our understanding of those four orders is going to grow and grow until it leads our thought up to the infinite One. Then, just as we shall trace every effect of error back to animal magnetism, we shall say of every idea of good, "This is Immanuel, 'God with us,' the very presence and power of God." There is only one cause, and that cause is Mind, which could create only ideas. Therefore every idea is the presence and power of that Mind, the very being of Mind.

This Book of Daniel is permeated with the "four;" the writer is showing all the way through that the only way out is through the "city foursquare." He doesn't speak of the "city foursquare," but of the stone cut out without hands which became a great mountain and filled the whole earth, which symbolizes the same thing.

I want to consider Daniel with you very slowly, because it will give you such a natural sense of the Word, the Christ, Christianity, and Science, so that they become you, so that you are no longer striving after them, but you are *being* them. Man *is* the divine infinite calculus of God's ideas, and the truth about each one of us is God's man. As Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

So remember that we're culturing the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love, all operating as the Word, the Christ, Christianity, and Science, and it's the most wonderful story in the world. It will grow and grow in our thought, and nothing can stop it, but in order that it may grow, we must live in heaven, in the realm of spiritual idea, here and now within us. To think in that way is going to become a natural, easy, divine habit with us, and as we get that habit the mortal just becomes a very foolish proposition, passing to its inevitable end.

TALK NO. 88

(February 14th, 1950)

DANIEL — III

Chapters 4: 19 — 6: 28

Now, remember to gain a sense of the story of Daniel as a whole. It is the most perfect gem—many-sided, but one perfect whole. The commentaries say that a great point about it is that it continually presents the symbol “four,” which we know as the Word (the breaking of the light), the Christ (the translation of that light), Christianity (the demonstration of that light), and Science (the eternal reality and interpretation of that light).

You know, the way the Book of Daniel is designed is most interesting. It is largely about the dreams of various kings and the interpretations of them, but when you come to the sense of Science, Daniel tells of his own dream—he doesn’t interpret someone else’s dream, but gives a perfect sense of Science through his own dream.

The Word: The Ordered Breaking of the Light

The story of Daniel, as we have seen, was written to show the Jews the only way out of the hideous persecution which they were suffering at the hands of Antiochus Epiphanes, King of Syria. The writer took their thought back to the time of Nebuchadnezzar’s capture of Jerusalem in 586 B.C. when the city was destroyed. He shows that that capture, rather than being a calamity, brought about the breaking of the light—the tone of the Word of God. First he showed how God had used Nebuchadnezzar to bring Jehoiakim in captivity into Babylon—the breaking of the light, the tone of *Mind*. Then the light began to develop because there was true purity—the four Hebrew young men would not defile themselves with the portion of the king’s meat; there we had the tone of *Spirit*. Next, in the tone of *Soul*, Daniel was identified—God brought him “into favour and tender love with the prince of the eunuchs.” Then Daniel said to Melzar, who had been set over them, “Prove thy servants, I beseech thee, ten days”—the tone of *Principle*. Then we saw the multiplication of *Life*—when the four Hebrew young men were brought before the

king, they were “fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.” In the tone of *Truth* it was found, “As for these four children, God gave them knowledge and skill in all learning and wisdom,”—a perfect sense of true manhood. And finally the writer gave the climax of the sequence with the tone of *Love*: “And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” That whole tone of the Word was the breaking of the light, and it broke in the order of the sevenfold sequence of Mind, Spirit, Soul, Principle, Life, Truth, Love.

The Christ: Principle Recapitulated

Then we came to the tone of the Christ, which is given through the order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. In the tone of *Principle* Nebuchadnezzar had a dream, and he demanded that his dream be interpreted and translated, but none of the magicians could do it. You remember that they said, “There is not a man upon the earth that can shew the king’s matter,” which is a scientific fact, because nothing can give the answer to mortality but the translation of the Christ-idea. Of course, this is purely a symbol to show that there is no other way but through the Christ translation.

The Christ: Life Recapitulated

Then we saw the tone of *Life* in this Christ translation, the sense of individuality and divine fatherhood. Daniel tells the king his dream; he describes the “great image” which the king saw, made of five material elements representing the five physical senses, and how it was destroyed by the stone “cut out without hands”—the divine infinite calculus. Remember that the whole tone of the Christ is translation. Nebuchadnezzar demands translation and interpretation, and then this great image, symbolizing mortality in its entirety—the five physical senses operating through the four kingdoms, “the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (S. & H. 450: 31–32)—is destroyed, or translated, by the “stone . . . cut out without hands,” which “became a great mountain, and filled the whole earth.” The fact of the one infinite Life and its eternal calculus of God’s ideas destroys the false calculus of mortality.

The Christ: Truth Recapitulated

Next we came to the tone of *Truth*, and you remember that

Nebuchadnezzar made an image of gold, which he set up in the plain of Dura, and then said that everybody who did not worship it would be cast into a burning fiery furnace. The three Hebrew young men refused to obey him, and so they were thrown into the fiery furnace. Nebuchadnezzar looked into the furnace, but instead of seeing three men he saw four and he said, "the form of the fourth is like the Son of God," which is Truth.

So having first had the demand for translation and interpretation, symbolizing Principle, then the complete destruction of the counterfeit of the one divine Life—the belief of life in and of matter, symbolized by the "great image" of gold, silver, brass, iron, and clay—which was translated out of itself through the understanding of the one infinite Life, we now have the translation of the false sense of manhood, symbolized by the golden image which was threescore, or sixty, cubits high and six cubits broad—"six" indicating the counterfeit of true manhood. The three Hebrew young men who refused to worship the image were cast into the furnace, but the Christ translated the whole situation, and even Nebuchadnezzar himself was forced to see the form of the Son of God, which, in Science, is the divine infinite calculus of God's ideas.

The Christ: Love Recapitulated

Then, you remember, the tone of *Love* enters, in which Nebuchadnezzar realizes to some extent that there is only one God. He says: "Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort" (Dan. 3: 29). The writer gives that climax of the divine ideal in the tone of Love.

So the writer is illustrating, all the way through this story of the Christ translation, that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). He has shown how that translation begins at the point of Principle, which demands translation and interpretation. Then he shows how the fact of the one infinite Life demands the translation out of a false sense of life in matter—the five physical senses—into the true sense of Life as the stone "cut out without hands," which "became a great mountain, and filled the whole earth"—a perfect sense of infinite multiplication and exaltation. Then, in the tone of Truth, the writer brings us to the point where the Christ operates through the true sense of manhood to translate the false sense, symbolized by the golden image, out of itself, and to make the Son

of God manifest even in the fires of hell. Though our trials bring us into the fires of hell, and even to death, the Christ will manifest itself as the Son of God and translate even the lowest sense into some realization of true manhood. Then the writer brings us to the climax of this divine ideal in the tone of Love when he shows how the three Hebrew young men came forth from the fire without even the smell of fire on them, and how Nebuchadnezzar was forced to realize that there is only one God.

The Christ: Soul Recapitulated

So the writer now comes to the tone of *Soul*, where we see the translation from the divine ideal to the point of idea. Here he brings the tree of the knowledge of good and evil into the picture, which also appears in the tone of Soul in the false record of creation in Genesis. The commentaries say that this story of the tree is borrowed from a similar story in Ezekiel, in which Assyria is likened to a cedar of Lebanon, under the shadow of which dwelt all the great nations. In both stories the tree is suddenly destroyed—the destruction of materiality is inevitable. As a matter of fact, many of the symbols in Ezekiel and Daniel are very similar.

So the writer describes Nebuchadnezzar's dream, in which he sees this great tree, the tree of the knowledge of good and evil. He says that this tree is in the midst of the earth, that the fruit of it was much, and that all flesh was fed of it. Then Nebuchadnezzar says, "I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;"—Soul-sense is the "watcher";—"he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him" (Dan. 4: 13-16)—the fulfilment of the divine order. As long as we believe that we live in a corporeality, we are a mass of physical sense—the opposite of Soul-sense—and we believe in the tree of the knowledge of good and evil, and we have our portion with the beasts of the field—animal qualities, hate, jealousy, envy, greed, fear, and so on. Then the "watcher," Soul-sense, comes to us, and begins to cut down the tree until only the stump, that which is real, remains, and then that stump, or remnant, is translated into the spiritual—"seven times" pass over it.

“This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee” (Dan. 4: 18). Soul-sense is forever exchanging “the objects of sense for the ideas of Soul” (S. & H. 269: 15-16)—it is forever translating matter out of matter into idea, and that translation is salvation; it always saves the remnant.

The Christ: Spirit—Exposure of the Nothingness of Matter

Now we come to the tone of *Spirit*, and we have epitomized it thus: Spirit exposes the insubstantiality of matter.

“Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him.” That always reminds me of Jesus’ question to his disciples, “could ye not watch with me one hour?” We are “astonished for one hour” until we can answer the first question of the twenty-four questions in “Recapitulation,” which is “What is God?” But when we can answer that one question intelligently, then we have watched “one hour.” “The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth” (Dan. 4: 19-22). Nebuchadnezzar was a shining example of the swelling out of mortality—of indulging in the tree of the knowledge of good and evil—but this applies to every one of us in varying degree.

“And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;”—until he knows the answer to that question “What is God?” When “seven times” pass over you, you know that “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465: 9-10);—“this is the interpretation, O king, and this is the decree of the most

High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity" (Dan. 4: 23-27). That is all a perfect illustration of the fact that Spirit separates the tares from the wheat and develops the divine order.

Mrs. Eddy writes, "Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity. Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race." That's exactly what Daniel was doing for Nebuchadnezzar. He said, in effect, "Here is the situation: you think that mortality is wonderful; well, it's merely dust to dust—nothingness." Mrs. Eddy continues, "Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" (S. & H. 570: 30-14). In this translation the writer of Daniel is showing how Soul-sense will translate the tree of the knowledge of good and evil, on which we all depend, and will bring the definiteness and identity of Soul, and then he shows how Spirit will expose the absolute nothingness of matter and the allness of the reality of Spirit. This is all a sense of translation, a sense of the Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

I had a very interesting letter from a university professor who has read "God and Science." He is obviously a man who has done a great deal of thinking, and he found my book very interesting. In discussing the question of evolution, which is what we call the disappearing of the mortal concept before the eternal fact of the Christ, he sees very clearly that the irresistible process of evolution must go on, that nothing can stop it. Now the writer of Daniel shows the same thing. First he shows that the light will break even in the greatest

darkness—there could have been no greater darkness than when Jerusalem was sacked and the Temple destroyed. The light will always break, and immediately it has broken, there is the true desire for interpretation and translation, because the light brings you a sense of divine Principle, Life, Truth, and Love, and if you grasp that and cling to it, you are bound to see that divine Principle is forever translating itself as Life, as Truth, and as Love, with infinite impulsion—the Christ translation forever going on—and therefore that Principle demands translation.

So when the light breaks and you understand it, the sense of the Christ develops, and Principle begins to demand translation. Then you begin to see how, through Life, that translation operates on the five physical senses and their belief of “life, substance, and intelligence in matter, electricity, animal nature, and organic life,” and translates the whole belief of mortality out of itself through a divine and eternal calculus, symbolized by the stone which becomes a great mountain. Then you see further that the operation of Truth will save you from the fires of hell and show you the form of the Son of God. Finally the operation of Love brings you to the point where thought accepts the fact of the divine perfection—even Nebuchadnezzar said, “there is no other God that can deliver after this sort.” So there you see the fact of the forever operation of divine Principle, Life, Truth, and Love, and how divine Principle is always saying, “I am Life, I am Truth, I am Love.”

So we come to the tone of Soul, and we see how divine Principle translates itself from the divine ideal to the point of idea, and also how it translates matter out of itself into Mind. The writer of Daniel shows how Soul translates that tree in the midst of the garden—the tree of the knowledge of good and evil—right out of itself, leaving only the stump, the remnant, which is saved. Soul burns the tares—it cuts down the tree—but it gathers the wheat into the barn—it saves the remnant. That remnant is always there—it is bound with a “band of iron and brass,” which is hard and unchangeable—and it is going to be “wet with the dew of heaven.” In the tone of Soul, therefore, we see this wonderful sense of the translation itself. Then we come to the tone of Spirit, and we see that Spirit exposes the insubstantiality of matter. Daniel interprets Nebuchadnezzar’s dream after he has been “astonied for one hour,” and he shows that matter is not substance and will therefore be destroyed. He says, “This is the interpretation, O king, and this is the decree . . . that they shall drive thee from men, and thy dwelling shall be with the beasts of the field,”—dust will return to dust,—“and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the

kingdom of men, and giveth it to whomsoever he will." When our thought touches this tone of Spirit in the Christ translation, we see that the sword of Spirit inevitably makes matter nothing, but that the eternal fact of Spirit, the order and reality of Spirit ("seven times shall pass over thee"), renders everything that is real as eternal as God Himself, and therefore untouched by matter.

No Answer Except Through Spirit Alone

Now, let's see how this translation of the Christ operates in the situation we have before us in the world today. First of all the light begins to break, we begin to see that there is divine order and that we can learn and understand the things of God as intelligently as we can learn and understand any other subject. There is complete divine order, therefore the light begins to break. So we gain that sense of the Word of God, which says, "Let there be light, let there be development, let there be definiteness, let there be system, let there be eternality and multiplication, let there be form, and let it be complete."

As soon as that light breaks, and men and women begin to see that there is divine order by which we can know the ideas of God, then they naturally want to see that process in operation. Having arrived at the conclusion that God is the divine Principle of all being, and that the essential nature of that Principle is Life, Truth, and Love, they naturally want to have it operative in their experience. Well, it must be translated. When you see that God is the divine Principle of all being, and then that Principle is Life, Truth, and Love—the Father, the Son, and the Mother, or the cause, the effect, and the fulfilment—then that must be translated. That translation can only take place through Soul-sense, which reduces the ideal to the point of spiritual ideas, and at the same time rejects the material sense of things and replaces it with the spiritual. Then this process, in which Soul burns the tares and gathers the wheat into the barn, leads us to the point of Spirit, which convinces us of the absolute nothingness of matter and the allness of Spirit. That is the operation of the firmament, divine order, which separates between the true and the false. If, in this human experience of ours, humanity begins to see and understand these things, men will say to themselves, as this writer was saying to the Hebrews, "There is no way out for us in matter. Matter can't help us at all. The only way is in Spirit—in the reality, substance, divine birth, and divine development of Spirit."

You know, the fact of infinite Spirit, which means that matter can accomplish nothing, is the rock. Later on, in Chapter 8 of this Book of Daniel, the writer handles this point perfectly through the fight

between the ram and the he-goat. The ram has two horns, representing the belief in the reality of both Spirit and matter, which is false theology, and he is very great and powerful; but then the he-goat comes into the picture, and he has only one horn—the belief that only matter is real, which is the basis of physical science—and he utterly destroys the ram. So the rock on which everything hinges is the reality of Spirit and the nothingness of matter—that is the crux of the situation and humanity will have to face it. The allness of Spirit is the only basis on which we can stand against the onrush of materiality scientifically organized.

The attempt to mingle Spirit and matter is doomed to failure, and the crime of the ages is the attempt to mingle them. Spirit and matter never touch, any more than $2 + 2 = 4$ and $2 + 2 = 5$ touch. The coming of the spiritual produces a better condition in human experience, but that comes about in spite of matter, not because of matter. If matter had its way, there would be only hell. There is no Science without absolute purity—you can't mingle in Science. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul makes it so clear when he says: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred. . . . But the fruit of Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Paul draws a very definite dividing line. So the crime of the ages in theology, medicine, or any other human system is the attempt to mingle Spirit and matter. It can't be done, it's an impossibility.

Let this point be very clear in thought. The appearing of Spirit involves the disappearing of matter. In human experience a better sense of spiritual things may seem to produce better matter, but in fact there is less matter—a less material condition. Matter can never be good, because Spirit is good, and before the reality of Spirit, matter disappears. There is no worse crime than the attempt to mingle Spirit and matter. As long as it continues, there can be no purity, no order, no true substance, no system, no Science. It is only as mankind realizes the fact that "God is a Spirit: and they that worship him must worship him in spirit and in truth," that they begin to get an answer to their problem. It is from that basic fact alone that we have to reason.

Mortality Disappears Before the Christ Translation

So the writer of Daniel is showing that the only way to deal with mortality is to translate it out of itself through the operation of the Christ. When that light of the Christ-idea breaks on you, you begin

to interpret the fact that, from everlasting to everlasting, there is one divine Principle, and you begin to let that Principle interpret itself. First it interprets itself as Life, and you begin to see that divine Principle is cause, or Father, and before that fact the testimony of the physical senses is destroyed; then Principle interprets itself as Truth, and you begin to see the divine ideal, or Son, and that saves you from false manhood and the fiery furnace; and then you begin to see that Principle is divine Love, the climax, perfection, and fulfilment of being, or the divine Mother, and that delivers you from all imperfection. Then you begin to see that because Principle is Love, it must translate its ideal—Love always translates itself. Principle's ideal of itself, by which it says, "I am one Life, I am one Truth, I am one Love," is known as a whole only to divine Principle, because that ideal is infinite, but Principle must translate that ideal through Soul to the point of idea, or it would have no creation, the ideal would not be expressed. But the divine ideal *is* expressed, because it is translated as infinite, individual, spiritual ideas.

So the divine ideal is translated through infinite ideas—the truth about you, me, and everyone, the truth about health, holiness, happiness, and so on—and as that translation takes place, it not only makes manifest the reality of being as definite spiritual ideas, but also exposes the falsity of the material sense of things through analysis, uncovering, and annihilation. In the tone of Soul, therefore, you have not only the acceptance of the identity and sinlessness of Soul—the gathering of the wheat into the barn—but also the analysis of the situation—the burning of the tares. Then, in the tone of Spirit, you see the onliness and purity of Spirit, which irresistibly uncovers and brings to light the complete nothingness of the material and the allness of the spiritual. That brings you to the point of Mind, where you see the "divine manifestation of God," which shows you that from everlasting to everlasting there is nothing going on in this translation but divine ideas, and before that manifestation of God matter is obliterated—it just disappears from the picture.

So from everlasting to everlasting the divine Principle, God, is forever declaring, "I am Life, I am Truth, and I am Love; that is my ideal of myself. I translate that ideal through Soul; I order it—diversify, classify, and individualize it—through Spirit; and I make it manifest through Mind." That eternal translation is a divine fact. Once in a while someone sees and feels that fact, and then, to some extent, mortality disappears. That is what we call the coming of the Christ, but really the Christ is forever *here*. It is as eternal as God Himself, and the coming of the light is merely the breaking up of the clouds of mortality. For instance, before the light of the Christ the mortality of Jesus disappeared, but that which was real and true

about Jesus, his true spiritual identity and individuality, is ever-present—it never came and never went. It is as eternal and ever-present as God Himself, it is here today, and you and I lay hold on it in spiritual thought perhaps as clearly as anyone has ever done. So Jesus' statement, "Lo, I am with you alway, even unto the end of the world" is metaphysically and scientifically true.

The Christ: Mind—Annihilation of Matter

Now we come to the tone of *Mind* in this Book of Daniel, which we have epitomized like this: Mind annihilates matter and manifests the divine idea.

"All this came upon the king Nebuchadnezzar. At the end of twelve months"—when there was complete demonstration—"he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field:"—the creations of matter, "great Babylon," drive us out of the kingdom of God, away from the Son of God, and we are forced to dwell with the beasts of the field, with hate, jealousy, envy, greed, selfishness, and so on:—"they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4: 28-32). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." This applies to each one of us; if it didn't, it wouldn't be any use. If something didn't apply to every condition—individual, collective, or universal—it wouldn't be scientific. That which is scientific applies to everything.

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven. and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" The "divine manifestation of God" is

perfect idea, from everlasting to everlasting. The divine Principle, Life, Truth, and Love is forever translating its ideal as Soul, ordering that ideal—diversifying, classifying, and individualizing it—as Spirit, and making it manifest as Mind, at the point of divine idea. As that translation takes place in the divine, Soul-sense analyzes the human situation and rejects the material sense of things, Spirit exposes the absolute and complete nothingness of matter, and Mind, at the point of manifestation, shows that there never was, never is, and never will be anything but divine idea. "At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4: 33-37).

In the reference we have chosen for this tone Mrs. Eddy writes, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). The fact of divine Mind annihilates mortal mind.

So we have seen how the light broke through wisdom, through purity, through identification, through proof, through multiplication, through true manhood, and then climaxed in a sense of finality—in fact Mind, Spirit, Soul, Principle, Life, Truth, and Love began to show us the forever order of the light. Then because that light of the Word had broken, we saw divine Principle, Life, Truth, and Love in operation. In reality the Christ translation is forever going on, it is always in operation, but it comes into operation in our experience when the light breaks.

The Future of Civilization

We know that the material universe is supposed to have existed for several thousand million years, but the first record we have of man dates back to only two hundred and fifty thousand years ago. Now, what is it that has made the slime, mist, darkness, and mud—ignorance and nothingness—disappear so that civilization has developed, and we have a better sense of God, man, and the universe? It is the fact that from everlasting to everlasting there is only one thing ever going on, and that is the divine. Inevitably, the only power evil has is to disappear. It appears only to disappear. I don't know how any sane man or woman today can believe in the substantiality of matter. A well-informed man recently said to me, "John, do you realize that in a very few years a man will be able to walk into

London with a suitcase containing an atomic bomb with a time fuse on it, leave the suitcase in an hotel lobby, and in a few hours London would be no more?" How can any intelligent human being believe that matter is substance under those circumstances?

Now, what is really happening? The Christ translation, at the point of Spirit, is beginning to expose the absolute nothingness of matter. The question on which the fate of civilization will be decided is this: will men understand enough about the order, the substance, the reality, and the purity of Spirit, will men know enough about the eternity of Spirit, so that the exposure of matter as complete nothingness will be taken care of through that spiritual sense, and there will be a "remnant"? If we don't gain that understanding of Spirit, there will be so little spiritual sense that matter will merely explode itself. So the Christ is translating itself, that's what is happening. Divine Principle, Life (the cause), Truth (the effect, or ideal), and Love (the fulfilment of that ideal), is translating itself as Soul, as the one identity, before which the falsity of all that has no divine identity disappears; as Spirit it is establishing itself as the only reality, as the divine order of diversification, classification, and individualization; and as Mind it is making itself manifest as one, all, and only, as divine idea. Will mankind see the Christ, or will mankind go on worshipping matter, clinging to matter, fighting for the reality of matter, insisting that there can be no Spirit without matter, thereby attempting to mingle Spirit and matter, which prevents purity and precludes Science? That is the issue on which the future of civilization depends.

The writer of Daniel was showing, as the Scriptures show from the beginning of Genesis right through to Revelation, that there is only one way out of materiality, and that is through the Science of Spirit. The Science of Spirit is ordered, so that all mankind can attain it, and it comes first through the Word—the breaking of the light; then, as the light breaks and you understand something of God as divine Principle, Life, Truth, and Love, it translates itself through the Christ, and at the same time analyzes the human, brings the material sense of things to the surface, exposing it as false, and annihilates it by showing that there is nothing going on but the one Mind and its ideas. Then the process of Christianity leads thought on to Science itself, which is the forever fact of Being.

The Eternal Demand of Science

So remember, Science is no abstraction. It is as definite as, or rather, more definite than, anything on earth. It is something that you and I and every man have to take into our thinking and put

into practice in our daily life. Suppose we were learning arithmetic. We would begin by learning the order of the numerals, and as that became clear to us, the light would begin to break; then, as that light broke, we would see that those numerals operated in a calculus of addition, subtraction, multiplication, and division, by means of which we could compute. When we began to see that, we would see how arithmetic translates itself infinitely, through numberless combinations of ideas, in a very definite and systematic way. Now, the world must see that the same thing is true with spiritual things. Men must become thinkers on a spiritual basis; they must recognize that spiritual thinking is the most definite thing in all the world—that there is a divine infinite calculus of ideas through which one can compute divinely—and that it is the only thing that really matters. Everything you have that is material will pass away, it is all doomed to decay, but all you have of the Mind of Christ will forever grow and develop, and it will never leave you. There is no reality nor power but in true spiritual consciousness. It doesn't matter whether you go through the belief of sin, disease, death, poverty, or calamity of any kind, what you have of the Mind of Christ will always be with you. Now, if the Mind of Christ were not ordered, scientific, definite, it wouldn't hold water, and therefore it wouldn't stand by you and you couldn't rely on it. If the things of reality were not ordered, truly scientific, and systematic they wouldn't stand by you. At one time, when you felt in the mood, you might be able to use them through mere emotion; but at another time, when you didn't feel like it, you might not be able to use them at all. The understanding of reality, however, is quite another thing. When you understand any subject, that subject is your subject—you are the master of it.

Therefore whatever it is that we consider, the question we must ask ourselves is this: Do I really understand it? What is it going to do in my experience? The same old story of the flesh versus the Spirit is repeating itself today, and the world seems to be smack up against it. Why? Because the world has been educated in the belief that matter is the substance, power, and essence of true being. That is the belief which the world is up against, and it is exploding on them, because that's all it can do. Matter is a wholly self-destructive element, and if the world adopts matter as its standard, matter can do nothing but explode itself. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and you can't mingle them. So the great and burning question which the world is face to face with today is this: Will men see the tangibility, reality, availability, of true spiritual substance, of divine idea, or will they go on thinking in the realm of matter (of beliefs built up through thousands of millions of years of human and mortal thinking), which

seems to mortal thought to be the substance of things? "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

In considering these wonderful stories of the Bible in their true meaning, therefore, each one of us has to ask himself: Do I really mean to understand this story and am I in earnest about it? What does it mean to me? These symbols in the Bible are eternal symbols; they don't merely concern the time of Daniel, or any other particular period. They are eternal symbols because they are scientific symbols. As we understand them, therefore, we have to ask ourselves: Am I going to put them into practice, am I going to bring into my life the fact that the spiritual is the real, the understandable, the demonstrable, the potential, the dynamic, the only thing worth having, and am I really going to consecrate all my thought, energy, and desire to it? That is the point on which we succeed or fail.

The Order of Christianity

And now we come to the Christianity order as symbolized in this Book of Daniel. We have seen how Daniel illustrated first the breaking of the light in the Word, and then the coming of the Christ through the translation of the divine Principle, Life, Truth, and Love, as Soul, as Spirit, and as Mind. Our caption for the order of Christianity reads: In Christianity, Principle empowers and identifies all ideas as forever reflected in eternal Life, Truth, and Love. As you remember, the Word is a process of *seeking*, and the Christ a process of *finding*, but Christianity is a process of *using*, and that is what Daniel here shows. Mrs. Eddy writes: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me'" (Mess. '02. 6: 15-20).

Christianity: Principle—No Demonstration Without Obedience

The writer of Daniel begins with the tone of *Principle*, and he brings out that Principle demands obedience, it demands loyalty to Life, Truth, and Love, and that lack of this obedience brings no demonstration and entails chaos and obliteration. We have captioned this: Obedience to Principle is loyalty to Life, Truth, and Love.

"Belshazzar the king made a great feast to a thousand of his lords,"—Belshazzar appears, in fact, never to have been king, but only regent, so even historically this isn't accurate—"and drank wine

before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. 5: 1-4)—there you have six qualities of mortal thought characterized, the opposite of true manhood.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." That same experience comes to every one of us. We defile "the temple of the living God," which is our true spiritual identity, the idea of Life, Truth, and Love in each one of us; we fail to reflect it, and then little by little, as we do this, we begin to see the handwriting on the wall. Whenever we lose the true sense of manhood and become debased by materiality, so that we worship the gods of gold, of brass, of silver, of iron, of wood, and of stone, that happens to us. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Then the king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers." Remember that at that time these were the acknowledged experts, they were the people who knew. In just the same way today we bring in the theologian, the doctor, the psychiatrist, in fact we bring in everything we can think of humanly, sometimes in the way of excitement, indulgence, and so on, in the hope of quietening the situation. But none of it helps in the slightest; at best, it only brings temporary alleviation. "And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom" (Dan. 5: 5-7). That is so true. To anybody who seems to be able to help it temporarily out of a predicament, the human mind gives its reward.

"Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished" (Dan. 5: 8, 9). That ends the tone of Principle in this Christianity sequence. As you grasp some measure of the nature of Principle through the Christ translation, Principle then begins to say to you, "I am Mind, the one Mind,

and so all ideas are my ideas; as Soul, I identify every one of those ideas with me; and as Spirit, I gather every one of those ideas into one divine reflection, the reflection of Life, and Truth, and Love." So whilst the Christ translates Principle, Life, Truth, and Love for you down to the point of idea, Christianity takes all those ideas, identifies them with their Principle, and reflects them infinitely in Life, Truth, and Love.

Here the symbol of Belshazzar illustrates, not reflection, but deflection. We all constantly deviate, or are deflected, from the Principle of Christianity. We fail to obey it, and we fail to see that it is the divine Principle of all being. Mrs. Eddy writes, "There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will" (S. & H. 329: 21-22). This great writer of Daniel was telling the Hebrews that a failure to understand Principle, a failure to obey Principle and to reflect it, would inevitably bring the handwriting on the wall. And the attempt of the human mind, symbolized by the wise men, the soothsayers, the Chaldeans, and so on, to interpret Principle to them, was just a mockery. Nothing can ever interpret Principle but the understanding of Principle.

Christianity: Mind—Both Wisdom and Love

Next, we come to the tone of *Mind*, which we have captioned like this: The parent Mind includes both wisdom and Love. Here the writer begins to show that because all ideas are included in Principle, there is always an answer to every situation. Moreover, he introduces the sense of womanhood, and Christianity has so much to do with manhood at the point of womanhood. Christianity in absolute Christian Science, you remember, is indicated by the two terms Life and Love, because in Christianity the Christ becomes universal manhood, reflecting the fatherhood and motherhood of God. Paul gave the same sense when he wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed."—the true sense of womanhood was going to manifest itself to interpret the situation:—"there is a man in thy kingdom, in whom is the spirit of the holy gods"—today, as we touch the hem of Christianity and we put on some sense of universal manhood as the Christian expression of the Christ, we are that man. But the realization of it depends on womanhood, because without womanhood there is only a creative sense and no conception. We

know that what gives birth to the idea is always womanhood. And so here you see how Mind manifests its true parenthood through the right idea of both manhood and womanhood. "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation" (Dan. 5: 10-12).

So there is a wonderful illustration of how, as you begin in Christianity to understand something of Principle, and you begin to let Principle operate, that Principle begins to say to you, "I am Mind, the parent Mind, and therefore all ideas are my ideas. Everything that is real in the way of idea is included in that parenthood, and nothing else is."

Remember our caption to this tone: The parent Mind includes both wisdom and Love. Mrs. Eddy writes: "Again, God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent—the divine Mind—include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, 'Our Father-Mother God'? And does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?" (Mess. '01. 7: 8-17). Here in Daniel you see the particular needs of the individual mind being supplied. Some sense of Principle broke, and then, because there was a need, the parent Mind supplied that need through the queen, who recognized that there was a man of God who could save the situation.

Christianity: Soul—Idea Identified

Next follows the tone of *Soul*, which we have captioned like this: Soul through divine rule identifies its own idea. There is a very clear sense here that as you begin to understand in Christianity that there is nothing operating but the reflection of the one Principle, and that the one Principle is the parent Mind forever including every one of its own ideas, so Soul begins to identify for you each one of those ideas with Principle.

"Then was Daniel brought in before the king. And the king spake

and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck and shalt be the third ruler in the kingdom" (Dan. 5: 13-16).

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (Dan. 5: 17-23).

"Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances,"—Soul weighs; everything to do with balance is always in Soul,—"and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation con-

cerning him, that he should be the third ruler in the kingdom." That which Daniel had of the Mind of Christ was identified as the only factor in the case. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Dan. 5: 24-31).

In that passage you can see clearly how Soul, through the divine rule, identifies its own idea. Mrs. Eddy writes: "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man" (S. & H. 60: 29-1). Nothing can give happiness but Soul-sense. The happiness that comes from what we call physical sense is temporary, fading, finite. As we understand the divine nature of Principle as that which forever demonstrates and reflects itself, as we see that Principle is the parent Mind, forever including within itself its own ideas, and as through Soul-sense we see that every one of those ideas is forever identified with Principle, identified in power, substance, being, entity, ability to know, and so on, so we begin to demonstrate the definiteness and the balance of Soul. As we have seen with Daniel, he was identified with Principle as an idea of Mind, and so he illustrated perfectly the divine certainty and balance. In that calm, balm, and salvation of Soul which is the outcome of this balance, we see man as God's idea, forever identified with divine Principle, Life, Truth, and Love and inseparable from it. And as we feel this certain sense of true identity, we begin to be able to interpret all things, we begin to be able to understand, demonstrate, separate—to do all that is necessary to find the real joy of being.

INTERVAL

In this illustration of Christianity we have seen first the sense of Principle through Belshazzar's inability to reflect Principle and the cost of this failure, also the fact that the right reflection of Principle brought a reward. Then, as the demonstration of Principle took place, we saw how Daniel entered the picture as the idea of Mind, and how it was womanhood (the queen) which brought this about. And now we have just considered the tone of Soul, in which Daniel and his spiritual sense were identified, and he was able to solve the problem; he was able to identify all things with God.

Christianity: Spirit—Reflection in Divine Order

Now we come to the tone of *Spirit*, and here we see very clearly

how the reality of Spirit is reflected in divine order. “It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute,”—this was human order, the opposite of the divine order, which always preserves and to which Daniel gave his allegiance,—“and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree” (Dan. 6: 1–9).

You and I have this to face, that the human mind makes all kinds of decrees, which are *disordered*; they are the opposite of the order of Spirit, in which every one of God’s ideas is diversified (that is, given true identity), classified, and individualized, and is therefore as definite as God Himself. In the order and reflection of Spirit nothing ever comes to idea but from its Principle. The ignorance of the human mind may say, “Well, if everything comes to you from Principle, then you haven’t any free will.” But I shouldn’t imagine that an engineer would think it was free will to do bad engineering, or a musician to express bad music. If a musician gets nothing in music but that which comes from the principle of music, then he really is a musician, and just so, if we get nothing but that which comes from divinity, then we are the sons of God; but to go off and say, “I must be able to do wrong, otherwise I haven’t any free will” is reasoning on a false basis. The divine will is the only will, and the divine will is reflection, which is the order of Spirit. When I see the fallibility of mortals, when I see the poverty of mortal thought and its ability to go wrong, I just thank God that the scientific fact is that the real man reflects God from everlasting to everlasting. Nothing is true about man except what God knows about him, and that is the divine order.

You and I, like Daniel, are up against all kinds of beliefs of disorder, which the human mind actually calls order. There is the human so-called order of sickness, the so-called order of hate and jealousy and envy, the so-called order of sex distinction, class distinction, race distinction, division and separation, the so-called order of material birth, material living, material dying, and so on. It's all human order, every bit of it, and what you and I have to do constantly is to reverse it and establish the fact of divine order, in which man is never born in matter, never lives in matter, and never dies in matter. Man is God's idea; he is as eternal as God Himself, and so he doesn't arrive at perfection; from everlasting to everlasting he is as perfect as his Father in heaven is perfect.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day,"—he resurrected his thought,—"and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed" (Dan. 6: 10-15).

There you see a wonderful description of the disorder of matter, the disorder which we call material existence, and how it attempts to destroy the divine order of Spirit, in which every idea reflects God. Every idea in Christianity is included in the one divine reflection, the reflection of Life, Truth, and Love. Mrs. Eddy gives a wonderful description of the order of Spirit as illustrated here, when she writes: "The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual" (S. & H. 467: 3-7). Anything which indicates that there is more than one cause is the

opposite of monotheism, and in monotheism the one cause is infinite Spirit. The effect of infinite Spirit is diversified, classified, and individualized ideas, which reflect Spirit, reflect the nature of substance, purity, and reality, the nature of that which is infinite good.

And so in this Christianity sequence you can see clearly how the writer was showing the Jews that some reflection of Principle would bring the sense of the parent Mind as that which always had its own idea, and how out of that parent Mind there would come the Soul-sense which would identify every idea, as Daniel was identified. And then he was showing how through the identification of Soul every single idea would be gathered into the divine order. Daniel put himself right into the divine order just when the disorder of human mandates seemed most rampant; he went into his room and prayed three times a day and so resurrected his thought into the divine order. You and I have to do the same thing when mortal mind says that we are mortals, we're sinning, we're dying, we're dishonest, we're hateful, and so on. We have to turn away from that whole picture and begin to establish in our thinking the divine order of Spirit, the substance, the reality, the birth, the development, the purity, and the reflection (which means diversification, classification, and individualization) of Spirit. As we establish that in thought, we obey the commandment, "Thou shalt have no other gods before me." We trace our selfhood back to the one and only Spirit.

Christianity: Life, Truth, and Love— Full Salvation Demonstrated

The focus of the Christianity order is really this sense that there is only one infinite Spirit, the nature of which is always reflection. Then, when you see that everything is included in the calculus of Spirit, that everything reflects Spirit, out of that there comes the realization that there is only one divine reflection, the perfect reflection of Life, Truth, and Love. And so we come now to the tone of *Life, Truth, and Love* as one, and here in the story of Daniel in the lions' den the writer gives a great sense of salvation, which always comes in Christianity. We have captioned the tone like this: Life, Truth, and Love in Christianity demonstrates man's eternal perfection in God. Mrs. Eddy's definition of "salvation" reads: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (S. & H. 593: 20-22).

You may remember, in connection with the lions' den, the well-known picture painted by Briton Riviere, R.A., of Daniel and the seven lions. His daughter once told me that she asked him why he

had made the number of the lions seven, and he replied, "I don't know, I only know that my artistic sense told me it was seven." Well, of course it was seven, because the lions symbolized the counterfeit of the sevenfold nature of God.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee." When you demonstrate Christianity, when you understand the Principle of being and how that Principle of being forever interprets, demonstrates, and reflects itself through the order of Mind, Soul, Spirit, Life, Truth, and Love, then every knee will bow to that and even Darius will acknowledge the divine fact of salvation. "And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him" (Dan. 6: 16-18). Every one of us has to go through the lions' den in some measure; we all have to demonstrate salvation as "Life, Truth, and Love understood and demonstrated as supreme over all [the supremacy of Christianity]; sin, sickness, and death destroyed."

"Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6: 19, 20). The question today is this: Is our understanding of divine Principle, Life, Truth, and Love, and our ability to demonstrate it, able to deliver us from the lions of mortality—the animal passions in us? Can we disprove scientifically the belief that man is a creator? The belief that there are two substances, Spirit and matter? The belief of false identity which we call corporeality? The belief of that which is the opposite of Principle, that which has no system and no Science? The belief of time and mortality? The belief of a mortal man? And the belief of a God that is not Love, but fear, hate, and so on? Those are the lions of mortality.

"Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." If you are a mathematician and you can say that you haven't made any mistakes, then you are reflecting the principle of mathematics and will benefit accordingly. If you are a Christian and you are trying your best to

live in the spirit, then you can honestly say that you are reflecting your Principle, and you are entitled to the support and the protection of that Principle under all circumstances. In fact, you don't have to ask for it, because Principle demonstrates itself, it operates through its own likeness. "Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den" (Dan. 6: 21-24). All that is ever cast into the lions' den is animal qualities, not people.

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever,"—the fixity of Principle,—"and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end"—it will be eternal. The writer gives a wonderful sense there of the nature of fundamental being. "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. 6: 25-28).

The True Value of the Book of Daniel

Now, if these things were just incidents, and even if they were historically true, which they are not, they would be of little value to us today. But the man who wrote Daniel was a thinker for all time, and a thinker for all time is not interested in human incidents, he is only interested in Truth. The Bible, from beginning to end, is the story of Truth—Truth which is illustrated through every kind of incident and symbol imaginable, symbols of sentiment, nature, of religious, mathematical, and astrological thought, and so on. Historically, the Bible is one of the most inaccurate books in all the world, but that is unimportant, because the people who wrote it were not interested in historical accuracy. The question that they were interested in and the question that you and I care about is this: Are the symbols of the Bible understandable, are they intelligent, do they enable us to prove the fact of one infinite Spirit, which will deliver men from all materiality?

Take this Book of Daniel. It was written at a time when the Hebrews were face to face with what looked like utter disaster. Their sense of monotheism was in danger of being exterminated, and whatever may be said of the Hebrew people, there was always the sense that they were the people chosen by God to maintain the spiritual idea of monotheism. Whatever depths they sank to, there were always men and women amongst them in whom the vision of the Hebrew people giving to mankind the idea of monotheism never failed. The writer of Daniel was just one example of a great thinker who arose at a time of crisis and reminded them of the way out, reminded them of how they had been delivered before, and took illustration after illustration to show them the operation of the spiritual through the Word, the Christ, Christianity, and Science.

These divine processes had always been known to the Hebrews through differing symbols. In recording how Abraham came out of Ur of the Chaldees, the writers had symbolized the range of his thought in the divine calculus by saying that he looked north and south and east and west, and all the way through the Bible we have seen the symbol "four" in differing forms—the foursquare oblation, the foursquare altar, the four winds, and so on. Just so, this great thinker who wrote Daniel was bringing thought back to fundamentals, to the fourfold process of the approach to God, the finding of God, the using of God, and the being like God. He was showing the way out spiritually through the symbols of his day, just as you and I today are trying in our scientific age to point the same way out through the symbols of Science.

As we continue to study the Bible in this way, the time is going to come when men will take an intelligent interest in the Bible. I can see the time coming when in universities, colleges, and in schools the books of the Bible will be taken and studied with the greatest earnestness and consecration. Men will take a book like Daniel, or Ezekiel, and they will spend untold time searching it, and it will be to them the most wonderful symbolic representation of the working of the spiritual idea in divine order, through the Word, the Christ, Christianity, and Science. That development is going to come and nothing is going to stop it, because the only way out is the Bible. Everything today that comes from the astrologers, the stargazers, the equivalent of the wise men and the Chaldeans of these days—everything that comes from matter, in other words—will drag humanity down and down. You ought to have seen that letter I had from that doctor of physics today; he says that the investigation of matter is leading to the most utter desolation, in which there is no basis, no standard of thought whatever, everything is just mysticism and surmise.

And so this great writer in this great period in Hebrew history, when they were faced with the threat of the most awful desolation, showed them the way out. As you know, the revolt of the Maccabees saved the situation entirely, and Antiochus Epiphanes was eventually completely defeated, but the situation was really saved because men like the writer of Daniel saw that there was only one way out, and that any attempt to gain a human solution would inevitably fail. He showed them the working of the spiritual idea and how the attempt to destroy that idea would only result in the inevitable victory of it, in the supremacy of Life, Truth, and Love when understood and demonstrated. Today, if we can find a body of men and women who will consecrate themselves to an intelligent search of the Scriptures, who will begin at the beginning and begin to think out the "seed-plot" of the Bible, understand it, and put it into their lives, then we shall save the situation. Today we need a man who will "stand in the gap," a Daniel who will face the lions of mortality—the opposite of Mind, the belief that man is a creator; the opposite of Spirit, the belief that Spirit and matter mingle; the opposite of Soul, the belief that man is corporeal; the opposite of Principle, the belief that there is no Science and no system to divinity; the opposite of Life, the testimony of the five physical senses; the opposite of Truth, the false mortal sense of manhood; and the opposite of Love, the belief that there is no ever-present salvation, no safety, no sanctity, but only hell let loose. Those are the lions of mortality, which every one of us inevitably has to face, and the way to face them is through Christianity.

Ezekiel, Daniel, and Revelation

Next week we shall start the tone of Science. Then, when we have finished Daniel, I want to spend one talk going through the whole story with you so that we gain one crystallized picture of it. I feel quite sure that Daniel is the hinge, so to speak, between the Books of Ezekiel and Revelation. It seems absolutely clear that the same inspired class of thought wrote the Books of Ezekiel, Daniel, and Revelation. Those three books tie up together perfectly. Ezekiel certainly saw the impending issues of the carnal mind at the time of the sacking of Jerusalem, the writer of Daniel saw the same thing in his time, and then John rose to the point where he faced the issues of the carnal mind, not in particular incidents as Ezekiel and Daniel had done, but as the general belief of mortality. With the symbol of the "city foursquare" John was analyzing, uncovering, and annihilating the so-called calculus of materiality in its very essence.

The Word, the Christ, and Christianity

Let us just go briefly over the development of the Word, the Christ, and Christianity. As the light of the Word breaks on you, it gives you an understanding that God is divine Principle, Life, Truth, and Love. Then, as your grasp of that fact becomes subjective, you find that divine Principle, Life, Truth, and Love, is forever translating its ideal, through Soul, Spirit, and Mind, down to the point of idea, showing you that being is composed only of divine ideas, thereby analyzing, uncovering, and annihilating error. So, through that Christ order, you arrive at the point where you have gained some sense of Principle as divine Mind, the parent Mind. When you have seen that, your thought goes forward from that point to Christianity, and you see that Principle says, "I am the parent Mind, therefore all ideas are my ideas; as Soul I irresistibly identify every one of those ideas with myself; as Spirit I gather every idea into one reflection, and I demonstrate that one reflection as Life, Truth, and Love." So there you have the Word, the Christ, and Christianity, in terms of the symbols Mind, Spirit, Soul, Principle, Life, Truth, and Love (the Word); divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (the Christ); and Principle, Mind, Soul, Spirit, Life, Truth, and Love (Christianity). Now, why is it that we can understand that? Because we know something about the numerals of consciousness: we know what Mind is and what Mind does, what Spirit is and what Spirit does, what Soul is and what Soul does, and so on; and we know how these numerals of thought operate, definitely and specifically, in the Word, the Christ, Christianity, and Science. So we have a metaphysical system; we have found that, as Mrs. Eddy says, "Divine metaphysics 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: 31-1).

The age in which we live is the scientific age; and the warfare we see all around us is this: Are men going to recognize the Science of reality, of Spirit, or are they going to rely on so-called physical science, which is no more than hell let loose? So-called physical science has evolved through the process of human theory being piled upon human theory, every one of them attributing to matter more reality, more power, more substance, more of everything it doesn't possess. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." The only power matter has is the power we give it. To Jesus matter had no power, because he gave it none. He said, "the prince of this world cometh, and hath nothing in me." To Jesus matter was powerless, he spat on it, he rebuked it, he healed it, he broke all its laws, he did everything he

liked with it. And so the warfare today is this: Is it to be Spirit or the flesh? Is it to be the Christ-idea coming as a divine infinite calculus of ideas—the truth about everything—or is it to be the so-called calculus of materiality, which comprises the material world we see around us? That is the fundamental issue which is behind all the warfare in the world today.

The Eternal Fact of Science

Let's consider the sense of Science for a moment. In thinking about Science I do want to impress upon you the eternity and the infinitude of Being. Science is eternal; it isn't something that we are theorizing about. The Bible is the Book of Life; all the way through, it illustrates the reality of things, the calculus of divine ideas reflecting and expressing God. As we really understand that Word of Life, we touch the hem of the Christ, or Truth, and then we find that which is true Christianity, that which is of the nature of divine Love, and we realize that because God is Love, there never has been, never is, and never can be anything unlovely; we see that eternal salvation, ever present and ever available, is as certain and as definite as God Himself. Then our thought rises still further, and we inevitably realize that infinite salvation is ever present and ever available to everyone because there is divine Science, divine system, and divine order. If music had no science, system, or order not everyone could understand it; there might be a few people who could sit down at a piano and pick out tunes, but that wouldn't be music. The minute you accord to divine reality Science, system, and order, every man can understand it and demonstrate it. Jesus could say to his disciples, "whither I go ye know, and the way ye know," because throughout his mission he had been instructing them in the Science of Spirit, "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91: 19-20). The day Mrs. Eddy discovered that there is infinite divine order in the story of the Bible, human history changed. It had to change. Before that time religion was mystical; it had a mystical God to be mystically approached and that was a hit-or-miss process, but today we know that if we think in pure spiritual consciousness, and our thinking is of the nature of God, then we shall gain answers to our problems which are infinitely more certain than any answer mathematics can give to a mathematical problem. We know that if our thinking reflects the nature of Life, Truth, and Love, we shall feel and prove the ever-presence of Life, Truth, and Love, in the divine and in human experience, through Soul, Spirit, and Mind. So the fact of Science, with its divine system and order, makes the whole of infinity

available to every thinker. The whole of God is yours—"Son, thou art ever with me, and all that I have is thine." The whole of infinite being is yours through Christ-like thinking; and there is no way to it except through the Mind of Christ—man's true selfhood. What you know and can prove about God is what you reflect of God, and that is your true selfhood; it is a thing of power, being, eternity, and development, it grows and grows constantly, and as long as you are loyal to it, nothing can turn aside its irresistible operation. It gives you supremacy over the fiery furnace, and it delivers you from the lions' den, because of the operation of the Word of God (God's revelation of His own nature), because of the operation of the Christ (God's translation of His own nature), because of the operation of Christianity (God's demonstration of His own nature), and because of the eternal fact of Science (God's interpretation of His own nature).

So let's remember that we are students of Science, not of history or historical symbols. We are students of eternal infinite Science, the Science of all reality, the Science of God, man, and the universe; and let's keep at it until we win. One thing is certain: if we do keep at it, we shall win, because it is Science. Science knows no failure, it knows no "perhaps," it knows no "if" or "but." That which is Science has within itself the seeds of establishment, of eternal development, of omnipotence, omniscience, omnipresence, and omni-action. If we want it, it's ours; the kingdom of God, the Mind of Christ, is within us, it is our birthright, but it is an exact, spiritual, scientific consciousness, because God is Truth, and Truth is divine Mind. So let's keep at it.

TALK NO. 89

(February 21st, 1950)

DANIEL — IV

Chapters 7: 1 — 9: 27

The Word, the Christ, and Christianity in Daniel

Now, remember the whole story of this Book of Daniel. There is no doubt whatever that it is the story of the Word, the Christ, Christianity, and Science. The writer, whose purpose was to lift the Jews above the evils of his day, began, of course, by illustrating the Word of God—the ordered breaking of the light. We epitomized the whole tone of the Word like this: the breaking of the light comes through divine wisdom and order, and these are fulfilled as the Word of God. He showed how the light broke after they were taken down into captivity in Babylon; what appeared on the surface to be a disaster was in fact the light breaking through the darkness of gross materiality. Then the writer illustrated the Christ, which we captioned thus: The Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10-11); in this tone of the Christ, he showed how the “great image” was completely broken up by the divine infinite calculus, how the three young Jews refused to worship the golden image which Nebuchadnezzar had set up in the plain of Dura, and then how Nebuchadnezzar himself, his arrogance and love of materialism (symbolized by the great tree in the midst of the earth), was cut right down. The whole tone illustrates the action of the Christ coming “to the flesh to destroy incarnate error.” Next the writer illustrated Christianity, which we captioned in this way: In Christianity, Principle empowers and identifies all ideas as forever reflected in eternal Life, Truth, and Love. At this point Daniel proved the absolute supremacy of Christianity by his demonstration in the lions’ den—his victory over the animal qualities of the carnal mind. And now the writer brings us to the tone of Science. The design of this book is really wonderful.

The Darkness of False Creation Destroyed: Science as the Word: Life and Soul (1)

So we come to the whole tone of Science, and we have captioned it like this: Science fulfils the divine plan through the divine infinite calculus, and enthrones man as the perfect idea of Principle. Mrs. Eddy writes, "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: 25-29).

The writer begins the tone of Science with the aspect of Science as the Word, the sense of *Life and Soul*—the most definite identification of the numerals of infinity and of the days of creation. We have captioned the tone thus: Science as the Word destroys the darkness of false creation and makes definite the light of Life. Mrs. Eddy writes, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illuminates the universe" (S. & H. 503: 12-15). That is the most perfect description of the tone of Science as the Word—Life and Soul—as this writer gives it. We shall see that he illustrates the tones of the days of creation perfectly.

"In the first year of Belshazzar king of Babylon"—as you know, Belshazzar was not king of Babylon, he was the regent. I notice that Funk and Wagnalls' Standard Bible Dictionary says that the Book of Daniel is an apocalypse rather than a book of history, and therefore the writer had no interest in historical accuracy, but he was only interested in finding a symbol that would illustrate his theme—"Daniel had a dream and visions of his head upon his bed." None of the dreams which have been recorded up to now have been Daniel's; they have all been other people's dreams which Daniel has had to interpret, but now, in this tone of Science, it is Daniel himself who has dreams, and they represent the elucidation and interpretation of Science. "Then he wrote the dream, and told the sum of the matters" (Dan. 7: 1)—he identified the whole story, a perfect sense of Life and Soul.

Daniel's dream wasn't like the dreams we have already considered. Nebuchadnezzar's and Belshazzar's dreams concerned the human situation, and they had to be interpreted by Daniel, whereas his own dream represented interpretation itself, Science itself. We all reach this point, and we have the same experience. When we come to the point that we begin to understand Science itself, and we see, in Life and Soul, the days of creation identified as definite numerals of consciousness, we begin to "write" what we see—we can explain it—and we tell "the sum of the matters"—we can con-

ceive of the oneness of being and interpret from that standpoint. At that point everything has become absolutely definite and clear to us. But until thought touches the numerals of consciousness in Science, we can't achieve anything worth while, just as we can't achieve anything worth while in music until we have a definite understanding of the seven-tone scale—we may sit down at the piano and pick out a few tunes, but we know nothing about music.

So we are seeing the operation of Life and Soul—the one infinite Life identified. Remember that at the point of Life in the ascending scale of the days of creation we gain our first glimpse of the four-fold calculus. Now, we can have no calculus without definite numerals. When we glimpse the numerals of infinity, that is really the beginning for us of a definite spiritual calculus of thought. When we know what Mind is and what Mind does, what Spirit is and what Spirit does, and so on with Soul, Principle, Life, Truth, and Love, we have definite and specific numerals of consciousness, which we can use more intelligently than we can use the numbers in mathematics or the seven-tone scale in music, and we can begin to combine them in the divine infinite calculus.

The writer wasn't really telling dreams and interpreting them; he was writing, from his own point of view, what he knew of the nature and operation of God, to show his fellow-countrymen, who were in the deepest waters under the persecution of Antiochus Epiphanes, the way out of their difficulties. He had shown them the breaking of the light—how it had come out of what seemed to be disaster, illustrating the fact that the “very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (S. & H. 574: 27–30). He had shown them how the coming of the Christ would take away all their human illusions, symbolized by the “great image” made of the five material elements, the four kingdoms, and the golden image set up in the plain of Dura, and destroy the false sense of God and man. He had shown how, in Christianity, the supremacy of that state of thought which Daniel represented would deliver them from the “lions' den.” Then he climaxed his message by illustrating, in Science, the tones of Life and Soul, Truth and Spirit, Love and Mind, and finally Principle, through Daniel's own dreams, a symbol of the direct interpretation of Principle.

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven”—the Word, the Christ, Christianity, and Science—“strove upon the great sea”—upon mortal mind. The writer is saying, as clearly as he can: “What I am telling you concerns the Word, the Christ, Christianity, and Science, and how it analyzes, uncovers, and annihilates error.” “And four great beasts came up

from the sea, diverse one from another" (Dan. 7: 2, 3). Those "four great beasts" represent "the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life" (S. & H. 450: 31-32); they counterfeit the Word, the Christ, Christianity, and Science. In their scientific sense, the Word, the Christ, Christianity, and Science all reflect each other—they are not "diverse one from another" as they are in human belief. The "four great beasts" in this story of Daniel also represent the belief of life, truth, intelligence, and substance in matter. You remember that in Revelation John gives a similar illustration with the four horsemen.

The First Beast: Counterfeit of the Word— Belief of Life in Matter

Now, let's consider these four great beasts very carefully, because as symbols they are very significant. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it" (Dan. 7: 4).

That first beast is the counterfeit of the Word; it represents the belief of *life* in matter. It also corresponds to the first thousand years of the Scriptural record—the Adam dream. It "was like a lion, and had eagle's wings"—it claimed to have the inspiration of Science ("eagle's wings"). So there we have seen the symbol of the first great beast, which was like a lion, the counterfeit of the Word of God.

The Second Beast: Counterfeit of the Christ— Belief of Truth in Matter

Then we come to the second beast: "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh" (Dan. 7: 5).

That second beast is the counterfeit of the Christ; it represents the belief of *truth* in matter, and it corresponds to "electricity." The "three ribs in the mouth of it" are the counterfeit of the true destruction of error through analysis, uncovering, and annihilation. It was to "devour much flesh"—that conveys the false sense of destruction. In the second thousand years of the Scriptures, which was the story of Noah and the flood, all flesh was destroyed; Ham, Shem, and Japheth correspond to the true destruction of the flesh—the opposite of the "three ribs in the mouth of it."

The writer is utilizing the whole of the Scriptural record. You remember that he began by going back to the time when the Jews

came out of Jerusalem and went down to Babylon. Now he is going back to the beginning of the Bible and is mindful of the days of creation and their illustration in the thousand-year periods, and then he shows, at the end of this tone of Science as the Word, how these days of creation become numerals of infinity, numerals of spiritual consciousness, as we understand and demonstrate them.

The Third Beast: Counterfeit of Christianity—Belief of Intelligence in Matter

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it” (Dan. 7: 6).

The third beast is the counterfeit of Christianity; it represents the belief of *intelligence* in matter, and it corresponds to “animal nature.” It has “four wings”—it counterfeits the inspiration of the infinite calculus. Those wings are the wings of birds of prey. It has “four heads”—it claims to have intelligence and to counterfeit the divine calculus. Its “dominion” is the counterfeit of true demonstration. This third beast illustrates the negative sense of the story of the third thousand years of the Scriptures—the darkness and domination of bondage in Egypt.

The Fourth Beast: Counterfeit of Science—Belief of Substance in Matter

Finally we come to the fourth beast: “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns” (Dan. 7: 7).

This fourth beast is the counterfeit of Science; it represents the belief of *substance* in matter, and corresponds to “organic life.” This beast claims to be organic and to have system; that is what physical science claims. Speaking of physical science Mrs. Eddy says, “When this human belief lacks organizations to support it, its foundations are gone” (S. & H. 124: 5-6). Also, the “ten horns” symbolize its claim to break the ten Commandments. The writer gives the sense of the fourth thousand years of the Scriptures—the destruction of Jerusalem and the Babylonian captivity, out of which came the light of the divine idea as represented by Jerusalem.

You know, the symbol of this fourth beast throws great light on what is happening in our world today. The interest in purely

physical science shown by the younger generation is taking away the standard that the ten Commandments have built up. These young people are only interested in the physical, in organic life, and that leads them to believe that they need not obey the ten Commandments. I noticed a report from Scotland Yard a few days ago, in which it says that the rise in crime among the younger generation is appalling. It is simply the false belief represented by this fourth beast. So this is one aspect of the situation we are face to face with today. Material science claims to be organic; in fact it is based wholly on organic construction, it claims to have system, and the ten Commandments mean little to it. A short while ago I was talking to someone who is in close contact with the trend of thought of the physical scientists, and this person said to me, "You take it for granted in your book 'God and Science' that the physical scientist is interested in both the spiritual and the material, but you are entirely mistaken. The average physical scientist regards the spiritual as merely mystical. He will say of the writers on the philosophy of physical science, such as Jeans and Eddington, whom you quote, 'Yes, they may have been good physical scientists, but they went off the track when they became interested in the spiritual'." Today humanity is face to face with that state of thought which the fourth beast represents. So thank God that we know something of the divine system. We couldn't meet this claim of organic life—life in organization—without an understanding of the divine idea in its system, and that is *inorganic*, or spiritual. Today we have that understanding, there's no question whatever about it; if we can get it to mankind, then we can overcome the fourth beast.

A Summary of the Four Great Beasts

I just want to consider those four beasts again with you, because it's important that we have a clear sense of them in our thought. They begin this wonderful tone of Science, in which the writer tells Daniel's own dream, although it isn't a dream at all—it is the direct interpretation of reality. It begins, in the tone of Science as the Word, with the identification of the one Life, which is God, through the numerals of infinity.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters"—when you understand the numerals of infinity, you can "write" your vision. Mrs. Eddy says, "The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake" (S. & H. 249: 25-27), but with Daniel it was no dream at all. The writer was defining

reality, and he was doing it through the numerals of infinity. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea"—the Word, the Christ, Christianity, and Science fought with the carnal mind.

Then he shows how the effort of the carnal mind is to destroy the Word, the Christ, Christianity, and Science, and how this struggle was carried on in the first four thousand years of the Bible: "And four great beasts came up from the sea,"—from the carnal mind,— "diverse one from another. The first was like a lion,"—it counterfeited the Word,— "and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." That is a perfect symbolization of the Adam story—of that first thousand years of the Bible. At the climax of the Adam story, as you remember, Cain went out and dwelt in the land of Nod, but then Enoch "walked with God"—there was true redemption. That beast also represents the belief of life in matter.

So we come to the second beast, which counterfeits the Christ: "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." The claim of the flood was that it destroyed all flesh on the earth, but salvation came through Ham, Shem, and Japheth, types of analysis, uncovering, and annihilation, which are counterfeited here by the "three ribs" in the mouth of this second beast. This second beast also represents the belief of truth in matter, and corresponds to "electricity," which Mrs. Eddy once said was the counterfeit of the Holy Ghost.

Then we come to the third beast, which counterfeits Christianity: "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." The "four heads" represent the belief of intelligence in matter. This beast corresponds to the third thousand years of the scriptures, when the Egyptian darkness and domination was eventually overcome.

Finally, we come to the fourth beast, the counterfeit of Science: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." That fourth beast symbolizes the belief of substance in matter and also represents the fourth thousand-year period in the Scriptures, when Jerusalem was destroyed. Today it represents the belief of organic life, which is what interests the

material scientist today, and it claims to break the ten Commandments. That beast is rampant in the world today; the youngsters are up to their necks in physical science and organization, and they have very little use for the ten Commandments—they have practically no true moral or ethical standard. That is the situation.

The Fourth Beast (continued): Science as the Word (2)

The writer goes on to say more about the fourth great beast: "I considered the horns, and behold, there came up among them another little horn,"—the anti-Christ. Mrs. Eddy makes a very interesting reference to the anti-Christ when she says: "I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. Corporeal falsities include all obstacles to health, holiness, and heaven. Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine" (Mis. 309: 18-24). Anti-Christ is the contemplation of corporeality,—"before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7: 8). The first three horns represent the first three Commandments; and if you consider the first three Commandments you will see that they illustrate five tones, bringing you up to the tone of Life (we are considering Life identified as Soul). So the anti-Christ uproots the first three Commandments.

Then the writer gives a sevenfold statement, which he constantly does all through his book. "I beheld till the thrones were cast down, and the Ancient of days did sit"—the "Ancient of days" symbolizes the Word of Life, the everlasting I AM, the tone of Mind; "whose garment was white as snow"—the purity of Spirit; "and the hair of his head like the pure wool"—a symbol of identity, and you remember that Matthew and Luke say, "the very hairs of your head are all numbered," all identified, and none can be lost, indicating the sense of Soul; "his throne"—Principle is always enthroned—"was like the fiery flame, and his wheels as burning fire"—a sense of the activity and operation of Principle. "A fiery stream issued and came forth from before him"—the sense of the waters, which is often used to illustrate Life; "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him"—the compound idea man, the tone of Truth; "the judgment was set, and the books were opened" (Dan. 7: 9, 10)—the climax and fulfilment of Love. It is a perfect sevenfold sequence.

The writer continues, still speaking of the fourth beast, counter-

feiting Science: "I beheld then because of the voice of the great words which the horn spake:"—this horn represents anti-Christ, the undue contemplation of corporeality:—"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts,"—the opposite of the Word, the Christ, and Christianity,—"they had their dominion taken away: yet their lives were prolonged for a season and time" (Dan. 7: 11, 12). A false sense of the Word, the Christ, and Christianity is doomed to pass away. That is happening today, although it takes time. But the first thing that we have to do is to destroy the false sense of Science, and then we can destroy the false sense of the Word, the Christ, and Christianity.

Now, we all know that that is true. Until we understood something of the real Science of Christianity and we began to see the falsity of so-called physical science and all its claims, we had no understanding of how to destroy that which claimed to counterfeit the Word, the Christ, and Christianity. But the moment we began to understand the pure Science of divine ideas, operating as a divine infinite calculus, we began to see how we could destroy the false sense of Science, and then also destroy the false sense of the Word, of the Christ, and of Christianity. Unless we understand pure Science, and reverse in some measure the false claims of physical science, we can't begin to lift the world out of its difficulties. So-called physical science—which is based on the belief of organic life, the belief of substance in matter—has robbed the Word, the Christ, and Christianity of their vitality, inspiration, and spirituality. And, as Daniel goes on to show, present-day religion before physical science is like a thing bound—the inspiration has gone out of it and men laugh at it. Today thought is beclouded by physical science, the fourth beast, but that beast will be slain in the end.

The One Life Identified: Science as the Word (3)

Then the writer brings in the sense of the fifth thousand-year period of the Bible, which is the period when Jesus came. He has illustrated the first thousand years and its counterfeit, the second thousand years and its counterfeit, the third thousand years and its counterfeit, the fourth thousand years and its counterfeit, and now he illustrates the fifth thousand years, in which Jesus fulfilled the days of creation as the numerals of infinity, and so overcame time with the fact of eternity.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him

dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7: 13, 14). After Jesus had fulfilled the days of creation and established them as numerals of infinity, he demonstrated the Son of man—perfect human selfhood—and all peoples, nations, and languages have recognized that demonstration. It is "an everlasting dominion, which shall not pass away."

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth"—they are "the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life." "But the saints of the most High shall take the kingdom,"—each one of us must enter the kingdom individually,—"and possess the kingdom for ever, even for ever and ever" (Dan. 7: 15-18). Each one of us, through the divine infinite calculus of the Word, the Christ, Christianity, and Science, must overcome "the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life," and we must do it day in and day out. As we do it, those "four great beasts" will cease to bind mankind.

Remember, however, that the first thing we have to do is to understand Science, and uncover the falsity of so-called physical science—which is based wholly on material premises and doesn't recognize the spiritual at all—because until we begin to see the true Science of God's ideas, operating in a divine infinite calculus, and can use that Science to destroy so-called material science, which today threatens to destroy the whole material universe, we cannot begin to educate men in the true understanding of the Word, the Christ, and Christianity. The younger generation is mesmerized by physical science, which is ousting the ten Commandments so that they are no longer regarded as a necessary standard.

So the writer of Daniel was showing the Jews the only way out of their troubles. He said to them, in effect, "Think of the first thousand years of the Bible: the overcoming of the belief in the material creation of man. Think of the second thousand years: the overcoming of the flood of material beliefs that claims to destroy all flesh. Think of the third thousand years: the overcoming of the Egyptian domination. And think of the fourth thousand years: the destruction of Jerusalem and captivity in Babylon." He illustrates those four periods by the four great beasts, which also symbolize the counterfeit of the Word, the Christ, Christianity, and Science.

Then he gives the sense of the fifth thousand-year period, when he says, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever"—a perfect sense of the exaltation and eternity of Life.

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns which were in his head,"—the belief that the ten Commandments can be broken,—"and of the other which came up, and before whom three fell;"—the anti-Christ, which plucked out the first three Commandments;—"even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7: 19–22). The anti-Christ claims to prevail until the days of creation are understood and fulfilled. Jesus fulfilled the days of creation as numerals of infinity, and so revealed the remedy for the anti-Christ. He destroyed the belief called "time." The Jews considered that it took a thousand years to develop each of the days of creation in human history. But when Jesus came, he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." He lifted the concept of the days of creation—modes of spiritual thought, which the Jews believed to be worked out in thousand-year periods—and he said to them, "These are not thousand-year periods, they are timeless numerals of infinity."

Through just the same development process what was formerly the first day of creation to us is now a sense of what Mind is and what Mind does; what was the second day of creation is a sense of what Spirit is and what Spirit does; and so on. We now recognize that the days of creation are our first sense of numerals of infinity and eternity, and therefore we see that the fields are "white already to harvest." The minute thought touches the numerals of consciousness, the whole picture changes. At that point we begin intelligently to lay hold on the divine system and on the divine calculus of thought. A small boy may know that there is an ordered sequence of the numbers in arithmetic, and he may know what that sequence is, but he can't make any calculations with those numbers until he begins to see that they are not merely an order, but are definite specific arithmetical values. For instance, the number "2" isn't merely something that comes before "3" and after "1"; it is some-

thing that represents a definite value. So when the small boy reaches that point, he can begin to blend the numbers in addition, subtraction, multiplication, and division. When the "Ancient of days," or eternity, breaks on our thought, therefore, the sense of thousand-year periods passes away. The minute that sense comes to us, and we begin to understand the numerals of consciousness, we begin to gain a true sense of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10). And so "the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

Remember, what we are considering is individual—it applies to each one of us. If the stories in the Bible were mere human incidents, although indicative of spiritual attainments, and did not illustrate scientific facts available to every man in every age, they would scarcely be worth reading, but the fact is that in the Scriptures there is absolute pure Science, the values of which are symbolized in the most ordered way, so that every human being can lay hold of them and use them in every detail of his life. Every Scriptural story or account is for that purpose, and until we begin to read the Scriptures on that basis, we shan't begin to appreciate their message. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The Necessity of Gaining the Scientific Standpoint: Science as the Word (4)

"Thus he said, The fourth beast"—so-called physical science, organic life—"shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them;"—anti-Christ;—"and he shall be diverse from the first, and he shall subdue three kings"—the first three Commandments. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan. 7: 23-25). That is the symbol "three-and-a-half"—a sense of Mind, Spirit, Soul, and a touch of Principle. When thought understands God as Mind, it is good. When it understands God as Spirit, it's progress. When it begins to understand God as Soul, it's becoming definite. When it begins to understand God as Principle, it has touched something fundamental. That is the state of thought indicated by "a time and

times and the dividing of a time”—three-and-a-half. But until thought has gone beyond that point it cannot attain to anything scientific. Until it begins to see that the Principle which it has glimpsed is of the nature of Life, Truth, and Love, and that it forever demonstrates itself, there is no pure Science. The essential nature of God is Life, Truth, and Love, which is what is demonstrated. Mind, Spirit, and Soul are the way to approach that essential nature, or the way to translate that essential nature to mankind, or to reflect and interpret it, but “God is what the Scriptures declare Him to be,—Life, Truth, Love” (S. & H. 330: 19–20). And so we can never really overcome the anti-Christ completely until we begin to understand divine Principle, Life, Truth, and Love as the infinite One demonstrating itself throughout eternity.

“But the judgment shall sit,”—Principle will be demonstrated through analysis, uncovering, and annihilation,—“and they shall take away his dominion, to consume and to destroy it unto the end”—the so-called dominion of evil is taken away through the scientific translation of mortal mind, in which matter is translated out of matter, through analysis, uncovering, and annihilation, before the reality of the spiritual idea. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (Dan. 7: 26–28).

So in this chapter we have seen the tone of Science as the Word—Life and Soul—and we captioned it thus: Science as the Word destroys the darkness of false creation and makes definite the light of Life. The light of Life is the numerals of infinity. Mrs. Eddy writes, “Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illumines the universe.” The “light of ever-present Love” is the numerals of infinity. The minute we begin to understand the numerals of infinity, we have touched eternity, and we are really going somewhere; but remember, it demands understanding—mere belief is not enough—and to gain understanding “demands absolute consecration of thought, energy, and desire” (S. & H. 3: 15–16); it demands that spiritual things should be supreme in our thought, not something external which we sometimes turn to when we are in difficulty. And, you know, when we make the spiritual the first and only, everything in human experience comes into accord with it.

The Word, the Christ, Christianity, and Science

There are few chapters in the Bible that are more definite, systematic, clearly laid out, and inspired than that seventh chapter of Daniel. The writer symbolizes in a wonderful way how, in the tone of Science as the Word, the days of creation become numerals of consciousness. The "Ancient of days"—eternity and infinity—dawns on thought, and the belief of time passes away. The facts of Science are ever present. That which claims to have happened once, but which can't happen again, isn't Science, and therefore it never happened in reality. So all the stories throughout this book—Daniel in the lions' den, the destruction of the great image, and so on—illustrate eternal scientific facts, and when men begin to understand these eternal facts that are in the Scriptures and so gain a scientific sense of things, they will begin to understand the Word of God, the Christ, Christianity, and Science.

The Word of God, God's revelation of His own nature, first comes to us as a desire to know God, as a process of *seeking* in which Mind says, "Let there be light," Spirit says, "Let there be development," Soul says, "Let there be definiteness," Principle says, "Let there be system," Life says, "Let there be exaltation," Truth says, "Let there be manhood," and Love says, "Let there be fulfilment." When thought has gained some understanding of divine Principle, Life, Truth, and Love, it is impelled to the understanding of the Christ—God's translation of His own nature forever going on. Divine Principle, Life, Truth, and Love translates its own ideal to the point of idea, where it can be grasped and understood by creation. Principle says, "I am Life—I am the infinite Father, the infinite individuality; I am Truth—I am the infinite Son, the infinite ideal; I am Love—I am the infinite Mother, the infinite fulfilment." Then Principle says, "As Soul, I translate my own ideal from ideal to idea; as Spirit, I diversify, classify, and individualize that idea; and as Mind I make it manifest at the point of infinite individual ideas," which we attain through what we call spiritual understanding. That process of God's translation of His own nature, which has impelled the darkness, ignorance, and chaos of materiality to become the civilization of this age, comes to us as a process of *finding*.

Then thought goes forward to Christianity, to an understanding of how to use Principle at the point of idea. In Christianity the divine Principle is forever demonstrating itself, and it says, "I am the one Mind, and all ideas are mine and are included in that one parent Mind; as the infinite Soul I identify every idea with myself; as the one Spirit I gather all those ideas into one reflection, and that one

reflection is my ideal—Life, Truth, and Love.” That process is Principle’s demonstration of its own essential nature, but it comes to you and to me as a process of *using*. And so thought is inevitably forced to progress to the point of Science, God’s interpretation of His own nature, in which we begin to see Life, Truth, and Love in its fundamental sense. In Science as the Word we see the one eternal and infinite Life identified by Soul through the numerals of consciousness; in Science as the Christ we see the one Truth forever operating in Spirit as a four-dimensional calculus of divine ideas; in Science as Christianity we see Love’s perfect plan fulfilled and manifested in the realm of Mind, or metaphysics—that which is wholly above matter; and in Science as Science we see that from everlasting to everlasting there is never anything going on but the one divine Principle and its infinite interpretation, which comes to us as a sense of *being*.

The Dualism of False Theology Destroyed: Science as the Christ: Truth and Spirit

Now we come to the tone of Science as the Christ—*Truth and Spirit*. We have epitomized this tone as follows: Science as the Christ destroys the dualism of false theology and establishes the purity and reality of spiritual Truth. Remember that the term Spirit always indicates the onliness of Spirit, and the purity of Spirit is the onliness of Spirit. Spirit and matter never mingle. Mrs. Eddy writes: “Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace?” (S. & H. 134: 14–17). Man-made doctrines are waning—thank God they are. For some years they seem to have been very much in the saddle, but men are awakening to the horrors of them and are beginning to realize the inevitable self-destruction of matter and material thinking. Whatever enters your thought that is of a material nature is self-destructive. Whatever enters your thought that is of a Christlike and spiritual nature is eternal salvation. So “Stand porter at the door of thought” (S. & H. 392: 24)—it’s the only thing to do.

The Ram and the He-Goat: Counterfeits of Theology and Science

The writer begins: “In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace,

which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns:”—the “ram” is the symbol of false theology:—“and the two horns were high; but one was higher than the other, and the higher came up last” (Dan. 8: 1-3). You remember that John describes a similar beast in Revelation: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” Those two horns are descriptive of false theology—the belief in both Spirit and matter.

Many theologians insist that both Spirit and matter are real, and that we can't get along without both of them; that is the basis of most of theology. They have a personal God, a personal Saviour, a personal heaven and a personal hell—everything is personal—because they believe in both Spirit and matter. But how any intelligent human being can believe in the substantiality of matter, especially if he is a Christian, I cannot understand. Knowing that a great city such as London can be razed to the ground in a few seconds, how can men believe that matter is truly substantial? The Bible is very downright on the point: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Paul is even more definite when he says, “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, . . . But the fruit of the Spirit is love, joy, peace, longsuffering, . . .” He also says, “we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” No bomb or weapon of any kind will ever be created that could destroy a musical chord or an arithmetical fact such as $2 + 2 = 4$, because they are untouched by matter. How much more safe is a divine idea! It is in the realm of the Spirit and so it can't be touched by matter.

When men learn to live in the realm of divine idea, therefore, and begin to understand that the only reality is in God's thoughts, or divine ideas, passing to man, and they begin to understand the nature of divine ideas—that they are perfect, eternal, and indestructible—and so begin to gain a true concept of reality, no bomb that can ever be made will touch them. “Unharmed upon the eternal rock, the eternal city stands,” and when men understand that city, the Word (God's revelation of His own nature), the Christ (God's translation of His own ideal), Christianity (God's demonstration of His own ideal), and Science (God's interpretation of His own ideal), then we shall be firmly based on the rock. When men begin to understand the divine infinite calculus of God's ideas—the sense of Truth and Spirit, the one infinite Truth, the divine ideal, the Son of God,

the truth about everything as God knows it, forever reflecting itself in the calculus of Spirit—we shall have attained something really worth while for at that point the belief in the mingling of Spirit and matter will have been entirely destroyed.

The writer continues: “I saw the ram pushing westward, and northward, and southward;”—therefore it came from the east, in this case symbolizing the counterfeit of the Christ;—“so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west”—the “west” here represents the counterfeit of Science—“on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes”—material science is not divided between two opinions, as theology is; it has one definite belief: that life is in and of matter. “And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power”—that has happened many times in the world, and it is happening again today: material science, which believes wholly in materiality, is utterly disrupting false theology, which believes in both Spirit and matter. And “I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand” (Dan. 8: 4-7).

Mrs. Eddy says, “When we endow matter with vague spiritual power,—that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess,—we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit.” Here she interprets the “two horns:” “To seize the first horn of this dilemma and consider matter as a power in and of itself is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law” (S. & H. 119: 1-16). So this inspired writer, who wrote the Book of Daniel at this critical time in Jewish history, when the Jews were suffering what was perhaps the worst persecution they had ever known, introduced the story of the ram with two horns to show them that the only thing that mattered was the spiritual. At that time Jewish theology was a horrible attempt to

mix materiality and spirituality. Then the writer introduces the “he goat” which has only one horn—the belief in matter alone—and he illustrates, through a fight between the ram and the he-goat, that the belief of mingling, which is the basis of false theology, will always go down before the belief in matter alone. And so he shows the Jews perfectly clearly that a material theology cannot save them, that it’s useless.

You may remember that in my book “God and Science” I give a quotation from “School and Life,” which is a report issued by the Ministry of Education, and it states that for many of the younger generation God has been displaced by material science, and that there is great divergence of view as to how moral standards can now be taught. That is the picture before us. The youngster of today, and indeed the whole world, is influenced by this issue, most of us without realizing exactly what the issue is. There was a time when a great nation was a nation with ideals, but today the greatest nation in the world would appear to be the one which has the most destructive bomb. We are watching the picture of the ram and the he-goat again, so let’s learn a lesson from this story and make an effort to find the way out through pure spirituality.

INTERVAL

The Ram and the He-Goat (continued)

You remember that Daniel has just described the he-goat and his operation thus: “And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” The breaking of this horn represents the analysis of the belief of materiality, laying bare the four aspects which Mrs. Eddy describes as “life, substance, and intelligence in matter, electricity, animal nature, and organic life” (S. & H. 450: 31-32). “And out of one of them came forth a little horn,”—that little horn stands for mortal mind, which Mrs. Eddy calls the “basic error,”—“which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed

great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them" (Dan. 8: 6-10). You remember how, in the twelfth chapter of Revelation, the dragon casts the third part of the stars of heaven to the earth, and how Mrs. Eddy describes that as "mental healing on a material basis" (Mis. 254: 18-22)—the attempt to debase true healing. Mental healing on a material basis is just hypnotism, and today you can see how it is growing. All the clinics now have what they call psycho-therapy and it's all the same kind of thing.

"Yea, he magnified himself"—that is, mortal mind, animal magnetism—"even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Whenever you let the carnal mind into your thinking, the "daily sacrifice" is taken away, your sense of the days of creation is gone, and "the place of his sanctuary"—your sense of the holiness of being—is gone too. "And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8: 11-14). Peake's Commentary says that according to Jewish reckoning this would actually be 1150 days, which is $3\frac{1}{2}$ years. It is the same symbol as we had before of "a time and times and the dividing of time." When thought progresses beyond a sense of Mind, Spirit, Soul, and a faint sense of Principle and really touches divine Principle, Life, Truth, and Love, the translation of mortal mind takes place, and we begin to learn how to analyze, uncover, and annihilate evil, so that "mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). That is what is meant by the cleansing of the sanctuary.

The Ram and Goat Vision Interpreted: Truth and Spirit

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Remember that we are considering Science as the Christ—Truth and Spirit—which comes to us today as a divine infinite calculus of reality. That calculus emanates from the highest source; it comes from the womanhood of man, which is

symbolized here by Gabriel. It shows you the manhood of man, symbolized by Michael, but it comes from Gabriel. "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision." The "time of the end" came for us when we understood something of the numerals of infinity and were able to use our divine infinite calculus. "Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8: 15-19).

Mrs. Eddy writes, "When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator,—then, earth is full of His glory, and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus" (Mis. 361: 9-16). And so it is true that "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be"—the end of error.

"The ram which thou sawest having two horns are the kings of Media and Persia" (Dan. 8: 20). You will notice, especially when we come to the eleventh chapter, that there is a definite attempt to relate the vision to history, just as in the climax of Ezekiel the writer seemed to confuse the symbols of spiritual fact with the actual measurements of the Temple at Jerusalem as it was to be restored. But the historical viewpoint in regard to any of these things is quite hopeless. All the commentaries have tried to give satisfactory historical explanations, and none of them agree, because regarded in this way the record is just hopelessly inaccurate and inexplicable. Here we must remember that whoever wrote this Book of Daniel had to write it in a very involved way, because at that time the persecution of the Jews was terrific, and any indication that its lessons applied to present events would have meant certain death. And so he threw it back 400 years, and every now and then you will notice that he draws these historical conclusions, which of course have no real spiritual value.

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of

fierce countenance, and understanding dark sentences, shall stand up" (Dan. 8: 21-23). Mrs. Eddy explains the meaning of that king when she writes: "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle" (S. & H. 102: 16-20). Who, looking out on our world today, can fail to see that this is what is operating right before our eyes?

"And his power shall be mighty, but not by his own power:"—its so-called power is animal magnetism:—"and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many"—"peace, peace; when there is no peace," as Jeremiah said. I talked to somebody the other morning who said to me, "Well, the one thing I want is peace; I just want to see agreement between people." But do you think this person would do anything to get a basic sense of Truth? Not a thing. How can you have peace among men without a basic sense of Truth? It is impossible. There can be no peace among men, no unity among men, until thought is based on infinite Truth. You can't have unity in $2 + 2 = 5$ or $2 + 2 = 7$; you can only have unity in $2 + 2 = 4$. "He shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8: 24, 25). He was to stand up against the divine infinite calculus, against the Christ as it is coming to us today. All down the ages you can see how the Christ-idea has come in different ways—through Abraham, Jacob, Joseph, Moses, Christ Jesus—but today it is coming as an infinite calculus of divine ideas, as the Spirit of truth which Jesus promised would come into the world and guide men into all truth. The Christ today is that Spirit and it is Truth, the divine ideal, including every one of God's ideas, all diversified, classified, and individualized by Spirit in every detail.

"And the vision of the evening and the morning which was told is true"—you remember Mrs. Eddy's definitions of "evening" and "morning." "Evening" is "peace and rest" (S. & H. 586: 2); it symbolizes quietness and calmness of thought. "Morning" represents the breaking of the light and is defined: "Light; symbol of Truth; revelation and progress" (S. & H. 591: 23-24). Each day of creation, as you remember, climaxes with this sense of evening and morning. "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days"—it was to be a matter of infinity and eternity. "And I Daniel fainted, and was sick certain days; afterward I rose

up, and did the king's business; and I was astonished at the vision, but none understood it" (Dan. 8: 26, 27).

There in that sense of Science as the Christ you see how Science as the Christ destroys the dualism of false theology and establishes the purity and reality of spiritual Truth. Mrs. Eddy writes in the same vein: "Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace?"

Fulfilment Through True Manhood and Womanhood: Science as Christianity: Love and Mind

Now we come to the Christianity aspect of Science, and here what the writer brings out is this: Science as Christianity fulfils the divine plan and reveals true womanhood and manhood—Gabriel and Michael. Mrs. Eddy writes, "The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love,"—here's the sense of Christianity,—"all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 566: 29-8).

You know, Mrs. Eddy says, "I make strong demands on love" (Mis. 250: 16), and I think we would all be very wise every day to ask ourselves: Are we only talking Love or are we living Love? Now, what does it mean to live Love? I ask myself constantly: Have you that sense of service to your fellow-man which is real reflection? And I think of John's words, "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is such a pathetic thing to see people sometimes who understand the metaphysics of Christian Science and love it, but who seem hard and utterly devoid of that sense of loving service to their fellow-man. You can't demonstrate Science without love. This concept which we call Love means constant reflection, it means fulfilment of the divine ideal, it means everything that is expressed by the term motherhood. Let's ask ourselves: Are we thinking about the other fellow with a sense of motherhood, which misses not a single opportunity to serve its ideal? Or are we just thinking about him with the idea that we've got the goods, which we want to give to him in our own way, and that he can either take it or leave it? And

so, you see, Love means the holiness of being, the absolute ascension of being, the beauty of holiness, and if we're going to go anywhere spiritually, we must bring that sense of Love into our lives, because the letter of metaphysics alone will accomplish nothing. Mankind will not come to us until we have that sense.

Now, by love I don't mean "mush" at all. I don't like mush—it's a lot of words that do nothing. But the Word must be "made flesh;" there must be in our metaphysics a warmth, a graciousness, a sense of service, of universality, and of reflection, which will attract the other fellow. It's no use our trying to throw our metaphysics at him unless we have a true sense of love. Love is the heart and soul of Science, and without it Science is barren. On the other hand, the mush that calls itself love, which will not lay down its own stupidity and its own disobedience long enough to understand Science, is no good to anybody. Some people exude what might be called human affection, but it isn't real affection, it's just a habit, and because it isn't based on spiritual and divine metaphysics, it lacks power.

And so it's imperative that we people should get a true sense of what constitutes Love in Christianity. As Mrs. Eddy says, "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." You know, the time comes constantly when we're weighed in the balance, and we can't fool Principle. All the time, as we go along, we have demonstrations to make, and we only make those demonstrations with true values of Life and Truth and Love. We may fool ourselves that what we've accomplished is real demonstration, but we can't fool Principle. Unless our thinking partakes of the real nature of Life, which is exaltation and inspiration, of the real nature of Truth, which is Christ, or consciousness, and of the real nature of Love, which is divine motherhood, the holiness of being, it won't take us anywhere. And so we've got to measure up to that standard.

Daniel's Prayer: Love and Mind (1)

Chapter 9 begins this sense of Science as Christianity: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes,"—the commentaries say that historically there were no such people, and it seems likely that Daniel was merely using them as symbols to confuse the meaning of his work to the enemies of the Jews,—"which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9: 1, 2). It always takes "seventy years," repre-

senting the sevenfold divine nature applied to the flesh, to accomplish the desolation of that which the human Jerusalem symbolized—"Mortal belief and knowledge obtained from the five corporeal senses" (S. & H. 589: 12-13). Mrs. Eddy writes, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (S. & H. 540: 5-16). And of course the writer of Daniel saw that very, very clearly.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God,"—these verses all give the highest sense of Christianity,—"and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled,"—Daniel was seeing how the fulfilment of the divine plan would not only reveal true womanhood and manhood, Gabriel and Michael, but at the same time would utterly eradicate the mortal concept,—"even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee" (Dan. 9: 3-8). The writer saw that the human concept of Jerusalem and Israel was utterly hopeless.

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him"

(Dan. 9: 9-11). Today I'm so glad that we know what we have to do. We know that we have to be like Mind, of the nature of idea, of thought that is divine, that we have to be of the nature of divine law, divine activity, divine intelligence. We have to be of the nature of Spirit, of the purity, the onliness, the substance, and the reality of Spirit. And in the same way we have to be of the nature of Soul, Principle, Life, Truth, and Love. In our thinking and our lives, and in our every moment, we have to be of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we're learning what those terms mean through infinite numerals of consciousness. As we gain this knowledge, so the Christ comes to us as a calculus of divine ideas, and as that calculus of divine ideas breaks upon our thought, we begin to understand Christianity and to be willing to give up all that is unlike Gabriel—true womanhood, the highest aspect of manhood. We say, like Daniel, "This mere attempt at righteousness, this glorification of the human, this personalizing of everything, of Jerusalem, our kings, our prophets—this won't help. That isn't the way out at all."

"And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant,"—for God's sake let's have demonstration,—“and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake” (Dan. 9: 12-17).

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies"—a lovely sense of Christianity; Daniel was going right back to Principle and Love. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own

sake, O my God: for thy city and thy people are called by thy name" (Dan. 9: 18, 19). There was a plea there for demonstration which is the most beautiful thing. Some of us today who don't demonstrate what we should demonstrate, either in the way of health or the overcoming of sin, might learn a great deal from this passage. It is the most heartfelt plea for demonstration, for real Christianity—that Christianity which enables us to eradicate absolutely the mortal concept, and to understand and identify ourselves with the ever-present nature of Life, Truth, and Love.

Gabriel Comes "Swiftly": Love and Mind (2)

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (Dan. 9: 20, 21). I love that "being caused to fly swiftly;" it gives the same sense which Mrs. Eddy gives when she says, "The Gabriel of His presence has no contests." When thought attains to the realization of manhood which is true womanhood, there is always demonstration. That demonstration is the pinnacle of Christianity, and it always comes "swiftly." When in Science as Christianity, which is epitomized by Love and Mind, you see the divine plan fulfilled in divine metaphysics, in the presence and power of Mind, of idea, and when through that realization you see God's highest idea as not only man but also woman, then your demonstration always comes quickly. True manhood will give you a creative sense, but true womanhood will give you thatceptive sense which abides, and which makes idea the only. Sometimes we don't make our demonstrations swiftly because we don't put on our womanhood, we're still rigid males; and sometimes, too, the women don't make their demonstration over being females because they don't put on their womanhood. We are all either too masculine or too feminine, but when we understand some measure of divinity we become divinely neuter—that is, neither male nor female in a sex way, but rather man and woman in a divine way—and in that realization Gabriel comes to us and comes swiftly. Moreover, it comes in the "evening"—it comes with a great sense of calm, of peace and rest.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and

I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." It gives a wonderful sense of womanhood, that "thou art greatly beloved." Daniel saw that he was the woman of God's creating. Some people are so afraid of being loving, so afraid of being really human. But without that sense of womanhood, they will never get anywhere. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9: 22-24). That period of seventy weeks, of seventy times seven, symbolizes the understanding and demonstration of the complete nature of God both divinely and humanly.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem"—that restoration is the exchanging of the objects of sense for the ideas of Soul—"unto the Messiah the Prince"—the idea of Life, Truth, and Love—"shall be seven weeks, and threescore and two weeks:"—the "threescore and two weeks" indicates the calculus of Truth and Spirit, because you have the symbol of "six" and the symbol "two:"—"the street shall be built again,"—that stands for the way of Life, because you remember that Jesus said, "whither I go ye know, and the way ye know,—"and the wall,"—the compass of divine thought,—"even in troublous times. And after threescore and two weeks"—when the Christ, the calculus of Truth and Spirit, has been demonstrated—"shall Messiah be cut off, but not for himself:"—the Christ comes to mankind today as the Spirit of truth, the truth about everything, as a calculus of divine ideas, and as you begin to understand that and use it, you can no longer believe that Christ is a person; and so it seems as though the Messiah is cut off, but "not for himself:"—"and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9: 25, 26). Daniel saw that Christ, Truth, would bring the error to the surface, and then even Jerusalem as a human sense of salvation and redemption would pass away with all materiality. Even "the gold of human character" must finally pass away.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9: 27). The covenant will always be confirmed for one week when God is understood and demonstrated as Mind, Spirit, Soul, Principle, Life,

Truth, and Love. But for those who dwell in the “midst of the week”—that is, at the point of belief and faith, in which thought goes only as far as Mind, Spirit, and Soul and a faint sense of Principle—there will be only desolation.

This Chapter 9 epitomizes the fact that Science causes us to turn entirely from the material sense of things and acknowledge the infinite presence and power of divine Love. Then Gabriel comes to us, and even the human sense of salvation passes away, for being is found to be perfect, eternal, and infinite. In that realization there's nothing to be saved. I have often said to you that if Jesus had believed that there was a material universe to be saved, and he knew that he was the only person who knew the way, and yet he went away, he would not have been a saviour. But the fact is that Jesus came to the point where he saw that there was nothing but spiritual reality, and when he saw that, he could no longer remain in the material universe, it just wasn't possible. He remained as long as he could, but the time came when he could remain no longer, because his thought had risen wholly above it.

And so here the writer of Daniel shows very wonderfully how the material sense of salvation must be eradicated, that there's only one real salvation and it comes through the “Gabriel of His presence,” which has no contests. To Gabriel the only reality is divine Principle, Life, Truth, and Love, and believe me, that sense of things is the most wonderful asset. As Gabriel comes into our lives, not only with earnestness and sincerity and inspiration, but with all that true womanhood and true motherhood means, we gain an abiding sense of salvation, peace, and rest. So many of us miss the boat, and we can't think why we miss the boat; but the reason is that though we may have metaphysics, we just haven't got Gabriel. Nothing fulfils idea but Gabriel, and if Gabriel comes to you and touches you, it always comes “swiftly,” and the warfare and struggle is over.

I believe that this is why Mrs. Eddy began her chapter “Christian Science Practice” with Christianity, with the story of the Magdalen, which illustrates so clearly Jesus' divine womanhood. The Magdalen was suffering from the belief of being a female, and nothing could have helped her but the “Gabriel of His presence,” which did help her and came “swiftly.” So Mrs. Eddy wrote, “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit” (S. & H. 365: 15-17). When the Gabriel sense comes to us—don't make any mistake about it—our healing will be quick, definite, and absolutely certain, because there will be only one factor before our thought—the reality of perfection. Duality, the belief of two horns, will be gone; we shall be conscious

of nothing but oneness, and with that consciousness we shall have real power.

Remember, it's the sevenfold aspect of being ("one week"), the answer to the question "What is God?" which brings the Gabriel sense of salvation. Mrs. Eddy's whole teaching and the teaching of the Bible is built around the answer to that one question. There isn't anything true but what's true about God. God is the infinite, and includes within Himself all that is true. There is nothing but the one infinite, and that one infinite reveals itself as Mind, Spirit, Soul, Principle, Life, Truth, and Love; it translates itself as divine Principle, Life, Truth, Love, Soul, Spirit, and Mind; it demonstrates itself as Principle, Mind, Soul, Spirit, Life, Truth, and Love; and it interprets itself as Life and Soul, Truth and Spirit, Love and Mind, and Principle. I tell you, we people are blessed beyond measure that we know this. All we've got to do is to prove it.

Remember, too, that you can't work with Mind and not Love. Your metaphysics mustn't be "intellectual." Your metaphysics must be of the nature of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love. It must include the sevenfold nature of the infinite. And the attempt to work either without metaphysics or without Love is doomed to failure. Without Mind you have no metaphysics, and so you don't begin; and without Love there is no fulfilment to your metaphysics, it's just hard and cold. It hasn't the touch of the "Gabriel of His presence," and so it doesn't come "swiftly," and which of us doesn't long for it to come swiftly!

So look at the things Daniel is teaching us. The book is a metaphysical treatise, written, just as a musical composition is written, to teach us the spiritual through symbols and how to use them. The aim of the man who wrote it was to comfort and strengthen his people, to show them that the only way out was the spiritual way and that there was no other. He was using symbols of the Word, the Christ, Christianity, and Science, just as a great musical composer would use the symbols of music. And so if we understand our symbols we can hear the music of these things—the music which tells us of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" as the way, the only way, of salvation.

TALK No. 90

(February 28th, 1950)

DANIEL—V

Chapters 10: 1 — 12: 13

Understanding the Story of Daniel in Its Science

This evening I want to go over Chapters 7, 8 and 9 of Daniel again, and then go on and finish this wonderful Book. The tone of Science begins at Chapter 7, and I am very anxious for us to gain a clear sense of the tone of Science, so I want to consider it this evening as a whole. Next week I want to take the whole Book of Daniel and summarize it as one complete and perfect story.

This evening, therefore, let's refresh our thought with the tones of Science as the Word and Science as the Christ and the beginning of the tone of Science as Christianity, which we have already considered, and then go on to complete Science as Christianity and to the climax of the story in the tone of Science as Science. Remember that the Bible commentaries all recognize that the story of Daniel lays great emphasis on the symbol "four," and that it is essentially a fourfold story. We know that the symbol "four" indicates the Word, the Christ, Christianity, and Science, and so to us the Book of Daniel is primarily concerned with the elucidation of these four divine processes.

It is important for us to gain a clear sense of this story as a whole, because it is quite evident that whereas when we began to consider the Scriptures, we used to think and talk in terms of the days of creation, and in terms of Mind, Spirit, Soul, Principle, Life, Truth, and Love, today we more often think in terms of the Word, the Christ, Christianity, and Science. We might liken ourselves to the small boy learning arithmetic who has ceased concentrating solely on his numbers and has begun to use addition, subtraction, multiplication, and division. So almost without knowing it (and that is nearly always the case with a development in divine metaphysics) we are talking and thinking in the tones of the Word, the Christ, Christianity, and Science, and it is a very important stage in our spiritual development. The divine calculus of being really broke on

human thought when Jesus showed that the days of creation were numerals of divine consciousness, because until you have grasped the numerals of infinity it is impossible to understand and use the calculus of infinity. At that point Jesus lifted thought out of the sense of the days of creation as periods of progress measured by time, into eternity and ever-presence, and so presented the Christ through the fourfold divine calculus.

The Standpoint of Eternal Life

You know, one of the greatest joys today is that because we know something about the Christ-idea, we no longer think that we are approaching an end called death, but realize that we are going forward to Life itself. We are walking along the road of eternal Life, and all the time we are looking forward to a fuller sense of that Life. We have come into the "open firmament of heaven" where the waters bring forth health, holiness, and happiness abundantly, because we have arrived at a point where we really recognize that eternity is the fact and that in eternity there is a divine infinite calculus of God's ideas forever expressing itself as the Word of God, the Christ, Christianity, and Science. And let's realize that a fuller and fuller sense of Life is re-creative and regenerative, that as we press forward to it we are re-born. Moreover, if we really gain this sense of pressing forward all the time to a higher sense of Life in Christ, in Truth, and we see that life does not end in death, we see mortality in its true perspective, and we realize that our life on this planet is merely a lesson to teach us that mortality is absolutely devoid of reality. Then, as we gain intelligence, we shall all arrive at the point where we see that this little mortal dream isn't really existence; it's only the mortal sense of existence, which must be outgrown, and that helps us to outgrow it.

The Book of Daniel really presents a wonderful message. The writer, who was evidently very inspired, showed that there is no way out of mortality but through rising above the finite sense of things into the infinitude of divine ideas through an understanding of the divine infinite calculus.

The Four Beasts: Science as the Word (1) Recapitulated

Now, let's go back to Chapter 7, where the tone of Science begins. You remember that in this tone the writer no longer illustrates his message through the dreams of the kings; instead he uses Daniel's own dreams, but they have nothing to do with dreaming—they represent scientific and spiritual fact interpreted straight from

Principle. The writer begins with the tone of Science as the Word, the sense of *Life and Soul*, which is eternal Life identified through the numerals of infinity. It is this identified sense of Life which Jesus demonstrated; he said, "I am come that they might have life, and that they might have it more abundantly." We epitomized this tone of Science as the Word thus: Science as the Word destroys the darkness of false creation and makes definite the light of Life. The darkness of false creation was symbolized by the four beasts, depicting, in the first four thousand years of Bible history, the Adam-dream, the flood, the bondage in Egypt, and the destruction of Jerusalem; they are all symbols of the darkness of false creation which Science as the Word destroys, and it also makes definite the light of Life. This is the quotation we have chosen from Mrs. Eddy's writings to illustrate the tone of Life and Soul: "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illuminates the universe" (S. & H. 503: 12-15).

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters"—he identified his whole vision. "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven"—the Word, the Christ, Christianity, and Science—"strove upon the great sea"—the great sea of error. "And four great beasts came up from the sea, diverse one from another" (Dan. 7: 1-3)—the four basic phases of mortal mind.

The writer then describes the four beasts in detail. These four beasts represent "the claim 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: 29-32). You remember that he also takes these four beasts according to the tones of the days of creation and the thousand-year periods of the Bible. They also represent the belief of life, truth, intelligence, and substance in matter.

This is how the writer describes the *first beast*, the counterfeit of the Word: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it" (Dan. 7: 4). The "wings" were a false sense of inspiration and exaltation, and they were "plucked," so they represent the belief that something is inspiration which is in actual fact wholly uninspired. This beast counterfeits the Word of Life—it is the belief of life in matter, and it claims manhood. The belief of life in matter was illustrated in the first thousand years by the

Adam-man, and the writer gives that false sense of man here when he says that the beast was “made stand upon the feet as a man, and a man’s heart was given to it.”

Then we come to the *second beast*, which was the counterfeit of the Christ: “And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh” (Dan. 7: 5). That second beast represents the belief of truth in matter, or electricity; Mrs. Eddy once said that electricity is the counterfeit of the Holy Ghost. In the second thousand years, when the flood destroyed all flesh on the face of the earth, the situation was saved through analysis, uncovering, and annihilation, symbolized by Noah’s three sons, Ham, Shem, and Japheth. Here, the “three ribs in the mouth of it” represent the counterfeit of the true destruction of error through analysis, uncovering, and annihilation.

And so we come to the *third beast*, the counterfeit of Christianity: “After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it” (Dan. 7: 6). This third beast claims to have inspiration—the “four wings of a fowl”—but it is a false sense of inspiration, because the fowl here represents a bird of prey. Also it claims to have “four heads,” counterfeiting the divine calculus, and it symbolizes the belief of intelligence in matter and the belief of animal nature. Its dominion is the counterfeit of true demonstration. This beast also corresponds to the third thousand years of the Bible, the Egyptian darkness and domination, out of which the Israelites were led.

Lastly, the *fourth beast*, the counterfeit of Science: “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns” (Dan. 7: 7). This fourth beast represents the belief of substance in matter and the belief of organic life. Unlike the beasts before it, it claims to be organic and to have system. The theme of the fourth thousand years is the destruction of Jerusalem and the captivity in Babylon, out of which came the light of the divine idea, represented by the true Jerusalem. This beast also had ten horns—the belief that it could break the ten Commandments.

The writer has shown that the Adam-dream is the counterfeit of the Word; that the story of the flood—the flood of human theories which destroyed all flesh—is the counterfeit of the Christ; that the bondage in Egypt is the counterfeit of Christianity; and that the

captivity in Babylon and the destruction of Jerusalem is the counterfeit of Science. What threatens humanity today is the counterfeit of Science, which is material so-called science. If we don't destroy this false sense of science, our "temple" will be destroyed—our civilization will be entirely broken up. Today we are face to face with this fourth beast on a very large scale.

"I considered the horns, and, behold, there came up among them another little horn,"—the anti-Christ,—“before whom there were three of the first horns plucked up by the roots:”—the first three of the ten Commandments, which lead thought up to the point of Life, were plucked up by the anti-Christ; the first three Commandments concern the Godhead, or God's nature, and to material science there is no Godhead, there is only matter:—“and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (Dan. 7: 8).

The Ancient of Days: Science as the Word (2) Recapitulated

Having illustrated the first four thousand years by the four great beasts, the writer now goes on to illustrate the fifth thousand-year period, in which Jesus fulfilled his mission, and he begins by giving a sevenfold statement of the Word of Life.

"I beheld till the thrones were cast down, and the Ancient of days did sit"—the sense of immortal Mind as all, "whose garment was white as snow"—the purity of Spirit; "and the hair of his head like the pure wool"—the hair of the head symbolizes identity, or Soul; "his throne"—the sense of Principle—"was like the fiery flame, and his wheels as burning fire"—the operation of Principle. "A fiery stream issued and came forth from before him"—a symbol of the waters of Life which brought forth abundantly; "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him"—the compound idea man, which is Truth; "the judgment was set, and the books were opened" (Dan. 7: 9, 10)—the climax of Love. So there is a perfect sevenfold sequence.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame"—when the fifth thousand-year period came, Jesus demonstrated eternal Life, or "the Ancient of days," and he overcame the fourth beast: he said, "be of good cheer; I have overcome the world." "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (Dan. 7: 11, 12). We'll never be able to get rid of the false sense of the Word, the Christ, and Christianity unless we first get rid of the false sense of Science. When

we have destroyed so-called science, which is based wholly on materiality, and we see that the only Science is the Science of divine ideas—what God knows about His own creation operating in a calculus and a system of divine metaphysics—then we shall be able to get rid of the false sense of the Word, the Christ, and Christianity, but not before.

Now the writer introduces the fulfilment of the sense of the fifth thousand-year period of Life: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:”—that is what happens the minute we understand eternity, the minute we understand the specific and distinct numerals of consciousness operating in the divine infinite calculus of being, enabling us to calculate with the ideas of divinity intelligently and scientifically:—“his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7: 13, 14). We enter that kingdom—the kingdom of reality, of idea, of spiritual sense and spiritual dominion—as soon as we begin to understand how Jesus fulfilled the days of creation as numerals of infinity and eternity.

“I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (Dan. 7: 15–18)—there we see eternal Life identified.

“Then I would know the truth of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (Dan. 7: 19–22). The minute we begin to see that there is a divine infinite calculus of God’s ideas forever operating in the realm of spiritual thought, that that calculus has numerals of consciousness—the fundamental truth about Mind, Spirit, Soul, Principle, Life, Truth, and Love—and we gain a definite grasp of those numerals of consciousness, our thought is in the “open firmament of heaven” where the waters

of Life bring forth abundantly health, holiness, happiness, immortality, and we “possess the kingdom.”

“Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten horns that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Dan. 7: 23–25). They will be given into his hand until thought has passed that “three-and-a-half” state of thought, which is some knowledge of Mind, Spirit, Soul and a glimpse of Principle, because until thought has passed that stage and goes on to demonstrate divine Principle, Life, Truth, and Love, it doesn’t have what amounts to the certainty of Science. You do not begin to demonstrate Principle until you have accomplished the “three-and-a-half” days.

“But the judgment shall sit,”—Principle will be demonstrated,—“and they shall take away his dominion, to consume and to destroy it unto the end.” Divine Principle, Life, Truth, and Love will be understood and demonstrated. Mind, Spirit, and Soul lead you to Principle and give you a foretaste of Principle, but it is only when you begin to understand Principle as Life, as Truth, and as Love that you are really able to understand and demonstrate it. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (Dan. 7: 26–28).

That ends this wonderful tone of Science as the Word. This inspired thinker and writer showed how the “four winds of the heaven”—the true sense of the Word, the Christ, Christianity, and Science—“strove upon the great sea” of mortal mind, and how out of that came the “four great beasts” (the counterfeit of the Word, the Christ, Christianity, and Science), forced up out of the sea by the activity of Science as the Word. The writer illustrated the correspondence between the first beast and the first thousand-year period—the Adam-dream; the correspondence between the second beast and the second thousand-year period—the destruction of all flesh by the flood of human theories; between the third beast and the third thousand-year period—the bondage in Egypt; and then

between the fourth beast and the fourth thousand-year period—the destruction of Jerusalem. Today we see that those four beasts symbolize “the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life”—a belief that has always operated. Moreover, we know that they are destroyed by the understanding that there is “no life, truth, intelligence, nor substance in matter” (S. & H. 468: 9-10)—that is what is going to destroy them. But the kingdom will only be established when “the Ancient of days” comes—when our thought reaches eternity and reality, and we deal no longer with time theories, because our thought touches divine Principle, and we begin to think in terms of divine Principle, Life, Truth, and Love.

Remember this, that the things which you and I are considering—the days of creation, the numerals of consciousness, the Word, the Christ, Christianity, and Science, and so on—are nothing to do with time and they are not something that somebody has invented. They are eternal. From the moment humanity began to think, it has thought according to these fundamentals, and the prophets of Israel realized that and crystallized them in the Scriptures. In order to arrive at a conclusion, there must be the process of “Let there be light, let there be development, let there be definiteness, let there be power, or demonstration, let there be continuity, or Life, let there be form, and let there be fulfilment.” That ordered process of thought is inevitably to be found in any creative process. Also, in order to put that thinking into practice, the ideas which comprise the days of creation must grow, expand, and broaden into numerals of consciousness, and we must understand how they operate in the four-dimensional calculus of revelation (the Word), translation (the Christ), demonstration (Christianity), and interpretation (Science).

You know, the things that we are talking about, and that the prophets of old saw and symbolized in the Bible, are in no way extraordinary. The story of these fundamentals begins the Bible, and there isn't a single book in the Bible that is not based on them. So when we are considering these matters, don't think, “Isn't it extraordinary that the writer of Daniel understood these things?” Of course he understood them—that's why he wrote the Book of Daniel. Moreover, there's nothing else to understand. If you were to learn music today you would have to learn music as music is, which is the same as it was hundreds of years ago; you wouldn't say, “How extraordinary that So-and-so knew music hundreds of years ago.” We are learning the fundamentals of basic spiritual thought, and when humanity learns to base its thinking on these

fundamentals, humanity will have a system of divine metaphysics which has always been the basis of true spiritual thought and experience and which will never pass away. So there's nothing new about fundamental spiritual values, and it isn't at all extraordinary that the prophets understood them.

The Ram with Two Horns—False Theology: Science as the Christ (1) Recapitulated

And so we came to the tone of Science as the Christ, which is focused in the terms *Truth and Spirit*. Now, the Christ has come to mankind in different forms in different ages. The Christ came to Abraham as the demand to go out and find a new country. The Christ came to Jacob as the twelve tribes of Israel. The Christ came to Moses as the Commandments. The Christ came to mankind at the beginning of the Christian era as the man Christ Jesus. Today the Christ is coming to us as Science—as the truth about everything as God knows it. That truth is idea, because God is Mind and Mind is conscious only of its own creation, which is always idea. So the Christ, or Truth, is God's divine plan for every idea gathered into the focus of one infinite design. And that Christ—that infinite idea that God has of His own divine plan, that infinite ideal—is coming to us today as infinite, individual, spiritual ideas all operating as a divine infinite calculus of ideas which has the four dimensions of the Word, the Christ, Christianity, and Science, and specific numerals of infinity. That is the way the Christ is coming in this age, and our sense of it will grow and grow as our scientific and spiritual understanding develops.

We have epitomized this tone in this way: Science as the Christ destroys the dualism of false theology and establishes the purity and reality of spiritual Truth. Mrs. Eddy writes, “Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace?” (S. & H. 134: 14–17).

In this chapter the writer tells the story of the ram and the he-goat. The ram symbolizes false theology—it has two horns to represent the belief in both Spirit and matter. The crime of the ages is the attempt to mingle Spirit and matter. You can no more mingle Spirit and matter than you can mingle mistakes in mathematics with mathematics itself—it's impossible. The appearing of Spirit, the consciousness of Spirit, involves the disappearing of matter; as matter disappears, there seems to be a better condition, and we should not abuse that better condition. We should welcome it—we must see that we “hurt not the oil and the wine”—but that improved

state is never because of matter; it is always in spite of matter. It is false theology, therefore, believing in both Spirit and matter, which is symbolized by the ram. The he-goat symbolizes material science. It has only one horn, a great horn—it believes completely and entirely in matter. In the story the he-goat utterly destroys the ram. Of course we are witnessing exactly the same story today, when the theories of material science are breaking false theology right down. Today men have such faith in material science that they say, "Well, the Bible isn't true. Theology is pulseless and spineless; there's nothing to it." The story of this chapter in Daniel is going on right before our eyes.

The tone of Science as the Christ begins like this: "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns:"—those "two horns" represent the belief in the reality of both Spirit and matter:—"and the two horns were high; but one was higher than the other, and the higher came up last." The belief is either that matter evolves itself or that it comes from God. Both are falsities, but the higher horn, the worse error, is that matter comes from God. (See S. & H. 119: 1-16.) "I saw the ram pushing westward, and northward, and southward;"—therefore the ram came from the east, here the counterfeit of the Christ;—"so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great" (Dan. 8: 2-4).

The Ram and the He-Goat: Science as the Christ (2) Recapitulated

"And as I was considering, behold, an he goat came from the west"—the "west" stands for the false sense of Science—"on the face of the whole earth, and touched not the ground:"—his progress was very rapid:—"and the goat had a notable horn between his eyes"—he had one horn, representing the belief in matter alone. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand" (Dan. 8: 5-7). We are seeing that conflict going on right before our eyes. Material

science has almost stamped out the teaching of false theology, which is based on both matter and Spirit; false theology preaches a corporeal God, a corporeal Saviour, a corporeal man, and so on. If you try to explain to a theologian that Spirit is the only—that “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”—you will never convince him. False theology is based on the reality of both Spirit and matter. “Hear, O Israel: The Lord our God is one Lord”—but false theology has two gods. Theologians seem unable to conceive of man’s ability to lay hold on Spirit and the ideas of Spirit except through matter. They cannot believe that Spirit can function without matter.

“Therefore the he goat waxed very great: and when he was strong, the great horn was broken;”—the belief in matter was broken; it is being broken today, for men are seeing that matter only produces hell and destruction;—“and for it came up four notable ones toward the four winds of heaven.” The “four notable ones” represent the material so-called calculus—“the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life.” “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land”—the “pleasant land” is, of course, the west, and that “little horn” symbolizes the carnal mind, the basic error. “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them” (Dan. 8: 8–10). You remember that in Revelation the “great red dragon” cast “the third part of the stars of heaven” to the earth. Mrs. Eddy describes that happening in “Miscellaneous Writings” as “mental healing on a material basis” (Mis. 254: 22). Whenever you attempt to use on a material basis that which comes to you through Soul-sense—whenever you try to mingle Spirit and matter—you cast the stars of heaven to the ground.

“Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away”—whenever you cast the stars of heaven to the ground, the “daily sacrifice” is taken away—the sense of the days of creation and the omnipotence, omniscience, omnipresence, omni-action of Mind, Spirit, Soul, Principle, Life, Truth, and Love is gone from your experience. “And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the

sanctuary be cleansed" (Dan. 8: 11-14). Peake's Commentary states that this period should be 1150 days, or about three-and-a-half years. It is the symbol of "three-and-a-half," or "a time and times and the dividing of time," which we saw before represents the state of thought where "mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). So "the vision concerning the daily sacrifice, and the transgression of desolation" will last until thought enters the realm of divine Principle, Life, Truth, and Love.

The Ram and He-Goat Vision Interpreted: Science as the Christ (3) Recapitulated

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision"—Gabriel represents God's highest idea, the expression of divine womanhood and motherhood; Mrs. Eddy writes, "The Gabriel of His presence has no contests" (S. & H. 567: 6-7). "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision" (Dan. 8: 15-17). When thought has grasped an understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and how to use it, that is "the time of the end."

"Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright." We all fall into that "deep sleep" of materialism, but the Christ comes and touches us—the "Gabriel of His presence" which "has no contests" comes and sets us on our feet again, because we understand something of the womanhood of man and the motherhood, the highest aspect, of God. "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. . . . And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up" (Dan. 8: 18, 19, 23). Mrs. Eddy foretold the coming of that "king of fierce countenance" when she wrote, "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle" (S. & H. 102: 16-20). For instance, hypnotism is now being used in dentistry, in childbirth, in cases of mental and physical disease; and it isn't going to be long before the criminal

mind uses it to impel people to destroy each other. As a matter of fact, mass hypnotism has been impelling men to destroy each other for a long time, but hypnotism is now being used individually and specifically, and only the Mind of Christ can deliver from it. Humanity will be forced to put on the Mind of Christ and to recognize the power of divine thought, because only the Mind of Christ can withstand the forces of error when they are unleashed, as they are bound to be. The power of divine thought is the only thing that can really destroy animal magnetism in any form.

“And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many:”—“Peace, peace; when there is no peace.” The blind desire for so-called peace on a false basis is so pathetic; how could you have real peace on a false basis in mathematics or in music or in engineering or in architecture? You can only have peace when you base everything on fundamentals:—“he shall also stand up against the Prince of princes;”—the Christ;—“but he shall be broken without hand” (Dan. 8: 24, 25). There is your answer: put on the Mind of Christ. When you are faced with a claim of the carnal mind—when error “stands up” against you, as it does every day of your and my experience—your answer is to put on the Mind of Christ, to begin to understand the nature of ever-present Truth—God’s own ideal forever expressing itself as a divine infinite calculus of ideas, every one ever present and ever available, understandable and demonstrable, potential and dynamic. So put on the Mind of Christ, which has order, system, and Science, and whatever stands against you will “be broken without hand”—without human means or human effort.

“And the vision of the evening and the morning which was told is true:”—the vision of the “evening” is “peace and rest” (S. & H. 586: 2), and the vision of the “morning” is “Light; symbol of Truth; revelation and progress” (S. & H. 591: 23–24), the breaking of the light of Science:—“wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it” (Dan. 8: 26, 27). Sometimes it seems to be true that no one understands the Christ-idea as ever-present, demonstrable Truth—God’s own ideal, coming to men as a calculus of divine ideas—and our feeble demonstrations show that as yet we understand very little about it.

The tone of Science as the Christ—Truth and Spirit—ends there. It shows the appearing of Truth, or manhood, through an infinite

calculus of divine ideas and demonstrates the Christ as the “divine manifestation of God, which comes to the flesh to destroy incarnate error.”

Daniel's Plea for Demonstration: Science as Christianity (1) Recapitulated

Now we come to the tone of Science as Christianity—*Love and Mind*—and we have captioned it in this way: Science as Christianity fulfills the divine plan and reveals true womanhood and manhood, Gabriel and Michael. This is a very wonderful chapter.

“In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;”—Ahasuerus was a Persian king, but he had no son by the name of Darius, so Darius has no historical record at all. The writer of Daniel invented whatever characters he wanted in order to symbolize spiritual ideas in the clearest manner possible;—“in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” (Dan. 9: 1, 2). “Seventy” symbolizes here the destruction of error. It stands for the sevenfold scale of divine harmony applied to the human (the “ten”).

Then the writer gives this very beautiful prayer, in which Daniel confesses the sins of Israel and implores God to move to their aid: “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: . . . O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name” (Dan. 9: 3, 18, 19). Mrs. Eddy once said that trying to make matter better is not Science, and she pointed out that if we could make matter better we wouldn’t give it up—we would hang on to it. She said that the purpose of Science is to get rid of matter and to find our lives “hid with Christ in God.” You see, the fact that we *are* the sons of God, the fact that we *can* demonstrate Truth, the fact that reality *is* spiritual, that good *is* infinite—all those things are the grace of God, they are basic facts, they are absolute Science, and in no way do they depend on you and me. They are dependent solely on spiritual vision, the Mind of Christ, and on nothing else.

You know, the materialist loves matter, and when you tell him that matter isn’t real, he hates you for it. He doesn’t see the hell and

destructive nature of matter; neither does he see the beauty of spiritual things and that he can find his health, holiness, and happiness, his being, and his unity with other men, in Spirit. He just thinks, "Well, here is matter and I've got it," but he hasn't—it's got him. The mortal who thinks he has control over matter is a non-thinker, because the truth is that matter controls him in every way, and it is certain to give him a very bad time. The only hope for mankind is for men to see that the only substance is Spirit, and to begin to get rid of the belief in matter completely and entirely. If humanity relies on matter, then it is headed for destruction, because matter doesn't know anything else.

Daniel's Vision of Gabriel: Science as Christianity (2) Recapitulated

The writer continues: "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain, of my God; yea, whiles I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (Dan. 9: 20, 21). That sense that Gabriel "flies swiftly" is wonderful. Whenever you gain the sense of the "Gabriel of His presence," which "has no contests"—whenever you glimpse that highest sense of manhood which is the womanhood of God and is really a sense of Truth and Love—the divine idea always comes quickly. Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365: 15-17). If only we can lay hold on the "Gabriel of His presence," which is an exalted sense of true manhood which reaches divine womanhood—the full expression of divine motherhood—our demonstration will always come quickly, and our healing will not take a long time.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Not blind or maudlin sentiment, not chaos, not "perhaps," not chronic ebb and flow of thought, but "skill and understanding"—Science, system, order, power, and so on. "At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy,

and to anoint the most Holy" (Dan. 9: 22-24). "Seventy" symbolizes Mind, Spirit, Soul, Principle, Life, Truth, and Love—the sevenfold chord of divine harmony—applied to the human, symbolized by the "ten." Seventy weeks are mentioned because the tones of the seven days of creation are involved.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:"—there you have a sense of Truth and Spirit, for "threescore," which is sixty, represents Truth applied to the human, and "two" represents Spirit:—"the street shall be built again, and the wall, even in troublous times" (Dan. 9: 25)—the street symbolizes the way of Life, and the "wall" symbolizes the compass of thought. When you lay hold on the "seventy weeks" (when you understand and can use the nature of God as the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10), and the Christ, Truth, coming as a divine infinite calculus of ideas, the order of Spirit, then the street (the way of Life) and the wall (the compass of thought) will be built again.

No Demonstration "in the Midst of the Week": Science as Christianity (3)

"And after threescore and two weeks"—the tone of Truth and Spirit again—"shall Messiah be cut off, but not for himself:"—often when the Christ comes to the human and brings the error of a situation to the surface, the human sense of Jerusalem, of salvation and redemption, passes away with materiality, and the Christ, Truth, seems to be cut off, but it is "not for himself:"—"and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined"—so when Christ, Truth, comes to a situation, and there is such a stir in the human mind that you are only conscious of that stir, it may seem that you haven't touched the Christ, but you only have to persist, and it will come to you. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9: 26, 27). We cannot work out our problem "in the midst of the week." The abominations will continue "until the consummation"—until we understand and demonstrate God as Mind, Spirit, Soul, Principle, Life, Truth, and Love—but when we arrive at that point, the

covenant will always be confirmed. If we dwell "in the midst of the week"—at the point of belief and faith—then our thought only goes as far as Mind, Spirit, and Soul; it only reaches the point of being definite, and we don't attain to demonstration. If we want to demonstrate Christian Science, then we must have the breaking of the light through our understanding of Mind, we must have spiritual development and birth through our understanding of Spirit, we must be able to identify that which is of the nature of Life, Truth, and Love through our understanding of Soul, and through our understanding of Principle we must be able to demonstrate Life, Truth, and Love. So until we reach the understanding of divine Principle, Life, Truth, and Love, we are not at the point of demonstration.

Daniel's Vision of "A Certain Man": Science as Christianity (4)

And so we come to Chapter 10, which is still the tone of Science as Christianity, of Love and Mind. Our caption for this tone, you remember, reads like this: Science as Christianity fulfills the divine plan and reveals true womanhood and manhood, Gabriel and Michael. In this wonderful chapter we see how Gabriel and Michael saved the situation.

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks"—his thought was resurrected. "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Dan. 10: 1-3)—until his thought was fully resurrected.

Now the writer gives a sevenfold sequence. "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;"—Mrs. Eddy's definition of "Hiddekel" reads, "Divine Science understood and acknowledged" (S. & H. 588: 7-8)—"then I lifted up mine eyes, and looked, and behold a certain man clothed in linen"—the sense of being "clothed" always indicates Mind; "whose loins were girded with fine gold of Uphas"—the "gold of human character," a sense of the purity of Spirit; "his body was also like the beryl"—the true sense of "body" indicates Soul, and it was like the "beryl," it had the definiteness and changelessness of Soul; "and his face as the appearance of lightning"—the interpretation of Principle; "and his eyes as lamps of fire"—the light of the days of creation, which climax at the point of Life; you remember that the lamps in Revelation symbolize the

days of creation; “and his arms and his feet like in colour to polished brass”—the hardness of brass represents the stability, the standard, of true manhood, or Truth; “and the voice of his words like the voice of a multitude” (Dan. 10: 4-6)—the climax and fulfilment of Love. So there is a distinct sevenfold sequence in the writer’s description of the “certain man.”

“And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves”—we always see the vision “alone.” We can travel along the great high road up to the “city”—the understanding of God and man—with the other fellow, and once in a while, as the light of the city breaks on our thought, we can put out our hand and say to him, “Isn’t this wonderful!” But if we want that light to be clearer and clearer, we must find it through our own efforts, because being is individual. The individuality, the indivisibility, of being is that “I and my Father are one;” and the unity of being is not between ideas, but is in the fact that every idea is one with God, that each one of us is one with God. So although we can travel along the great highway of Science together and we can help each other with Christian encouragement, each one of us has to see the light for himself—nobody can do that for us. Daniel continues: “Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength” (Dan. 10: 7, 8)—he saw that the mortal was hopeless.

“Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground”—we begin with belief, we are merely conscious that something is happening. Then we advance to faith: “And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands”—as we gain a certain amount of faith, we are lifted up a little. “And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling” (Dan. 10: 9-11). When we finally gain understanding, we are able to “stand upright.” So Daniel was in a “deep sleep” with his “face toward the ground”—he began with belief only; then he was lifted up onto his knees and the palms of his hands—he gained faith; and then he was told to “understand . . . and stand upright”—he attained understanding. That is a perfect sequence of belief, faith, and understanding. Mrs. Eddy writes: “Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine” (S. & H. 297: 28-31).

INTERVAL

No Christian Scientist who thinks is ever alone, because he learns that he is with the substance of things only when he's conscious of ideas. Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9). That's some company—to be alone with your own being and with the reality of things—and frankly, as I go on, I find that my happiest time is when I can sit for hours and think with God, so that my thought is just flooded with ideas. That isn't being alone in the sense of being lonely at all; it simply means being "all one" with being, and in that state of consciousness I can think of man as idea. Sometimes I'm doing it to help people, and I think of those people not as corporealities in Manchester or Liverpool or New York, but as omnipresent ideas. Your true body is everywhere. The body of $2 + 2 = 4$ is everywhere. How much more true is it that the real body of man is everywhere! It isn't corporeality, it's idea. So don't treat somebody "over there." All you do is to treat error. You don't treat man, because man is God's image and likeness. You demonstrate the fact about man as idea, ever present, ever available, ever demonstrable, and when you do that you will always be "alone," because being is individual, but you will be alone with the reality of things.

Daniel's Strength Is Renewed: Science as Christianity (5)

The writer continues: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." It's our own thinking that brings Science to us. "But the prince of the kingdom of Persia withheld me one and twenty days:"—that was the sense of the seven days debased, not resurrected:—"but, lo, Michael, one of the chief princes, came to help me;"—Michael symbolizes the male sense of true manhood;—"and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me,

straightway there remained no strength in me, neither is there breath left in me" (Dan. 10: 12-17).

"Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. 10: 18). That isn't a symbol of something outside yourself. The basis of Christian Science is perfect God and perfect man, man as God's idea, individual consciousness, perfect as the Father Himself is perfect. As constantly you lift up the right idea of God and of man in your thought, that same experience comes to you—"one like the similitude of the sons of men touched my lips"—and it strengthens you. Then this thing that calls itself man, this corporeality that is born of sex, that lives in matter and dies in matter, begins to disappear. You take it and you put it behind you, and you build up in your thought the man of God's creating, the man who is idea, because God is Mind; the man who is substantial and ordered idea, because God is Spirit; the man who is incorporeal and sinless and identified with God, because God is Soul; the man who is basic and foundational and forever demonstrated, because God is Principle; the man who is eternal and forever immortal, because God is Life; the man who exists at the point of manhood and Christhood and health and consciousness, because God is Truth; and the man who is eternally exalted above mortality, the man who is ascended always, who is fulfilled and perfect, because God is Love. As you realize that that man constitutes your manhood from everlasting to everlasting, and that you were never born in matter, that you don't live in matter, and that you won't die in matter, you will be re-created, regenerated, resurrected. The mortal will say less; it will be forced by the presence of the Christ to be silent. There will be less pain, less mortality, less fear, less disease, less of everything in the way of mortality.

And so "if any man be in Christ, he is a new creature: old things are passed away;"—the material corporeality;—"behold, all things are become new." The only thing that is new for you day by day, the only thing that is forever renewed from everlasting to everlasting is the divine idea, the truth about you and me and the truth about man as God's highest idea.

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not." John the beloved disciple wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;"—mortal sense doesn't see it yet:—"but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." From everlasting to everlasting man is God's idea, perfect

as God Himself. "Be ye therefore perfect, even as your Father which is in heaven is perfect." There's only one state of being, and that's spiritual perfection. Anything that contradicts that is mortality, and it's a lie. "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come"—those were only introduced as historical symbols, that's all. "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 10: 18-21). There is nothing on which you can base your conclusions but perfect God and perfect man. A perfect cause must have a perfect effect, and therefore you can reason rightly from nothing but Michael, the man of God's creating.

So in this whole tone of Science as Christianity we have seen the operation of Gabriel and Michael, the womanhood and manhood of God, as the way of salvation.

The Irresistible Power of Principle (A Historical Interlude): Science as Science: Principle (1)

Now we come to Chapter 11, which I am not going to take with you, because it seems to place so much emphasis on the historical details. The truth of the matter seems to be that the editors of these great prophetic writings believed in the necessity of reinforcing with historical details the spiritual message they contained. But throughout this Book of Daniel you can see how the original writer, although making use of historical symbols, was all the time lifting thought above the symbols to the ideas behind them, and so the fact that his portrayal of history was often hopelessly inaccurate didn't worry him at all. This eleventh chapter is an evident attempt by the redactors to rationalize the historical aspect; the four beasts are explained as the kingdoms of Babylon, Egypt, Persia, and Greece, and the events of the period of persecution by Antiochus Epiphanes are described in great detail.

It is interesting, however, that much is made of the warfare between what are called the "king of the north" and the "king of the south," and my feeling is that the writer was pointing out that fact, which we know so well, that with the coming of the Christ and then of Christianity the ritualistic sense of the Word of Moses became obsolete. You remember that Jesus made a very sweeping statement when he said, "All that ever came before me are thieves

and robbers," and that was because everything that came before Jesus taught the reality of Spirit and the reality of matter. The sole reality of Spirit was never taught in human experience in its purity until Jesus came, and certainly it was never demonstrated until Jesus came. The Mosaic law was all a sense of "Thou shalt not," it was all "an eye for an eye, and a tooth for a tooth," a God of war and of vengeance, and so on. Here, as I say, although the symbols are all very much mixed up with history, this warfare between the kings of the north and south would seem to indicate that the coming of the Christ and of the Christianity sense of things would naturally expose the poverty of the past sense of the Word. I have not been into the symbols of this chapter closely, because in order to explain it clearly you have to draw historical conclusions, and in all the work we're doing I never draw any conclusions that are not wholly spiritual. Unless I'm absolutely certain of the spiritual meaning of something, I don't say anything about it.

There are just one or two things in the chapter which are worth mentioning. Speaking of the king of the north, the writer says: "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion" (Dan. 11: 4, 5). Again, towards the end of the chapter, speaking of another king, who is assumed historically to be Antiochus Epiphanes, the writer seems to give a counterfeit sense of Science: "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11: 38, 45).

The Vision of "The Time of the End": Science as Science (2)

Chapters 11 and 12 illustrate Science as Science, and in Chapter 12 we come to the real metaphysics of this. We have epitomized Science as Science, which is indicated by the one term *Principle*, like this: Science shows the inevitable victory of divine Principle and the nothingness of error. Mrs. Eddy writes, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day,

when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time;”—this is the story of the Bible;—“and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing” (S. & H. 55: 15–26).

What is Christ's cup? It is the laying down of the mortal concept. It isn't a single spasmodic action whereby somebody goes out and gets killed for some cause. Even an animal will do that; it will suffer death for its young, but that sort of thing won't save humanity. Only as day by day, minute by minute, hour by hour, we put on the Mind of Christ scientifically and metaphysically, do we lay down the mortal and thus become real Christian warriors. Mortality inevitably “shall come to his end,” but what you have of the Mind of Christ will never come to an end. There's nothing on earth, not even fifty atom or hydrogen bombs, that could ever touch the Mind of Christ, which is from everlasting to everlasting. The fact is that before time was, eternity existed, and “before Abraham was” you existed as God's idea, perfect, eternal, immortal, and indestructible.

Chapter 12 begins: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book”—every one who is based on Principle; the book is often a symbol of Principle. “And many of them that sleep in the dust of the earth”—that doesn't mean “underground”; it means “in material belief.” There are a lot of people walking about above ground who are a good deal more dead than those who we think are under the ground, because they are not underground; they've only gone on to a further experience, and experience is always the victor and never the vanquished. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12: 1, 2).

Next we come to another very definite sevenfold sequence. “And they that be wise shall shine”—“Let there be light,” the wisdom of Mind; “as the brightness of the firmament”—there you have a sense of the second day of creation; “and they that turn many to righteousness as the stars for ever and ever”—the stars always symbolize Soul, because they represent identified ideas. “But thou, O Daniel, shut up the words, and seal the book, even to the time of

the end”—the realization of Principle is always “the time of the end;” “many shall run to and fro, and knowledge shall be increased”—the multiplication of Life. “Then I Daniel looked, and, behold, there stood other two,”—the man and the woman of God’s creating, the sense of Truth,—“the one on this side of the bank of the river, and the other on that side of the bank of the river.” Finally, here is the sense of Love: “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half;”—the error will continue until thought goes beyond the point of Mind, Spirit, Soul, and Principle;—“and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Dan. 12: 3-7).

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end”—everything is based on Principle, and so we don’t have to worry. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand”—the “one” of Mind—“two hundred”—the “two” of Spirit—“and ninety days”—the “three” (multiplied) of Soul—all applied to the human. As long as you’ve only got a sense of Mind, Spirit, and Soul, you will suffer the “abomination,” you’ll be fighting matter. “Blessed is he that waiteth, and cometh to the thousand”—Mind—“three hundred”—Soul—“and five and thirty days”—this “thirty-five” may be taken as five times seven, symbolizing Life and Love. So you see there a sequence of Mind, Soul, Life, and Love, giving a sense of “Let there be light” (the Word), “Let there be identity” (the Christ), and “Let there be multiplication and fulfilment” (Christianity), which is what is symbolized by Michael and Gabriel. “But go thou thy way till the end be: for thou shalt rest,”—at the point of Love, the seventh stage,—“and stand in thy lot at the end of the days” (Dan. 12: 8-13). When you have understood God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, that is the “end of the days,” whereby you gain a peace which nothing can take away.

The Nature of True Spiritual Discernment

Mrs. Eddy writes: “During this final conflict, wicked minds will

endeavor to find means by which to accomplish more evil, but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (S. & H. 96: 31-4). It is extraordinary how as you love and culture the things of Spirit, you can see the dangers which threaten you and the idea that you love, the dangers which threaten other people, and the dangers which threaten mankind. I have had so many experiences, particularly recently, in which I have been able to foresee and avert dangers about which humanly I could have known nothing. I know a woman who dreamt one day that the First Reader of their church had been killed, and she woke up and thought "What nonsense!" But she didn't pay any attention to it at all, and that man was killed; he was killed later in the day in a motor accident. Now, if that woman had been awake, she would have handled that error which had been uncovered to her.

As you grow in understanding, you know the needs of your fellow man, you know the needs of the world, and you know the needs in the way of spiritual good of all whom you love; in fact, you begin to be able to read the human mind from an approximation to the divine Mind, and you're awake to what the carnal mind would do, and you stop it before it does it. I remember a man who lived in Toronto telling me that when they had an earthquake in Jamaica, where his people lived, he saw the whole thing in a dream before that earthquake took place. Now, if that man had understood metaphysics, he would have dealt with that belief. His understanding might not have been sufficient to meet the whole issue, but it would have been bound to help somebody or something. All through my life as a Christian Scientist I have found that when my thought has been at one with God, when I have been thinking in the realm of the divine Mind, the need of the moment, whether in the way of positive action or of protection, has always come to me. So here the writer of Daniel is showing how the spiritual sense of Gabriel and Michael will enable us at every point to analyze the human picture and take care of it.

Suppose we could discern the divine fact about God and man, but we couldn't use it intelligently in human experience, of what use would it be? But the effect of Truth in human experience is always to analyze, uncover, and annihilate mortality, and so as the Christ-idea comes to you, you first of all find that you can analyze mortality, that you can see it for what it is. Mortality is always saying, "Let us alone; what have we to do with thee?" but that doesn't prevent you from analyzing mortality for what it is—"a liar, and the father of it;" then you begin to bring it to the surface, and not only do you see

that it's "a liar, and the father of it," but you begin to see how it works, how it claims to operate; finally you reach the point where Soul "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15-16), and at that point of complete translation mortality is annihilated in every one of its phases. In the third degree of the translation of mortal mind, as Mrs. Eddy says, "mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5).

And so when you gain the sense of the "end of the days," which the writer of Daniel has in this climax of his work, you're headed the right way. You may have difficulties, you may have things to overcome, but you can overcome them. Your grasp on spiritual fact—your grasp on the ideas of God, the ideas of health, holiness, happiness, the ideas of manhood, the ideas of being—is growing clearer and clearer with every moment. The power, the presence, the availability, the demonstrability of them is becoming more and more definite to you, and as you understand them, you don't have to demonstrate them; they demonstrate themselves.

As I say to you, this doesn't mean that your won't have anything to meet. Jesus had many things to meet—the cross, the hatred of the world, and so on. But none of it matters, because you will have the means to overcome every problem. If we didn't have things to work out, I don't think we'd go forward. Mind you, I'm not looking for problems—there's plenty to work out without looking for it—but if problems come, they only provide an opportunity to progress, and they come as the result of the activity of Truth. Mrs. Eddy says, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S. & H. 574: 27-30), and so often I have found that to be true. Never try to side-step a difficulty; turn and look it in the face, and then analyze it, uncover it, and annihilate it with the Mind of Christ, and every time it will go down; it will simply become a stepping-stone to higher things.

Mrs. Eddy also writes, "'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you. 'Occupy till I come!' Wait for your reward, and 'be not weary in well doing'"—don't just wait for your reward, expect it. "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (S. & H. 22: 11-22). Love never gives you a problem to solve that you couldn't solve, because that would be unlovely, it would be utterly unlike Love. It would be like a

teacher in mathematics giving a small boy a problem to solve in algebra when he was only doing multiplication, which would be entirely unprincipled. Remember this, that the problem that comes to you is invariably born in your own thought; if our own thought didn't accept it, it wouldn't exist. Moreover, that in you which is Christlike is always greater than that in you which is mortal, and so it is always possible for your Christ nature to deal with what claims to be mortality. Any problem that comes to you you can solve through Christ, because the Christ in you is fundamental, eternal, omnipotent, omnipresent, dynamic, demonstrable, whereas the mortal problem is just a thing without substance, a thing without being, a thing without entity.

So always remember that whatever you have to meet, you can meet, if you will only let this Mind be in you, "which was also in Christ Jesus: who, being in the form of God,"—an idea of God,—"thought it not robbery to be equal with God." Do you imagine that it's blasphemous to say that $2 + 2 = 4$ is of the same nature as the principle of mathematics? It's blasphemous to say the opposite; and just so it's blasphemous if you say that man is not of the nature of God. If you say that God is the infinite cause, and that man is the idea of that cause, individual, eternal, immortal, indestructible, you are glorifying God as the only cause, as the only presence and power, as the infinite creator, and that really is praise; but if you say that God is good, but man is evil, that God is Spirit, but man is matter, that God is eternal, but man is finite, it's just blasphemy. The world hasn't recognized it as such, but that's what it is.

In the universe of reality, in the universe of God's ideas, there is nothing going on but God Himself—divine Principle, Life, Truth, and Love. There's no power, presence, law, being, entity, or activity but in the Mind of Christ. There's nothing going on but the one divine Mind, God, and the operation of its ideas, and when we come to a realization of this fact, that will be "the end of the days;" it will be the climax of the sevenfold chord of harmony which we call Mind, Spirit, Soul, Principle, Life, Truth, and Love. In reality, error has no history, its so-called history is a lie; it has no cause, no effect, no body, no being, no substance, no entity, it has no father or mother, it has no child, no continuity, no tenacity. It's just lie upon lie, none of it having any power or permanence or reality. And so we want to think only on the one side—the side of reality. The Scriptures say, "let your communication be, Yea, yea; Nay, nay," but I saw a statement of Mrs. Eddy's recently in which she said that the day must come when there isn't any "nay," but only the "yea"—"Hear, O Israel: The Lord our God is one Lord."

The Eternal Symbols of Reality

I think that this Book of Daniel is a wonderful work. The way that this great thinker saw the issue facing the Hebrews, with all the hideous persecution which they were undergoing, and set to work to give them light—the light which was to draw them back to monotheism—is truly amazing. He told them that there was no way out but through God, and he showed how God always comes through the Word of God, God's revelation of His own nature, which impels the desire to seek God; through the Christ, God's translation of His own nature, which impels us to find God; through Christianity, God's reflection and demonstration of His own nature, which causes us to use something of the nature of God; and through Science, God's interpretation of His own nature, which causes us to be like God. There's no way out but this way.

Now, this is the important thing to remember: these things we've been talking about are not in any sense peculiar to the writer of Daniel; they are not a new discovery today, although we are seeing them today in a fresh light. The things we are dealing with are the fundamentals of divine revelation, the fundamentals of divine translation, the fundamentals of divine demonstration, and the fundamentals of divine interpretation, and if they were not, they would be worth nothing whatever. If in arithmetic there were not the fundamental symbols of the ten digits and the four processes of addition, subtraction, multiplication, and division, arithmetic would have no foundation and would be useless. The same thing might be said of music or any scientific subject. And so these fundamentals of reality are not things which the writer of Daniel symbolized but which hadn't existed before. These fundamentals are the story of the Bible. They begin the Bible, they end the Bible, and they permeate the Bible; and the men who wrote the books of the Bible understood them perfectly through their symbols, just as the great composers down the ages understood the fundamentals of music through the symbols of music. Bach, Beethoven, Mozart and so on didn't *make* the symbols; they *understood* them, and so they were able to use them through musical sense.

As you and I today grasp the symbols of reality—the inspired symbols which have been used throughout the ages to teach men the nature of God, symbols inspired both by the divine impulse and by the righteous desire of every right-thinking man and woman who has ever lived—we can love them better than ourselves, because we see that they are the footsteps to the understanding of reality. If we can let these symbols operate in our thinking and become vital and dynamic to us, if we can see that from all time these are

the fundamental symbols, we shall really go somewhere, and our progress will be irresistible. We shall be able through these numberless illustrations to see how, with an understanding of the divine infinite calculus, this system of divine metaphysics, we can overcome every error, all sin, disease, and death, until we reach the climax which Christ Jesus reached, where we can say, "I have overcome the world."

We may seem to be only a handful of people today, but because what we are doing is based on Principle and Science, it has power behind it. Today we're not interested in an emotional religious presentation. If we wanted to put this idea into the terminology of emotionalism, belief, and so on, we could probably fill the Albert Hall, but we wouldn't get anywhere that way. This idea is Science and must be understood as Science. Remember Gabriel's words to Daniel, "I am come forth to give thee skill and understanding." The Mind of Christ is the only scientific thing in the world; it's exact, it's ordered, it's definite, and it's infinite in scope and purpose.

So, if we have to go slowly today, it is because we ourselves have to learn our symbols. As yet we know very little about them and we have to find those to whom we can give what we know, but let's be glad anyhow that we've got an opportunity to give. The day will come when Science will reach the multitude, and in a way it's beginning to do so already, so don't let's get impatient. Let's be grateful that we're travelling along the great highway, that we're seeing the light of the city, and that that light is becoming clearer and clearer. Very soon we're going to be able to reflect that light to the other fellow, and the other fellow is going to see it too.

Next Tuesday I want to take the Book of Daniel as a whole and show you the complete story, because I feel that this is necessary. I want it to be indelibly fixed in your thought as a whole, because it's a pearl. It's just one lovely story of the Word, the Christ, Christianity, and Science, and we don't want to have any one of these alone, any more than we would want to have addition or subtraction alone; we want to have one complete divine system.

TALK No. 91

(March 7th, 1950)

DANIEL — VI

A Summary

This evening we are going to consider the whole story of Daniel, and we want to see it as one story. It was written, so the authorities believe, between 168 and 165 B.C., and it is not known who wrote it. At that time the Jews were suffering the most horrible persecution, and the writer of Daniel, who was a great, spiritually-minded individual, intended through this book to show them the way out. He dated his story back to the time of the Hebrews' captivity in Babylon in order to dissemble it, a method which was frequently used by the prophetic writers both to protect themselves and to indicate the eternal values of spiritual lessons. The Book of Daniel, therefore, was written about 400 years after it was supposed to have happened, and so it is not intended as an historical record; it is a great metaphysical treatise. As I have said before, the Books of Ezekiel, Daniel, and Revelation are the most wonderful metaphysical treatises in the Bible.

The Book of Daniel and the Sermon on the Mount

The writer of Daniel was showing the Jews the scientific way out of mortality. Now, you and I know that the only way out of mortality is through the four divine processes of the Word, the Christ, Christianity, and Science, which are the story of the Matrix. As we also know, the best illustration of the story of the Matrix in the Bible is the Sermon on the Mount, and yesterday Mrs. Brook discovered that the Sermon on the Mount corresponds, tone by tone, with the Book of Daniel. It's a perfect illustration of how the story of the Bible is one complete story. This symbolic language of the Bible, which we are considering, is the language in which men have always talked about and will always talk about spiritual things—just as they always talk about music and mathematics in certain symbols—and whenever we find a new illustration of the fact that the story of the Bible is one wonderful story, we shouldn't

be surprised. As we go through Daniel this evening, therefore, I shall ask Mrs. Brook to point out the correlation of each tone with the corresponding tone in the Sermon on the Mount, and you will see that the two agree perfectly.

The story of Daniel, this great spiritual outpouring which shows that nothing human or material can prevail against spiritual sense, and that there is always a way out of every difficulty through spiritual sense, was wonderful even before we discovered its relation to the Sermon on the Mount, but to see that these two stories correlate entirely, puts a finish on it that is beyond words.

The Basic Sense of the Word, the Christ, Christianity, and Science

Remember, in considering the story of Daniel we are considering the operation of the Word of God, the Christ, Christianity, and Science. The Word of God is the breaking of the light and the beginning of the disappearing of the darkness, but the only thing that is definite in that process is the breaking of the light. When we consider the Christ, which is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11), we see that not only is the translation of the Christ definite but also the handling of error is definite, because we begin to use the scientific process of the analysis, uncovering, and annihilation of error. So whilst in the Word the disappearing of the darkness is general, in the Christ the disappearing of the darkness is a thing of power and Science. The Christ "comes to the flesh to destroy incarnate error"—it causes error to disappear through Science. I think that today we have just touched the hem of the Christ, through Soul, Spirit, and Mind, which is a definite scientific process, although, of course, we do have glimpses of Christianity and Science. When our thought develops into Christianity, we shall begin to demonstrate pure spiritual values, and that demonstration of Christianity obliterates the mortal concept. Then we shall arrive at Science itself, where we realize that God is One and All.

Now, get that sense clearly in your thought. The Word of God is the breaking of the light and the darkness beginning to disappear; the breaking of the light is definite, but the disappearing of the darkness is not so definite as it is when thought has developed further. The Christ is the translation of the divine nature, and it involves both the scientific translation of immortal Mind and the scientific translation of mortal mind. The scientific translation of mortal mind is the analysis, uncovering, and annihilation of error, a process of power, in which error is specifically handled. When you

fully understand the Christ, you have gained that spiritual culture which enables you to analyze, uncover, and annihilate error with absolute certainty, and so your thought advances to Christianity, where you begin to demonstrate pure spiritual values. Finally, as your thought reaches Science, you see that from everlasting to everlasting there is never anything going on but the one infinite—the one divine Principle, Life, Truth and Love, which we call God. Keep that sense of the four divine offices in your thought as we consider the story of Daniel, because they are the basis of it.

The Word: Mind—Light

The story begins by illustrating the Word of God, which it does through the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We epitomized the operation of the Word as a whole as follows: The breaking of the light comes through divine wisdom and order, and these are fulfilled as the Word of God. First we have the tone of *Mind*, or “Let there be light,” which shows that the light of Mind is unfailing. There is never a time when infinite Mind is not revealing itself as the light of intelligence, of idea, of action, of power. The command, “Let there be light” is going on from everlasting to everlasting. Once in a while when somebody hears that command, the light breaks, and that is the beginning of what we term the Word in our experience.

The writer begins by saying that Nebuchadnezzar king of Babylon took Jehoiakim and some of the children of Israel into captivity. He is recollecting the capture of Jerusalem, the sacking of the Temple, and the carrying away of the children of Israel into Babylon, which seemed to the Jews to be utter disaster. But then he shows that the light began to break, because Mind is always saying, “Let there be light.” He says: “And the king [Nebuchadnezzar] spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans” (Dan. 1: 3, 4). That activity was the breaking of the light. Now let’s consider the correlation with the Sermon on the Mount. At the beginning of the wonderful Sermon on the Mount, Matthew gives the Beatitudes, which correspond to the seven tones of the Word. The first Beatitude, corresponding to Mind, is, “Blessed are the poor in spirit: for their’s is the kingdom of heaven.” The poor in spirit are the seekers for spiritual light, and

the writer of Daniel shows that even in captivity the light of Mind broke upon the children of Israel as seekers; they were “poor in spirit,” and so the light came to them.

So this writer virtually begins by saying, “Now look here, we have a tremendous problem to work out, but think of the problems that have been worked out before, and see how it was done. For instance, the worst thing that ever happened to the Jewish people was the sacking of Jerusalem, the burning of the Temple, and the dispersal of the Jewish nation. But what was the outcome? The light of Mind broke.” It broke when Nebuchadnezzar asked Ashpenaz to select certain of the children of Israel who were “skilful in all wisdom, and cunning in knowledge, and understanding science.” That is such a good illustration of the first Beatitude, which might be paraphrased: Blessed are those who seek for the light, for they shall find it—regardless of the human situation.

The Word: Spirit—Purity

So we come to the tone of *Spirit* in the Word, and we have epitomized it thus: The development of Spirit involves absolute purity.

You remember that Nebuchadnezzar directed that the chosen children of Israel should have “a daily provision of the king’s meat, and of the wine which he drank.” Then the story goes on: “Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah”—there were four of them. There *had* to be four. The whole story of Daniel is based on the symbol “four”—all the commentaries agree on that—just as all arithmetic is based on addition, subtraction, multiplication, and division. So immediately the tone of Spirit enters, the sense of divine order comes in as the calculus of the Word, the Christ, Christianity, and Science. The light is breaking in an ordered way as the divine infinite calculus of the Word, the Christ, Christianity, and Science. Then the writer gave the sense of the purity of Spirit when he said, “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank” (Dan. 1: 5, 6, 8)—a perfect example of the fact that the development of Spirit involves absolute purity.

The second Beatitude, which has the tone of Spirit, is: “Blessed are they that mourn: for they shall be comforted.” Mourning in this case means separating oneself from the fleshly sense of things, and it is illustrated so well here, because Daniel wouldn’t “defile himself with the portion of the king’s meat, nor with the wine which

he drank"—he wouldn't have anything to do with the fleshly sense. There was a very clear sense of true separation and purity.

Whenever you separate yourself in thought from belief in things material, and you face the absolute purity and onliness of Spirit, you have truly mourned, and divine comfort comes, because the spiritual idea of Life, Truth, and Love develops in your thought.

The Word: Soul—Safety

Now we come to the tone of *Soul*, which we have summarized thus: The safety of Soul is always definite and known to spiritual sense. You remember that Soul defines everything, it makes everything definite and identifies it—the dry land appears and brings forth.

"Now God had brought Daniel into favour and tender love with the prince of the eunuchs"—Soul-sense operated, and Daniel was identified. "And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces"—your identities—"worse liking than the children which are of your sort? then shall ye make me endanger my head to the king" (Dan. 1: 9, 10). There is a perfect sense of identification.

That is a lovely illustration of the third Beatitude, which has the tone of Soul, "Blessed are the meek: for they shall inherit the earth." It was Daniel's meekness which enabled his true identity with God to be recognized.

The Word: Principle—Demonstration

So we come to the tone of *Principle*, and we see that Principle is ever demonstrable under all circumstances. Principle always demands proof.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days;"—prove them in the absolute and in the relative (the application to the human);—"and let them give us pulse to eat, and water to drink . . . So he consented to them in this matter, and proved them ten days" (Dan. 1: 11, 12, 14). There is the tone of Principle. When you understand Principle, it proves itself.

The fourth Beatitude, which corresponds to Principle, is: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Daniel was certainly hungering for righteousness, and he was filled with the demonstration of Principle.

The Word: Life—Divine Sustenance

Next we come to the tone of *Life*, and we have epitomized it in this way: Life, the one Father, maintains and sustains all being.

“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse” (Dan. 1: 15, 16). That gives the sense of the multiplication and infinite progression of Life, the sense that the waters brought forth abundantly.

The fifth Beatitude, which has the tone of Life, reads: “Blessed are the merciful: for they shall obtain mercy.” True mercy is the laying down of the mortal concept both of oneself and of one’s fellow-man. Daniel and his three friends laid down the mortal concept of themselves, and so true mercy was demonstrated for them in abundance and exaltation.

Mrs. Eddy gives a wonderful sense of true mercy when she says, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals” (S. & H. 476: 32-2). When the carnal mind presents the picture of a sinner, a sick man, or some hideous human problem, and you turn away from it and lift thought to the man of God’s creating—perfect as God is perfect—that is the greatest mercy in all the world. “Greater love hath no man than this, that a man lay down his life for his friends”—that a man lay down the mortal concept of being.

The Word: Truth—True Manhood

Then we come to the tone of *Truth*, which we have epitomized thus: Truth establishes the calculus of true manhood.

“As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams . . . And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king” (Dan. 1: 17, 19). There you have the true concept of God’s highest idea, which is man. When we understand the Word, the Christ, Christianity, and Science, operating as the four orders of the synonymous terms for God, we are going to find that there’s nothing in the world like them. The calculus—the “stone cut out without hands”—is going to fill the whole earth.

The sixth Beatitude, which corresponds to Truth, is, “Blessed are the pure in heart: for they shall see God.” The four Hebrew

young men were “pure in heart,” they were “children in whom was no blemish,” and so they saw, or understood, God—they had “knowledge and skill in all learning and wisdom.”

The Word: Love—Fulfilment

Finally, in this order of the Word, we come to the tone of *Love*, which we have captioned like this: Love fulfils all things.

“And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm” (Dan. 1: 20). A lovely sense of fulfilment.

The seventh Beatitude, which has the tone of Love, is: “Blessed are the peacemakers: for they shall be called the children of God.” These four children gave the answer to everything that was “enquired of them”—they brought peace, or fulfilment, to every situation, because they were the children of God.

Think of the wonder of what this great writer said to the Jewish people at the time of their most hideous persecution. He was showing them all the time that there was only one way out of their difficulty—the way of the fourfold calculus of God’s ideas, ever present, ever available, and infinitely demonstrable—and that becomes more and more clear. He begins by saying, “Now, look back. Jerusalem was sacked, the Temple was burnt, the nation was scattered, but what happened? The light broke—the children who had knowledge, wisdom, and understanding were chosen. Through purity the light developed—Daniel would not defile himself with the king’s meat. Then the light became definite—God brought Daniel ‘into favour and tender love with the prince of the eunuchs.’ Then the light began to prove itself—Daniel said, ‘Prove thy servants.’ Then that proof began to multiply itself—the four Hebrew children were fairer and fatter than all the other children. Then true manhood was manifested—God gave them knowledge, wisdom, and understanding, and there was ‘found none like Daniel, Hananiah, Mishael, and Azariah.’ Then the climax and fulfilment of Love operated—they were ten times better than all others in all matters of wisdom and understanding.” It is a wonderful illustration of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

You know, the story that is in Ezekiel and Daniel, the story which is illustrated throughout the Gospels and Revelation—this wonderful story of the divine infinite calculus—is the only way out of mortality. That calculus is as fundamental to spiritual thought and experience as the four processes of addition, subtraction, multiplication, and division are to arithmetic. And sooner or

later these things will become so familiar and natural to us that their light will shine through us into the whole world.

The Christ: Principle—Divine Interpretation

Now we come to the illustration of the Christ, and the writer develops his story through the sequence of Principle, Life, Truth, Love, Soul, Spirit, and Mind. In this sequence divine Principle says, "I am Life, I am Truth, I am Love—that is my ideal of myself. As Soul I translate that ideal, as Spirit I give it divine order, and as Mind I make it manifest." This is the scientific translation of immortal Mind. When this is applied to the human problem, we have the scientific translation of mortal mind through Soul, Spirit, and Mind. Soul analyzes the situation—it shows you that the only thing you can do with the physical, or material, is to get rid of it—and it shows you the divine idea. Then Spirit begins to separate intelligently, because it begins to give order to everything, and so the error is brought to the surface—it is uncovered. Then Mind makes the divine idea manifest as all, and that is annihilation to the mortal concept.

You remember that we epitomized the whole operation of the Christ here as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). In the tone of *Principle*, which begins this Christ order, we saw that Principle demands interpretation. In the Christ translation, Principle is that which interprets itself as Life, as Truth, and as Love; it is *forever* interpreting itself in that way, and whenever we listen with spiritual sense, we hear that interpretation.

In this tone Nebuchadnezzar dreamed a dream, but he couldn't remember what the dream was, and so he called the magicians, astrologers, sorcerers, and Chaldeans together to tell him the dream and to interpret it. Nebuchadnezzar said, "shew me the dream, and the interpretation thereof," because he knew that if they could show him the dream, they could certainly give the true interpretation. But their reply was, "There is not a man upon the earth that can shew the king's matter" (Dan. 2: 6, 10). Nebuchadnezzar was dreaming mortality, just as you and I are, and he wanted an interpretation of the working of the calculus of mortal belief, which says that man is a mortal—born in matter, sick in matter, suffering in matter, dying in matter. That was the dream of which he demanded an interpretation, but such an interpretation can be obtained only through Principle.

The magicians and Daniel and his companions were to be slaughtered for their failure, but when Daniel heard of it he sought

audience with the king, promising to interpret the dream. The writer continues: "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions". As they prayed, the secret was revealed to Daniel in a night vision—he saw the dream of mortality, the calculus of mortality, and the way to deal with it. Then he went to Nebuchadnezzar and told him that God had revealed the secret to him. He said, "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2: 17, 28)—the "latter days" represent the coming of the divine idea and the disappearing of error. As you and I understand Mrs. Eddy's answer to the question "What is God?"—as we begin to understand how the synonymous terms for God operate through the four divine orders—that understanding operates as the Word to enlighten the situation, and as the Christ it begins to translate the whole situation, and at that point we too can say, "there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days," because it is as plain as can be to us.

The Sermon on the Mount continues in the Christ order, and it begins with the tone of Principle: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." That persecution was illustrated when "the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain," and it continued as long as there was a lack of interpretation; but directly Daniel was able to interpret the dream, they ceased to seek to slay the wise men or Daniel and his fellows. So the moment Principle operates in the Christ to give interpretation, persecution disappears; that is true for each one of us.

As long as they believed in a so-called calculus of mortality there was persecution, but the moment the Word, the Christ, Christianity, and Science, symbolized by the four Hebrew young men, operated, the persecution ceased; and it was the persecution that drove them back to their spiritual calculus of thought. Think of it: there is a calculus of divine ideas whereby we can symbolize the ideas of God intelligently and understand them more definitely than anything on earth. It's the most wonderful thing in the world.

The Christ: Life—Mortality Doomed

And so we come to the tone of *Life*, and this is our epitomization: Life, the divine fatherhood, demands the calculus of immortality and effaces the so-called calculus of mortality.

Here Daniel tells the king's dream. He describes the great image made of five material elements—gold, silver, brass, iron, and a mixture of iron and clay—symbolizing the five physical senses. Then he describes how that golden image was broken to pieces by the stone “cut out without hands,” and how the stone “became a great mountain, and filled the whole earth.” Daniel goes on to give the interpretation of the dream, and he shows that the image operated through four kingdoms, symbolizing the false so-called calculus of materiality—“the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (S. & H. 450: 31–32). It is interesting to notice that when he describes the image itself, he does so through the *five* elements, symbolizing the five physical senses, but when he interprets that and shows how it operates, he gives the *four* kingdoms—the false so-called calculus. You remember that in the aspect of Science in Daniel those four kingdoms become the “four great beasts,” but they still symbolize the so-called calculus of materiality, the counterfeit of the Word, the Christ, Christianity, and Science.

Then Daniel interprets how the four kingdoms, or the false calculus, were to be destroyed: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands,”—the divine infinite calculus is not a human creation, it is the gift of God,—“and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” The writer continues, “Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him” (Dan. 2: 44–46). Daniel brought the whole dream to life, and showed them exactly what was going to happen—that the stone, the divine infinite calculus, would eventually break up mortality, which is based on the five physical senses, and destroy its false calculus of operation.

“Then the king made Daniel a great man . . . and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king”—in the way of Life. That is why Daniel didn't have to go into the fiery furnace. His three companions—the understanding of the Word, the Christ, and Christianity—represent the way to Science, and so they are set over human affairs, but when you reach Science itself, you sit in

the gate of Life eternal, because Science is absolute. Remember how we epitomized this whole tone: Life, the divine fatherhood, demands the calculus of immortality and effaces the so-called calculus of mortality. It's a wonderful illustration of the tone of Life.

The operation of Life in the Christ is illustrated in the Sermon on the Mount like this: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt, Cruden says, is a symbol of perpetuity and it is used as a preservative, so it is a very apt symbol of Life. But if the salt loses its savour—if one is attributing life where Life is not—it is no longer salt and it is cast out—that false sense of Life perishes. In this tone of Life in Daniel there is a clear sense of being "cast out, and . . . trodden under foot of men," where it says that the great image was broken to pieces, and "became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." It's exactly that same sense of the inevitable end of the mortal sense of life.

So the five physical senses, operating through the four-dimensional calculus of mortality—"the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life"—are going to be "trodden under foot of men," and destroyed by the stone "cut out without hands"—by the divine infinite calculus. The sense of Life introduces the calculus. You remember that in the fifth day of creation thought touches the four-dimensional calculus for the first time, and here in the same way thought touches the operation of the calculus at the point of Life.

The Christ: Truth—The Saviour

Now we come to the tone of *Truth*, and we have epitomized it thus: Truth, the Son of God, is always the Saviour.

Nebuchadnezzar sets up an image of gold, which was a counterfeit of the true man, and threatens to cast into the burning fiery furnace anyone who does not worship it when the music is played. That music is the jazz of mortal mind—lust, hate, greed, selfishness, animality, sin, disease, death—and it goes on all the time; mortal mind tries to get us to fall down and worship it—to agree that Spirit and matter mingle, and that there are two substances—and if we don't, it threatens us with the burning fiery furnace. But you remember that Daniel "sat in the gate of the king"—he remained in the divine infinite calculus, where everyone who is in earnest learns that the only thing he has to do is to acquaint himself with God. So often we are not like Daniel. We get the limelight itch—we

want to be in the limelight, we want to be doing something, or telling the other fellow to do something, often from a pure motive but sometimes from a very impure motive—when the only thing that we have to do is to find our lives “hid with Christ in God.”

When the three Hebrew young men were asked by Nebuchadnezzar why they had not worshipped his golden image, they replied, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (Dan. 3: 16–18). This Christ translation begins in the tone of Principle with the call for interpretation. Then the tone of Life enters in and it uncovers the so-called calculus of mortality and shows that only the stone “cut out without hands”—the true calculus—will deal with it. Then the tone of Truth in the Christ uncovers the image of false manhood and shows how the carnal mind attempts to destroy true manhood, but it goes on to show how Truth destroys the false sense of manhood and brings the Son of God to light.

The three Hebrews were then put into the burning fiery furnace. “Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3: 24, 25). When we have to work our way through the fiery furnace experience because we have a sense only of the Word, the Christ, and Christianity, then if we are in earnest, even that small understanding in the human will bring the fourth, the sense of Science, whose form is “like the Son of God,” and even Nebuchadnezzar will see it.

The tone of Truth in the Christ order in the Sermon on the Mount is illustrated like this: “Ye are the light of the world. A city that is set on an hill cannot be hid.” That city on a hill which cannot be hid represents the uplifted consciousness of Truth, which can’t be hidden; it must always be manifested. The three Hebrews realized exactly that when they said, “Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king”—they knew that their consciousness of Truth couldn’t fail to be manifested. The illustration of Truth in the Sermon on the Mount continues: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” and that sense also came into Daniel’s story when these three Hebrews were cast into the furnace and refused

to let their consciousness of Truth leave them; and because of that, Nebuchadnezzar saw the Christ, and later on he glorified the God of Daniel. So these Hebrews did let their light shine, and Nebuchadnezzar saw it, and glorified their God. It's a lovely illustration of Matthew's statement.

You know, one of the ways in which so many of us fail is this: we are brought into the fire—we can't escape it, nobody can—and instead of working out the solution for ourselves, we immediately go to somebody else and ask them to work it out. But I believe that as we meet our first problem in Christian Science—as we come into the fire—and we sit down and work it out, we are strengthening ourselves for the next problem, and we're ready for it when it comes. Now, if we have a problem that we try to work out and feel that we can't, then of course it's an honest thing to ask for help, but to ask for help before we have made any attempt to solve the problem for ourselves is no good—there's no Principle in it, and it doesn't make metaphysicians, it merely makes stragglers. Mrs. Eddy says, "The good you do and embody gives you the only power obtainable" (S. & H. 192: 23-24). None of us can escape the fiery furnace, and those people who attempt to side-step the issue don't become strong, but feeble, because they haven't used what they know. Moreover, they don't see what they lose; the privilege of being able to prove God is a wonderful privilege, and I wouldn't give it up for anything in the world. Job said, "yet in my flesh shall I see God." None of us can escape the fiery furnace—the so-called calculus of mortality—but to face that furnace strengthens and purifies us and inspires others.

The Christ: Love—Complete Deliverance

Next we come to the tone of *Love*, which we have summarized thus: Love, the divine motherhood, involves divine protection and deliverance. Having seen that there must be interpretation (the tone of Principle), and then that the stone, the divine calculus, will deal with the great image, the so-called calculus of mortality (the tone of Life), then that the Son of God, the Christ or perfect manhood, will always appear, to destroy false manhood (the tone of Truth), we now come to the tone of Love.

Then Nebuchadnezzar called Shadrach, Meshach, and Abednego forth from the midst of the fire: "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3: 27). Many years ago I saw a wonderful illustration of that story. A member of a big

corporation had great difficulty in his business. Something had happened in the corporation which he was very bitter about, and he couldn't seem to get the solution to his problem. One day he came to me and I let him talk. I could see he was very bitter, and when he had finished I said, "You may think the trouble is with all the people in that corporation, but it isn't. The trouble is with you: the smell of fire is on your garments. Now, go back to God and stop hating and condemning and criticizing." That man's problem was perfectly worked out, and he obtained everything that it was right for him to have in the most wonderful way. Many people are healed in Christian Science and yet still have the smell of fire on them—they will permit their thought to go back to the old condition. Our vision should never be backward, it should always be forward. If Truth uncovers something that has happened in the past and brings it to our thought, it will destroy it at once, so that it doesn't remain, because the divine vision is always forward.

The writer continues, "Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him . . . that they might not serve nor worship any god, except their own God" (Dan. 3: 28). There is the climax, which always comes in the tone of Love.

The tone of Love in the Christ order in the Sermon on the Mount is: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." You have that sense of fulfilment here in Daniel. When Nebuchadnezzar saw the Son of God, or the Christ, he saw that that Christ came to fulfil all things—it delivered the three Hebrew young men, and it brought blessing and comfort—and he said, "there is no other God that can deliver after this sort." Jesus said, "I am not come to destroy, but to fulfil," and here we see how the Christ brought fulfilment and deliverance.

The Christ: Soul—Analysis of Material Sense

Now we come to the tone of *Soul*, and we have epitomized it like this: Soul penetrates material sense and analyzes it as the physical (see S. & H. 115: 21–24). The senses of Soul shine right through the five physical senses, and show them up as wholly physical, as nothing but a mortal sense of things.

You remember that in this tone Nebuchadnezzar has another dream, and again the wise men are unable to decipher it. Daniel is brought in, therefore, and the king describes his dream to him: "I saw, and behold a tree in the midst of the earth, and the height

thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth" (Dan. 4: 10, 11)—that is a symbol of the analysis of the physical. The tree symbolizes material sense—the knowledge of good and evil.

Nebuchadnezzar continues, "I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;"—a symbol of Soul-sense;—"he cried aloud, and said thus, Hew down the tree, . . . nevertheless leave the stump of his roots in the earth, even with a band of iron in the tender grass of the field;"—Soul destroys the tares, but a remnant, the "stump," always remains because Soul also gathers the wheat into the barn. As the Christ-idea begins to be translated to you, and Soul-sense comes to you, it says, "The physical is just the physical, and it's hell;" but it doesn't leave it there. The very fact that you have begun to awaken to your blindness in believing that the material is the real means that you have begun to touch the hem of the Christ. You couldn't have awakened except through the operation of the Christ;—"and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth;"—the "beasts" represent animal nature;—"let his heart be changed from man's, and let a beast's heart be given unto him;"—because Soul is changeless in itself, it always changes the physical;—"and let seven times pass over him" (Dan. 4: 13–16). That ends the king's dream. So the writer was showing there, through Soul-sense, that the tree of the knowledge of both good and evil is mortality and that it is just hell; moreover, the minute you begin to see that, you have begun to rid yourself of physical sense. Soul-sense burns the tares—it shows you that the physical is nothing but the physical, nothing but a false sense—but it always leaves a remnant, because it gathers the wheat into the barn.

The tone of Soul in the Christ order in the Sermon on the Mount reads: "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison"—to "agree with thine adversary quickly" is to be quick to analyze your adversary; it is to "agree to disagree" with error. At this point in Daniel the adversary is represented by the "tree"—material sense—and it is completely analyzed. Then Matthew continues: "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing"—the "tree" must be cut right down to the stump; in other words, through Soul you must exchange "the objects of sense for the ideas of Soul" (S. & H. 269: 15–16) definitely and specifically, right down

to the least idea, before you can gain the freedom of Soul. The sense of paying the uttermost farthing is really exchanging “the objects of sense for the ideas of Soul” fully.

Mrs. Eddy once said, “Agree with thine adversary quickly—agree with error that it is nothing. You have never agreed with your adversary until you see that there is nothing going on but the infinite good, and that therefore evil is a sham—no thing, no place, no power, no being, no consciousness.”

The Christ: Spirit—Uncovering of Matter

Now we come to the tone of *Spirit*, and we see that Spirit exposes the insubstantiality of matter.

Here Daniel interprets the vision of the tree. He says to king Nebuchadnezzar: “The tree that thou sawest, . . . it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.” Then he continues: “this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor” (Dan. 4: 20, 22, 24-27). Now, each one of us has that experience. The Christ translation begins to come to us, and we feel the sound, the touch, the nearness, and the loveliness of divine Principle forever saying, “I am Life, I am Truth, I am Love—that is my ideal of myself. I translate that ideal as Soul. I order it—diversify, classify, and individualize it—as Spirit. I make it manifest as Mind.” As that translation comes to us, we first begin to see that the physical is merely the physical—nothing more than a mortal concept of things. Then the light of the Christ goes further, and we begin to uncover the situation both humanly and divinely—we begin to have a firmament and to separate intelligently; this shows us the nothingness of the material and the purity and substance of true spiritual values and that they come through purity of thought. You remember that Daniel ends by entreating Nebuchadnezzar to separate; he says, “break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor.”

The tone of Spirit in the Christ order in the Sermon on the Mount gives a wonderful sense of separation: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee:"—that gives exactly the same sense as Daniel's statement, "break off thy sins by righteousness." Whereas in the tone of Soul the adversary, material sense, was being *analyzed*, here we are seeing the *uncovering* or separating process indicating the purity of Spirit. This brings material so-called values to the surface as gross materiality and also develops divine values to advancing spiritual sense.

The Christ: Mind—Destruction of Matter

Finally in this Christ order we come to the tone of *Mind*, which shows that Mind annihilates matter and manifests the divine idea.

While Nebuchadnezzar was walking in his palace and contemplating with pride his self-created importance, the prophecy of his dream was fulfilled as Daniel had interpreted it: "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen and his body was wet with the dew of heaven." Then the story continues, "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 33-35). So divine intelligence was finally manifested and material sense was annihilated. That is what happens to us: the Christ is translated to us at the point of Soul, and begins to show us that the physical is just the physical—that in itself it is just hell; but it also shows us that the only true values are spiritual. Then Spirit begins to separate—it uncovers the material for what it is, and shows us that we don't lose anything by adopting the spiritual. Finally, in the manifestation of Mind, the material sense of things is completely driven out—it is absolutely annihilated—and our spiritual sense is renewed (Nebuchadnezzar's understanding and reason returned to him). These tones of Soul, Spirit, and Mind give a perfect sense of analysis, uncovering, and annihilation.

When the light of the Word breaks, the disappearance of the

darkness before it is not very definite. But when the Christ comes, through the translation of the divine ideal, there is a sense of power over evil, because the Christ "comes to the flesh to destroy incarnate error" through the definite process of analysis, uncovering, and annihilation. Moreover, that whole process is exchanging "the objects of sense for the ideas of Soul" on an ascending scale. In the analysis, therefore, not only is the physical analyzed as the physical, but also the "watcher"—Soul-sense—demands that the "stump" of the tree remain. And in the uncovering not only is the physical uncovered as of no value whatever, but also the spiritual is shown to be the only reality, entirely separate from the physical. And in the annihilation not only is material sense driven right out, just as Cain was driven out into the land of Nod, but also even the remnant is saved and its reason returns. So as we learn to analyze, uncover, and annihilate error through the Christ translation, everything that can be of any real value is translated out of an object of sense into an idea of Soul, and thus nothing is lost.

The tone of Mind in the Christ order in the Sermon on the Mount is illustrated by the irresistible operation of the law of the one Mind, and that section is really epitomized in the statement, "let your communication be, Yea, yea; Nay, nay;" and the tone ends with the demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is beautifully illustrated when Nebuchadnezzar says that his understanding returned to him, and he blessed the most High, and so on, because in spite of what he had done, he began to reflect his Principle. Also you remember that the reference we chose to illustrate this tone in Daniel was, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5), which is a wonderful parallel to Matthew's statement, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

INTERVAL

Now we come to Daniel's illustration of the Christianity order, which you remember we epitomized like this: In Christianity Principle empowers and identifies all ideas as forever reflected in eternal Life, Truth, and Love. In Christianity, which involves demonstration, Principle says: "All ideas are my ideas, they are the power and presence of the parent Mind; as Soul, I identify every one of those ideas with me in the one reflection of Spirit, and that one reflection is of Life, Truth, and Love."

Christianity: Principle—Obedience to Principle

First, in the tone of *Principle*, the writer shows how obedience to

Principle is loyalty to Life, Truth, and Love, and he does this through the story in Chapter 5 of Belshazzar's feast. As you remember, the record of Belshazzar as king of Babylon is historically quite untrue. Belshazzar's sacrilege in bringing in all the sacred vessels that were captured from Jerusalem and drinking from them, his sensuality, worship of false gods, and so on, all illustrate that hypocrisy which is the opposite of Principle. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone"—that is, they praised the false sense of manhood. "In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote" (Dan. 5: 4, 5). Then you remember that he sent for all the soothsayers, but they couldn't explain the writing to him. That is all the opposite of Principle. There was no demonstration, nothing basic or foundational at all; Belshazzar's idolatry, his glorification of sensuality, had no Principle in it whatever.

The tone of Principle in Christianity in the Sermon on the Mount has all to do with hypocrisy. Jesus says, "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Just so in this illustration of Daniel, you see there exposed the hypocrisy of exalting personality and not Principle, and you remember our reference for this tone in Daniel: "There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will" (S. & H. 329: 21-22). Everything that is based on Principle is foundational; it's sacred in every way, it's inseparable from Principle, it's demonstrable in the highest degree, and it partakes of the nature of true system and true Science. But that which is hypocrisy is false system—vague, substanceless, and empty. Daniel shows how misuse and misinterpretation of Principle brings forth, not demonstration, but disaster, whereas the fact is that when Principle—the interpretation of Principle—uses you, it always results in demonstration.

Now, take this sense of Christianity and use it. Don't call it Belshazzar, but translate it into terms of your own experience. Sometimes we're tempted to misuse the things of God, of Principle, and so instead of demonstration there's only hypocrisy. But because there is a divine Principle forever operating in Christianity, that inevitably forces demonstration in the end, and so the time comes when we see the handwriting on the wall, and we realize that it must be deciphered.

Christianity: Mind—The Parent Mind

Now we come to the tone of *Mind*, which we epitomized: The parent Mind includes both wisdom and Love. Here you see the breaking of the light through the parent Mind. The queen, symbolizing the womanhood sense of things, reminds Belshazzar of Daniel and his God-given ability to interpret dreams: “There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers” (Dan. 5: 11). If only we could all get hold of this sense of the parent Mind and drop the foolishness of heredity. The parent Mind is always saying to you, “There is a man,” and that man is the spiritual man. Remember that the purpose of Christianity is to show you true manhood, which involves what we call demonstration. And so it begins through the womanhood of God to show you that “there is a man,” a man to “stand in the gap,” the man which is your true selfhood. Whenever we are tempted to break away from our Principle and try to misuse it, there always comes, if we are in earnest, a warning; there comes the handwriting on the wall. Then through the light of Mind, the one divine parent, which includes womanhood and motherhood, there comes the recognition that “there is a man,” that Mind has its idea, which is the manifestation of manhood, forever demonstrating eternal Life, Truth, and Love. Remember, too, that the parent Mind includes all ideas.

The tone of Mind in Christianity in the Sermon on the Mount points out the contrast between hypocrites and their way of praying and true prayer. Jesus says, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly;” and again, “for your Father knoweth what things ye have need of, before ye ask him.” That gives a wonderful sense of the parent Mind—“Our Father-Mother God”—which always includes every idea that we need. Remember our caption to this tone in Daniel: The parent Mind includes both wisdom and Love. Wisdom and Love are really the beginning and the end of all true prayer—the wisdom to seek and the Love which fulfils that seeking.

Christianity: Soul—True Identification

Next, in this Christianity sequence, the writer illustrates the tone of *Soul*, which we summarized like this: Soul, through the divine

rule, identifies its own idea. Here, you remember, the king sends for Daniel, and he identifies him rightly. "I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee" (Dan. 5: 14). Daniel then refuses Belshazzar's offer of gifts in return for interpreting the dream—he sees the falsity of what Belshazzar stands for, just as we need to see it today—and then he interprets the writing. You remember how the story goes on: "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting"—the idea of balance is always to do with Soul. "PERES; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5: 25-28).

The tone climaxes wonderfully by showing how Soul, which had brought that whole condition to the surface and shown the rottenness of it, just wiped it out: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Dan. 5: 30, 31). The kingship of Darius, which enabled the Jews to go back to Jerusalem and rebuild the Temple, was established at this point. Soul identified its own idea, and it did it, according to Daniel, through Darius the Median, though of course this is historically quite inaccurate. The writer was simply using Darius as a symbol to show how in spite of all the hypocrisy and attempted misuse of Principle, nevertheless when the parent Mind brought forth and Daniel was called in, the true sense of the kingdom was restored in Soul. As the Psalmist says, "He restoreth my soul."

The tone of Soul in Christianity in the Sermon on the Mount includes the Lord's Prayer, which you remember Mrs. Eddy says "is the prayer of Soul, not of material sense" (S. & H. 14: 23-24). It is clearly the prayer of identification with God, giving God all the glory, and reducing matter to nothing. It is interesting that so often, when Mrs. Eddy speaks of the Lord's Prayer, she especially emphasizes that one statement "Thy kingdom come," and here in this tone of Soul in Daniel that sense of the kingdom is very clearly brought out.

You know, we're beginning to see that the Bible is one story, just as music is one story and mathematics is one story, and this idea is going to grow and grow and grow. There was only a handful of us to begin with, but now it is spreading everywhere. Through "precept upon precept; line upon line," it will register, and nothing can stop it, because it was born of God. It came from God and it will return to God.

Christianity: Spirit—True Reflection

Next, we come to the tone of *Spirit*, in which we saw that the reality of Spirit is reflected in divine order. Here the writer gives this hideous picture of how all the presidents, princes, captains, and so on, representing the disorder of material theories, tried to get rid of Daniel, who was standing for the order of Spirit. Jealous of Daniel's preferment, they persuaded king Darius to make a decree that "whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions" (Dan. 6: 7). They found Daniel praying three times a day, and then, despite the king's efforts to save him, insisted on his punishment—"Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed" (Dan. 6: 15). That was false order, but all the time the divine order was operating, through Daniel's prayer, even in the heart of the king. Remember our caption: The reality of Spirit is reflected in divine order. False human order—hate, jealousy, envy, greed, penalty, and so on—always tries to destroy everything that is good.

The corresponding tone in the Sermon on the Mount gives a very lovely sense. Jesus says, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light;" and again, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." That is a wonderful correlation with the symbol of Daniel serving only one master; he was serving the fourfold divine calculus, and not the calculus of materiality.

Christianity: Life, Truth, and Love— True Demonstration

Finally, in this Christianity sequence, we come to the tone of *Life, Truth, and Love* as one, and our caption to this was: Life, Truth, and Love in Christianity demonstrate man's eternal perfection in God. Here the writer gives the story of Daniel's deliverance from the lions' den, which we all know so well. You remember the climax of it: "Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt" (Dan. 6: 21, 22). Time and time again you and I get into the lions' den—the animality of mortality—and the way out of it is through

the Christianity order. We hear Principle saying to us, "Come away from hypocrisy," and then the parent Mind says, "There is a man, there's an idea which will lead you." Then Soul identifies that idea, Spirit establishes it in the divine order, and finally it operates as the power and demonstration of Life, Truth, and Love. It's the most wonderful process.

In Daniel, of course, Life, Truth, and Love are symbolized as one, but in the corresponding passage in the Sermon on the Mount there are three distinct tones of Life, Truth, and Love. However, you can see the correlation with the story of the lions' den in every one of these. The tone of Life in Matthew is brought out by the command, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" When Daniel recognized God as his preserver, he certainly took no thought for his life, and you remember that Mrs. Eddy writes, "Jesus once said, 'Take no thought for your life,' . . . presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies" (S. & H. 530: 7-12). The sidenote to that is "Divine providence," and Daniel certainly was relying on divine providence to preserve his life. Even Darius recognized this, for he asked, "Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6: 20).

The tone of Truth in Matthew begins, "Judge not, that ye be not judged," and it includes Jesus' command to cast the beam out of one's own eye before trying to cast the mote out of one's brother's. It is all to do with seeing the perfect man, and this is wonderfully brought out by Daniel's attitude to the king after his deliverance—"O king, live for ever." He didn't rebuke the king for putting him into the lions' den, and one feels that he didn't even judge the lions, because he just saw the man of God's creating. In Christianity there isn't anything to judge, because Christianity obliterates the mortal concept.

Finally, the tone of Love in Matthew is introduced where Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The correlation of that with Daniel is where the king acknowledges the God of Daniel; he says, "He delivereth and rescueth, and he worketh signs and wonders"—all giving the sense that there is nothing which God cannot do. Darius saw that God did meet all needs. So the three tones of Life, Truth, and Love, as brought out in both Daniel and Matthew, are fatherhood, or

preservation; manhood—the consciousness of the ideal; and motherhood, or fulfilment—the supply of every need.

Science as the Word: Life and Soul— Life Definite

And so we come to the order of Science, with its four tones of Life and Soul (the Word), Truth and Spirit (the Christ), Love and Mind (Christianity), and Principle (Science), and you remember how we captioned this: Science fulfils the divine plan through the divine infinite calculus, and enthrones man as the perfect idea of Principle. You remember, too, that at Chapter 7, when the writer begins to give this sense of Science, it is no longer Belshazzar or Nebuchadnezzar who dream, but Daniel himself, and his dreams represent pure metaphysics.

In the tone of *Life and Soul* we see that Science as the Word destroys the darkness of false creation and makes definite the light of Life.

The writer begins by recording how Daniel “wrote the dream, and told the sum of the matters,” and then he goes on to describe the four great beasts, which came up out of the sea. We saw that these symbolized what Mrs. Eddy terms “the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” (S. & H. 450: 31–32), and that they counterfeited the divine infinite calculus of the Word, the Christ, Christianity, and Science. You remember how the fourth beast (the counterfeit of Science) with its ten horns and “little horn” was destroyed by the “Ancient of days”—the Word of Life—and then how the four beasts were interpreted to Daniel as four kingdoms. In the climax of the tone, Daniel asks “the truth of the fourth beast,” and he is told, “The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces” (Dan. 7: 23). That beast is material science, it’s organic life. Without the belief in organism there is no material science; it is wholly dependent on organism. But ideas are never dependent on organism; they are only dependent on system. The tone ends with a description of the destruction of the fourth beast—“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Dan. 7: 26).

Throughout that chapter you can see so clearly how the understanding of Life and Soul—the Word of Life identified in Science as eternal interpretation, as what we call the “numerals of infinity”—impels the destruction of those four beasts, the belief of life, sub-

stance, and intelligence in matter, electricity, animal nature, and organic life. Believe me, it's a blind man who can't see that that is the nature of the warfare we're faced with in the world today. We have to ask ourselves: Will these four beasts out of the sea, this false calculus of materiality, overwhelm mankind, or will the spiritual understanding of God's divine infinite calculus, which explains to you the ideas of God as plainly as a textbook explains the ideas of music or mathematics, prevail and save the situation? If men continue to dream away in the so-called calculus of materiality, in the belief of matter, electricity, animal nature, and organic life, there is bound to be desolation. But it won't be so.

In the tone of Life and Soul in the Sermon on the Mount, Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The writer of Daniel gives a clear illustration of that broad way of destruction in his description of the fourth beast, which "shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." The broad way by which many go down is really the conclusions of false material science—that fourth beast—and the strait and narrow way is divine Science.

You know, the only way by which Daniel could have written "the dream, and told the sum of the matters" was that strait and narrow way of divine Science. Why will we go on thinking that the things of God are chaotic, mystical, illusory, and vague, when they must be the most definite things in all the world? If the things of God aren't infinitely definite, then they're just not like God. But humanity is content to go on with this sense of a vague God and a vague salvation which gets it nowhere, based on the mingling of Spirit and matter, on the belief that the infinite is inside the finite. Really it is insanity, the insanity of mortality, and mortals have got to wake up and see the reality, the onliness, the Science, and the being of spiritual things, or else they will just be overwhelmed. But don't forget that it's the individual that counts, and if the individual is thinking rightly, there will never be desolation. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Science as the Christ: Truth and Spirit—Truth Pure

Now we come to the tone of *Truth and Spirit*, which illustrates

the Christ aspect of Science. We epitomized it like this: Science as the Christ destroys the dualism of false theology and establishes the purity and reality of spiritual Truth. As you remember, the tone revolves round the story of the conflict between the ram, symbolizing false theology, and the he-goat, symbolizing material science. The "notable horn" of the he-goat is clearly exemplified today by the out-and-out materialism of physical science, which has taken the outworn theories of so-called theology and just made a laughing-stock of them; it has exposed them as based on nothing but mysticism and unreason.

We haven't time to go into the detail of the vision again, but you remember how it is afterwards interpreted to Daniel by the angel Gabriel, symbolizing the woman of God's creating. Remember that this is all in the tone of Truth and Spirit—Science as the Christ—and the angel's interpretation includes a wonderful sense of the opposite of this—the false so-called calculus of materiality—showing how it is destroyed by the divine infinite calculus. "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be . . . And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (Dan. 8: 19, 23, 24). That prophecy is being fulfilled right before our eyes. The world is learning the power of the human mind, and eventually it will use it for all kinds of evil purposes. Hypnotism, mesmerism, suggestion, and so on, which are all absolutely evil, will be put to every kind of malicious use. But the Christian Scientist demonstrates the Mind which is God as the only Mind. He never possesses anybody's mentality.

Mrs. Eddy virtually paraphrases Daniel's description of this "king of fierce countenance," which "shall destroy wonderfully," when she writes: "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle" (S. & H. 102: 16-20). That is what is happening in our world today. All this misunderstanding, hate, fear, jealousy, destruction, and so on—it's all just the outcome of the secret methods of malicious animal magnetism.

And so you see how the writer illustrates this tone of Truth and Spirit as the divine infinite calculus before which the so-called calculus of materiality just disappears, and he uses mainly the

symbols of false theology and false science. The corresponding tone in the Sermon on the Mount gives a very pointed illustration of the ram of false theology. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" and he also makes that statement about a good tree bringing forth good fruit and a corrupt tree bringing forth corrupt fruit, saying too, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Here in Daniel the writer shows how false theology (the ram), which doesn't bring forth fruit, has no power to stand before material science (the he-goat); it is cast down and stamped upon—"hewn down," in Jesus' words. Again, the prophecy that the king "of fierce countenance" should "be broken without hand" gives exactly that sense of being "hewn down, and cast into the fire."

Every theory that is built either on the reality of both Spirit and matter, or on the reality of matter alone, will go down, and as it goes down, material sense will struggle to do more and more evil. That is what we are seeing today in the phenomena of mass and individual hypnotism, which are becoming so rampant. What is really happening is that the world is realizing that ordinary theology is non-intelligent, baseless, and illusory, and so it is replacing it with material science, which is merely a greater evil. Now, the only thing that can come to the rescue is the divine infinite calculus of God's ideas—Science as the Christ—which is illustrated throughout the Bible and was understood perfectly even as far back as the second century B.C. by this writer of Daniel.

Science as Christianity: Love and Mind— Love's Encompassing Plan

So we come to the tone of *Love and Mind*—Science as Christianity—and you remember how we epitomized it: Science as Christianity fulfills the divine plan, and reveals true womanhood and manhood—Gabriel and Michael. The writer first records how Daniel in the first year of Darius' reign (again a historical inaccuracy) "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9: 2). There will be "seventy years" accomplished in the desolations of every one of us until we learn the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love (the "seven") and until we can apply it to the flesh (the "ten"). Until we can do this, we won't make much progress spiritually.

Then Daniel makes that prayer to God, which is really the most wonderful plea for demonstration. "O my God, incline thine ear,

and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies" (Dan. 9: 18). As Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." True Christianity shows that Principle is forever demonstrating itself as infinite ideas, all identified with itself in one reflection of Life, Truth, and Love, and therefore *we* don't have to demonstrate anything.

Daniel's prayer is answered, you remember, by "the man Gabriel," who, "being caused to fly swiftly," touches him "about the time of the evening oblation"—the evening gives the sense of peace, rest, and quietness. Then comes the prophecy of the seventy weeks determined "to finish the transgression, and to make an end of sins,"—that indicates how Christianity eradicates mortality, the human problem,—"and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9: 24). The chapter ends with that sense of "in the midst of the week," when the sacrifice and the oblation is to cease, symbolizing that until you really begin to touch Principle, there is no demonstration. Mind will give you a sense of God, Spirit will develop that sense, Soul will identify it, but until you touch divine Principle, Life, Truth, and Love, you cannot maintain the "sacrifice."

The tone of Love and Mind still continues in Chapter 10, which records Daniel's vision beside the river Hiddekel, defined by Mrs. Eddy as "Divine Science understood and acknowledged" (S. & H. 588: 5-6). Daniel first beholds "a certain man clothed in linen," and the description of this man is really a sevenfold description of true manhood. Moreover it is recorded that "I Daniel alone saw the vision," and it is always true that until you touch Love and Mind—the divine plan made manifest as metaphysics—you don't see the vision. Then you remember how Daniel loses his strength, but is strengthened by the angel—"O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong," and there is that lovely sense of Love and Mind, of the Christianity of divine metaphysics by which one begins to find one's life "hid with Christ in God," in the words, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. 10: 12). Again, when Daniel becomes dumb through the angel's words, it is recorded that "one like the similitude of the sons of men" touches his lips, and he speaks. When you understand metaphysics, you can always declare the truth. When in Christianity you understand the divine plan as the true man, God's highest idea,

the compound idea man including all God's ideas, you can always speak. The chapter ends with the angel's words, "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 10: 21).

And so in that tone of Love and Mind you can see so clearly that what Daniel was being shown was Love's plan of true manhood in pure Christianity, symbolized by Gabriel and Michael. Love and Mind show you the divine plan unfolded as metaphysics, and Mrs. Eddy writes, "Divine metaphysics 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: 31-1). As you understand metaphysics, which means "above matter," you can declare it, and you can say, "O man greatly beloved." Through Science as Christianity you find the divine manhood which belongs to the Son of God and has dominion over all things. That manhood is the truth about each one of us, and don't let us ever forget it.

In the corresponding tone in the Sermon on the Mount, you have Jesus' words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" and then Jesus condemns those who lay false claim to demonstration: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." That brings out clearly that it's no good just naming the name of Christianity, because the only proof of Christianity lies in the understanding of divine metaphysics fulfilled in Love. The writer of Daniel first gives a wonderful sense of that "depart from me, ye that work iniquity," when he records Daniel's confession of the sins of Israel: "we have sinned, and have committed iniquity, and have done wickedly." He was pointing the lesson that although we may be named, or identified, as the children of Israel, the children of God, nevertheless unless we identify ourselves actively and prove our Principle, we have no reward and no right to that title. Later, when he laid such emphasis on Daniel as a man "greatly beloved," he was showing that obedience to Principle brings the reward of entering into the kingdom of heaven, promised by Jesus to him "that doeth the will of my Father which is in heaven." Both Daniel and Matthew bring out the same contrast between obedience and disobedience to Principle.

Science as Science: Principle—The One Foundation

Chapter 11, as we saw last time, is very similar to the final chapters of Ezekiel, in that it seems to emphasize the historical and personal aspect of the record at the expense of the spiritual; it is perhaps an attempt by later editors or redactors to make the

prophet's vision historically rational. It is interesting, however, that much emphasis is laid on the warfare between the "king of the north," representing the Word, and the "king of the south," representing Christianity. In a way the writer was showing that the old sense of the Mosaic law had ceased to function with the coming of the Christ and Christianity. The Mosaic law, as a Word sense, is a matter of "Thou shalt not," whereas Christianity is wholly a matter of "Thou shalt."

Chapter 12 brings us to the real metaphysics of the tone of *Principle*, which we epitomized like this: Science as Science shows the inevitable victory of divine Principle and the nothingness of error. All the time now the writer brings out the sense of the complete annihilation of error and the realization of true being. "And at that time shall Michael stand up,"—a symbol of Principle,—"the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth,"—in materialism,—"shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 1, 2).

Then, you remember, there is a sevenfold description, culminating in the statement to Daniel that after "a time, times, and an half,"—when thought has attained to a realization of divine Principle, Life, Truth, and Love,—"all these things shall be finished" (Dan. 12: 7). Daniel does not understand the prophecy, but the reply is "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Dan. 12: 9). Always in Science the words are closed up and sealed till the time of the end, because in Science itself you see that there's nothing going on but the one infinite, the one infinite divine Principle, Life, Truth, and Love.

Finally, in verses 11 and 12 the writer gives that interesting symbolism of "a thousand two hundred and ninety days," indicating the "one" of Mind, the "two" of Spirit, and the "three" of Soul, and of "the thousand three hundred and five and thirty days," with the "one" of Mind, the "three" of Soul, and the "five" and the "seven" (thirty-five) of Life and Love—all applied to the human. The second number is particularly interesting in connection with the order of the Word, if we remember that in the Matrix the Word as the Word begins with Mind, the Word as the Christ begins at the point of Soul, the Word as Christianity begins at the point of Life, and the whole picture of the Word is climaxed in Love. That sequence of Mind, Soul, Life, and Love indicates the complete fulfilment of the Word in its four aspects.

The book ends with the command to Daniel: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." The realization of Science is always the "end of the days." As thought in us begins to grasp even in a slight measure the fact that God *is*, that from everlasting to everlasting there is nothing going on but divine Principle, Life, Truth, and Love, and that divine Love is over all and through all and in all, that is the "end." "Hear, O Israel: The Lord our God is one Lord." We begin to recognize in Science and oneness the infinite fact of reality. Even at our present stage of progress you and I have moments amid the problems we have to work out, when there comes to us a glimpse of the one God, and we have a sense that everything that really is is the outcome of that one God, and is perfect, eternal, immortal, and indestructible. We hear the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and so we arrive at the sense of Science. That sense comes to us in the Word through Mind, then through Soul, then through Life, and finally through Love, which is the fulfilment of everything.

The climax of the Sermon on the Mount, which embodies the tone of Principle in Science, is, you remember, about the man who built his house upon a rock and the man who built his house upon sand. The one house stood and the other fell when the rains descended, the floods came, and the winds blew. These last two chapters in Daniel make exactly the same contrast. The climax of Chapter 11 records how the king who is a "vile person" is to hear "tidings out of the east and out of the north [which] shall trouble him: . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11: 44, 45). That is like the man who built his house upon the sand. And then the account in Chapter 12 of "the great prince which standeth for the children of thy people" gives a wonderful sense of the house built upon the rock. ". . . and there shall be a time of trouble, such as never was since there was a nation even to that same time:"—that is like the rains descending and the floods coming and the winds blowing:—"and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1)—the sense of the house founded upon a rock. And finally, that last verse, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" gives a wonderful sense of the unshakable foundation of Principle.

The Bible Is One Divine Story

The more we consider the story of the Bible, the more we are

going to see that it is one story, just as the story of mathematics, or music, or any intelligent subject, is one consistent story. It begins with the days of creation—the ordered sense of “Let there be light, let there be development, let there be definiteness, let there be demonstration, let there be eternity, let there be manhood, let there be fulfilment”—which are the key to the whole Bible. As we consider those days of creation, they swell and swell in our thought, they broaden and rise in their meaning until they become a definite understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love. When our thought reaches that point, we begin to grasp the numerals of infinity—our sense of the days of creation has risen out of time and we see them as pure spiritual and eternal values. Then we begin to see how these numerals of infinity, which are the full expression of the synonymous terms for God, operate as the Word, the Christ, Christianity, and Science. Finally we glimpse the fact that everything leads us to the infinite divine One, and that there is one divine system, one Science, one God. We begin to realize that this Science was in human thought before Abraham came out of Ur of the Chaldees, and that what in fact happened was that immediately Abraham came out, he began to use this Science, and that after him Jacob, Joseph, Moses, and the prophets all used it. We realize that the prophets recorded it for the first time and put it into the Bible in the first chapter of Genesis; we see that Christ Jesus demonstrated it, and that John interpreted it in his age, and Mrs. Eddy has today reduced it to a system of divine metaphysics. And so we see that this story of the Bible is one story.

Moreover, as we understand these symbols that are used in the Bible, and we see their sacredness and infinitude, and they become real to us, we're going to feel the touch and hear the music of Science; and then the operation of divine ideas, which is always an essentially dynamic operation of being and power, is going to take place quite naturally, normally, and spontaneously in everything we do. So we shall travel on from strength to strength; and eventually our fellow-men will be forced to see that this story is true—that it is the only logical answer to mortality and that it is the scientific answer. But meanwhile we have not only to learn it but to use it. Every one of us must live it, love it, use it, and prove it, because until we prove it we have not touched Principle, and we are only believing in it. Until we begin to prove it, we haven't passed the “three-and-a-half” state of thought, and the oblation and the sacrifice can always be taken away; but when we begin to prove it, nothing can touch it, because it is based on Principle.

TALK NO. 92

(*March 14th, 1950*)

EZRA — I

Chapters 1: 1 — 7: 28

The Historical Setting of the Book of Ezra

Now we are going to consider the Book of Ezra. Ezra is a wonderful illustration of the divine system we are studying, but a good example too of really inaccurate Bible history. When I looked up what the commentaries have to say about it from a historical standpoint, I almost threw up my hands in despair, and I thought, "Well, what can one believe?" because they nearly all say something different. I asked Rosalie Maas to go through what all the authorities have to say and write out for me what she made of it, and she wrote this:

"The Books of Ezra and Nehemiah really form one work, which is a continuation of I and II Chronicles. It deals with the period from 537 B.C. (when Cyrus allowed a large number of Jews to return to Jerusalem) to 332 B.C., but there are many gaps." Cyrus, you remember, became king of Persia in 538 B.C. "The editor is known as the Chronicler, and probably did his work about 300 B.C. Some of his material is thought to be personal records of Ezra and Nehemiah. As Gore says, 'the work is a compilation made up of fragments from various sources, pieced together into a seemingly consecutive narrative, but not very successfully arranged . . . If the work purports to be a consecutive narrative, it is extremely difficult to form any very clear idea of the course events took.' It seems to be felt that a general re-arrangement of chapters is needed in order to make the chronology satisfactory, and the commentaries all suggest such a sequence. But it is not known definitely whether Ezra or Nehemiah (as individuals) came first. A great many reasons can be advanced for both views. Nehemiah's work began in 444 B.C., but Ezra's could have begun either in 458 B.C. (that is, before Nehemiah), or 397 B.C. (that is, after Nehemiah). The question depends mainly on whether it is Artaxerxes I or II who is referred to in Ezra, Chapter 7, verses 1 and 8."

The Only Intelligent Approach to the Bible

It is most interesting that humanity is beginning to ask for an intelligent presentation of the Bible. But some people want to change the Bible in order to get that presentation—they want to leave out this, and re-write that, and change the order of the narrative—instead of seeing that there's nothing wrong with the Bible and that what we have to do is to establish an intelligent and ordered way in which to understand the Bible. There is nothing whatsoever wrong with the Bible, but we cannot understand it until we understand its “seed-plot.” How could you understand arithmetic if you didn't know the numbers and how they combine through addition, subtraction, multiplication, and division? Now, it is true that historically the Bible is most inaccurate, but that is because the great thinkers who wrote it had very little interest in the historical record; their whole interest was in the accurate presentation of spiritual ideas and their operation, and in order to achieve that they used historical incidents and so on in any way that suited their purpose. Almost every book in the Bible was edited and re-edited many times by the schools of priests, who were the most spiritually cultured men, and their one idea was to tell the story of monotheism. So to change the order of the chapters or to alter the Bible in any way would entirely break up the music of the story. There is only one way to approach the Bible, and that is to accept it as it is, and to understand what it really means by learning to interpret it through the divine system, which is given at the very beginning of Genesis.

The Plan of the Book of Ezra

Now we're going to see that in this Book of Ezra there is a perfectly logical sequence, beautiful beyond words, describing the building of the “house.” Each one of us is building our own house—our own consciousness of God and man, our own true manhood—and so this story concerns the experience of all of us. The writer presents the story of the Word and the Christ. The Word is illustrated through the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the Christ is illustrated through the tones of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. It's a perfect story, and anyone who knows anything at all about the symbols can see it. Don't forget that these writings were edited and re-edited by the most cultured, spiritually-minded people—in fact, there has never been such spiritual culture as there was in the prophetic era. And yet, in spite of that, many biblical scholars argue that these writings should be changed. They say that some of the chronological orders are hopelessly inaccurate and so on, but they weren't in-

tended to be historically correct. We shall see here, in this Book of Ezra, that when the writer wanted to illustrate the ordered development of Spirit—how the idea developed in an ordered way—he introduced, amongst other symbols, a list of those who returned. It isn't correct, nobody expected it to be, but it is used as a symbol of the ordered operation of Spirit.

The Word: Mind Builds and Re-builds

The writer begins by illustrating the Word; and first of all he gives the tone of *Mind*, which we have captioned thus: The revelation of Mind builds and re-builds. Mind begins to say, "Let there be light"—we begin to understand the divine idea, we begin to understand true power, wisdom, intelligence—and that builds and re-builds. Mrs. Eddy writes, "When Jesus spoke of reproducing his body,—knowing, as he did, that Mind was the builder,—and said, 'Destroy this temple, and in three days I will raise it up,'"—resurrection through Soul-sense,—"they thought that he meant their material temple instead of his body" (S. & H. 314: 12-16). Now remember, this is all for your and my inspiration. Every single one of us has to re-build a temple. We find ourselves with these material bodies of ours, and mortal mind makes us believe that we are mortals, but after a while we begin to realize that these material bodies aren't us, but that they're the mortal sense, the counterfeit, of us. When we see that and we begin to understand the Christ-idea, we begin to learn that "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear,"—when the Christ comes,—"we shall be like him; for we shall see him as he is." Every one of us has to do that building and re-building of our true identity. Now, in this Book of Ezra we're going to see the way that the light broke, and it broke in a wonderful way. In 538 B.C. Cyrus became king of Persia, after he had conquered Babylon, and immediately God used him and the light broke through him.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth 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." Each one of us is under bonds to build and re-build the Christ-idea for ourselves; "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Cyrus con-

tinues, and all the time he is an illustration of the operation of Mind, of "Let there be light": "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, . . . and build the house of the Lord God of Israel, . . . And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God" (Ezra 1:1-4).

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem"—the light of the Word was breaking; this passage gives the sense that "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illuminates the universe" (S. & H. 503: 12-15). "And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus 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; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Sheshbazzar went with the Jews to Jerusalem in 537 B.C. to be the governor of the province of Judah. "And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred"—as you know, in the fifth day of Life thought grasps its first sense of the calculus, so "five thousand" symbolizes Life, the Word of Life, and "four hundred" symbolizes the fourfold calculus of reality. So this is a symbol of taking with you the Word of God at the point of Life—the calculus of the Word. You remember that there are four statements in the fifth day of creation, and they correspond to the Word in its own aspect and the Word reflecting the Christ, Christianity, and Science. "All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem" (Ezra 1: 5-11).

Now, look at the breaking of the light in that tone. The light came to Cyrus, and he was impelled to do something to re-build the temple in Jerusalem. The light comes to you and me and we see that it is imperative for us to find our lives "hid with Christ in God." It's exactly the same operation, there's no difference whatsoever. You and I are under bonds to see that the light comes to

mankind, the light of the Word of God—the “Let there be light,” the “Let there be intelligence and divine wisdom.” Our caption for this tone is: The revelation of Mind builds and re-builds. The Word of God from the divine standpoint is *revelation*, in which Mind says, “I am Mind—I am All;” Spirit says, “I am Spirit—I am the only substance;” Soul says, “I am Soul—I am the one identity,” and so on; but from our objective standpoint, the Word of God is the breaking of the light which occurs when that divine revelation touches our thought and we begin to desire the light, to seek the light; from an objective point of view the Word is the seeking process.

As we have seen, Mrs. Eddy says, “When Jesus spoke of reproducing his body,—knowing, as he did, that Mind was the builder,—and said, ‘Destroy this temple, and in three days I will raise it up,’”—Soul-sense, resurrected sense, exchanges “the objects of sense for the ideas of Soul,”—“they thought that he meant their material temple instead of his body.” What the Jews did on a human basis in re-building the Temple, Jesus did on a divine basis when he resurrected his body from the grave. And you and I are striving to do the same thing every day—we’re trying to find our lives “hid with Christ in God,” we’re trying to translate our selfhood out of this mortal concept into the Christ-idea.

The Word: Spirit Demands Separation and Purity

Then we come to the tone of *Spirit*, and we see this: The order of Spirit demands true separation and purity. The writer gives a great sense of the firmament which establishes true separation and purity—a perfect sense of Spirit. Mrs. Eddy writes, “We should strive to reach the Horeb height where God is revealed; and the cornerstone of all spiritual building is purity” (S. & H. 241: 24-27). Now, the purity to which Mrs. Eddy refers is a great deal more than mere human purity. The purity of reality and Science is the fact that Spirit is One and All—that there’s nothing but the spiritual, that “that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” That is the absolute purity of Spirit. True purity is the allness and oneness of Spirit.

“Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city” (Ezra 2: 1)—they didn’t go back to a position outgrown; the divine order of Spirit is always forward, it’s always progress and development. The claim of spiritualism, which is a human belief, is that things revert to where they were before, and it involves the

belief of death. The order of Spirit is always forward, and here the sense that “those which had been carried away, . . . came again unto Jerusalem and Judah, every one unto his city” gives a progressive sense of order—a sense that everything that had happened was in the divine order.

Then the writers give a long list of the people who went to Judah, and their purpose in giving this list was to illustrate the ordered development of Spirit. At verse 61 we read: “And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood”—impurity is no part of Spirit, it has no part in reality. “And the Tirshatha”—the Tirshatha was Sheshbazzar, who was the governor of the province of Judah—“said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim” (Ezra 2: 61–63)—until they were purified. In Mrs. Eddy’s definition of “Thummim” she writes, “The Urim and Thummim, which were to be on Aaron’s breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching” (S. & H. 595: 13–16)—the Jews were not to eat holy things until they were purified. The fact is that you cannot touch the things of God until you understand the real meaning of divine order, divine development, divine birth, divine purity, divine baptism, divine substance—until you begin to understand the true nature of Spirit. And until you begin to understand the true nature of Spirit, you can’t begin to understand and use the divine infinite calculus. It is just the same in mathematics—if you merely believe in it, but don’t understand the order of it, then you don’t understand how it works and you can’t possibly touch and use the ideas of mathematics.

Then the writer gives a true sense of substance. Remember that the substance of everything is the right idea of it; the substance of health is the right idea of health, the substance of what we call money is the right idea of it, the substance of manhood is the right idea of manhood. There is no substance to anything but the ordered idea of it. “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 his place:”—I love that sense of “offering freely;” when we accept the demands of Spirit with that spontaneity, we are bound to meet with success:—“they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one

hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities" (Ezra 2: 68-70). There again the writer gives a sense of the order of Spirit.

In this tone of Spirit, therefore, we see at the beginning the sense of progressive development, then the sense of order, the sense of purity, and the sense of true substance, which all illustrate Spirit. Our caption for this tone is: The order of Spirit demands true separation and purity. And the reference we chose from Mrs. Eddy's writings is this: "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." True purity is the oneness and allness of Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth." But the scholars would take this lovely story of Ezra, which is perfectly laid out according to the only order there ever can be—the order of Spirit—and they would rip it apart by changing the order of the chapters, cutting out sections they thought to be irrelevant, and so on. It would ruin the whole story. Now, the Bible has held its place better than any other book in the world, it will continue to do so, and when men understand what the Bible really means—when they understand the key to the Scriptures and begin to study the Bible from a higher standpoint—then the influx of divine inspiration and divine grace that will come to men is going to be beyond words. And there isn't any "if" about that; it is going to happen.

As the history of the development of the Christ-idea as Science is told in the years to come—and it will be told—the one factor that is going to stand out more than anything else is that it all started when we saw that the days of creation presented an ordered sequence of thought. We met with a good deal of opposition at that time, but now we know that that ordered sequence of thought underlies all thinking—that none of us can think without it. All thought begins with "Let there be light," and goes on with "Let there be development, let there be definiteness, let there be power, let there be multiplication, let there be form, let there be fulfilment." The Chaldeans used it with regard to astrology, and mathematics, in which they were deeply interested; Abraham used it when he went out of Ur of the Chaldees—he said, "Here's a sequence of ordered thought; I'm going to use it," and he used it. All the great prophetic writers used it, but they lifted it out of the systems of human thought into the realm of monotheism. There is no doubt that mankind is eventually going to see that the ordered sequence of thought presented in the days of creation at the beginning of the Bible, is the basis of all thought, and that no true thinking is possible

without it. The symbol of the seven days of creation, which originated with the seven planets known by the Chaldeans, and which has even survived as the seven days of the week, represents a process of thought without which it is impossible to think intelligently in any subject. If there is no order to spiritual ideas, one can't be definite; but if there is order, then one can be definite, and everyone can understand those ideas and use them in their experience.

The Word: (1) The Definiteness of Soul Brings Joy

And so we come to the tone of *Soul*, and we have captioned it like this: Soul-sense makes the idea definite and this brings joy. Material sense confuses, and thus delays the journey from sense to Soul. Mrs. Eddy has written, "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. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness" (S. & H. 507: 3-10). Soul makes all things definite and gives divine identity to every idea by showing that it is forever identified with divine Principle, Life, Truth, and Love, and is inseparable from that Principle.

"And when the seventh month was come,"—the "seventh month" indicates a sense of Love, or fulfilment,—"and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." They were all identified. "Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God"—Moses, you remember, was the great character of the third thousand-year period of Soul. Although Sheshbazzar was appointed governor of the province of Judah by Cyrus, it was Jeshua and Zerubbabel, who went at the same time from Babylon to Jerusalem, who were evidently the moving spirits amongst the Jews. "And they set the altar upon his bases;"—Soul "exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 15-16), it restores everything; as the Psalmist says, "He restor-eth my soul;"—"for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering,

both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid" (Ezra 3: 1-6)—it was not yet definite. In finding our lives "hid with Christ in God," you and I may come to the point where we desire to take the journey from sense to Soul, and we're thoroughly in earnest, but we can't do it because we haven't yet understood how; at that point the foundation is not yet laid.

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia" (Ezra 3: 7)—all the details of the building were becoming definite now, the whole operation was becoming identified.

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kad-miel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. 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 sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel" (Ezra 3: 8-10). "Bless the Lord, O my soul: and all that is within me, bless his holy name."

"And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout,"—they felt the joy of Soul,—"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: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off" (Ezra 3: 11-13).

That ends the first part of this tone of Soul, and we captioned it

thus: Soul-sense makes the idea definite and this brings joy. As you and I begin to find the definiteness of our identity with God—as we find that “Beloved, now are we the sons of God”—the joy that comes to us is unspeakable. And so through Soul-sense, which “exchanges the objects of sense for the ideas of Soul,” we find that from everlasting to everlasting we are not mortals, but God’s incorporeal ideas, outside the mortal body. How can the idea of infinity be put into finiteness? It just can’t be done. It’s hypnotism that says it can. Man is God’s likeness, the idea of infinity, and he lives outside the body. If he believes that he is in the body, he’s “dead”—he doesn’t know it, but he is—and when he realizes that he is forever outside the body, in divine thought, then he is truly alive.

A man once said to me, “You know, John, I think you imagine that these things are in the Bible.” Well, if I do, I must have a terrific imagination, because I’ve been imagining them now for a long time, talking about them, publishing books on them which have gone all over the world, and no one has yet been able to disprove one word! But there’s no imagination about Science. The tones of the days of creation, and their method of operation as the Word, the Christ, Christianity, and Science, are as certain as the calculations of mathematics or the harmonies of music—in fact they are more certain.

The Word: (2) Material Sense Delays the Journey from Sense to Soul

So we come to the second part of the tone of Soul, in which we see this: Material sense confuses, and thus delays the journey from sense to Soul. Here the writer shows us the other side of the picture: “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”—the adversaries wanted to identify themselves with the children of Israel. “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 an 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. And in the reign of

Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem" (Ezra 4: 1-6). Here we are seeing how material sense confuses and thus delays the journey from sense to Soul. Material sense resists Soul-sense, because it is inevitably destroyed by Soul-sense.

"And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: . . . This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. 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" (Ezra 4: 7, 8, 11-16).

"Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that 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? Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

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" (Ezra 4: 17-24). So the Israelites arrived in Jerusalem in 536 B.C., worked on building the temple a little over a year, and then were forced to stop until 520 B.C.

Now, you and I are striving to take our journey from sense to Soul. As we go forward to build and re-build through spiritual sense the true temple—the "house not made with hands"—which to each of us is our own true identity, our lives "hid with Christ in God," we can see on the positive side how the truth we know, which is the divine fact of Soul, enables us to build, and how it brings the identity and joy of Soul, and we can also see, on the negative side, how the carnal mind is forever at work to pull down our "house" through disease, sin, hate, fear, greed, selfishness, jealousy, and so on. In that tone of Soul, therefore, we see very clearly that if we use Soul-sense, our identity will become very definite to us and will bring joy, but that if we are materially-minded, everything will be confused, and the journey from sense to Soul will be delayed at every step. As we have seen, Mrs. Eddy gives a perfect sense of that contrast when she writes: "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. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness." There are no nameless offspring in Soul, because Soul names all ideas; and as we understand the nature of God as Soul, we are able to identify everything, just as we are able to identify the ideas of mathematics or music in proportion as those subjects become definite to us.

So in this story of Ezra, the light of Mind breaks when Cyrus says to the Israelites, "You must go up to Jerusalem and re-build the temple;" then the order of Spirit shows them that the only way they can build is through real separation, purity, and true substance; and then Soul-sense makes everything definite and enables them to begin to build, but material sense brings confusion and the building has to stop. It's a perfect sequence of the tones of the days of creation which we know so well.

The Word: Principle Demands Obedience

Next we come to the tone of *Principle*, and here we see how Principle demands obedience and demonstration, and how lack of obedience to Principle hinders demonstration. You could'nt demon-

strate the principle of any subject without absolute obedience to it. Mrs. Eddy writes, "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations"—the sense of building—"there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock" (S. & H. 269: 21-28). You will notice that each one of these references which we have taken brings out the sense of building, and remember that what each one of us is building in consciousness is the house "not made with hands." As the light comes to us, it will make use of Cyrus or any other good human condition; then, as it develops, it will demand of us the purity that is the cornerstone of all spiritual building; next, it will bring out in us that Soul-sense which sees that the idea is forever identified with its Principle, so that like the returning Hebrews we shout for joy. And then through Principle, when the time comes that material sense tries to overthrow our spiritual building, we'll be able to deal with the situation as the writer shows here.

"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews"—according to the historians this was in 520 B.C., sixteen years after the original party of returned exiles had begun the work of re-building—"that were in Judah and Jerusalem in the name of the God of Israel, even unto them." You get a wonderful illustration now of obedience to Principle and its reward. "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 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. The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: they sent a letter unto him, wherein was written thus" (Ezra 5: 1-7)—as you will see, it was a very fair letter, despite their anxiety over the building.

"Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great

God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us 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. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God”—Principle involves that foundation sense—“which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king’s treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter” (Ezra 5: 7-17).

“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. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:”—that roll saved the situation:—“In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof three-score cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king’s house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place

them in the house of God. Now therefore, Tatnai governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: 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" (Ezra 6: 1-7).

And so in this tone of Principle you see clearly shown that Principle demands obedience and demonstration, whereas lack of obedience to Principle hinders demonstration. The Hebrews obeyed the divine command to build and were blessed accordingly with a great measure of demonstration. Now, if you and I are going to build our house, which is our true identity, our selfhood in Christ, and if we're going to build it on the rock, we have got to be able to demonstrate our Principle so that even Darius will say, "Yes, that's right, the foundations must be laid." We've got to be able to demonstrate Principle in the realm of reality and in the realm of human belief, at all times and under all circumstances, and we can only do that if we obey Principle, if we live in accord with Principle, in accord with divine Principle, Life, Truth, and Love, and we understand it. Principle, when understood, always becomes irresistible in our experience. Look at the lives of so many great men and women who had everything against them, but because they understood something of the nature of Principle, nothing in the world could stop them. The man or woman who is imbued with a sense of Principle can never be hindered. He can never be, because Principle demonstrates itself through him. Principle isn't something that you and I have to demonstrate. Principle is something that is always demonstrating itself, and all you and I need is to have enough of the Mind of Christ to let that Principle use us.

Now, don't let's be so blind as to be convinced that the Bible is all wrong. The Bible is not wrong; it is we who are wrong if we think so. We don't understand it, that's all. Remember, Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Those Scriptures were the Old Testament, and the first thing Jesus did after his resurrection was to expound this to his disciples. There is nothing in all the world so ordered and definite as the development of the divine idea throughout the Scriptures from Genesis to Revelation; moreover, there is nothing in the world more cultured, and therefore the understanding of it demands spiritual sense. If you are materially-minded, you can never understand it.

INTERVAL

You know, when God told Mrs. Eddy to do something, she

always did it. Well, God has told me to discontinue these talks, and so I'm going to do it. It came to me in a flash, as these things so often do, and I have had enough experience now to know when a flash is right, and this one is right. The Verbatim Reports of these talks will continue to come out each week, but I won't hold any more of these meetings; I shall record the talks privately . . . This means that I shall cut down a great deal of my practice. It has become almost a habit with some people to ring me up for help instead of getting down to it and helping themselves. It isn't really a very healthy condition, and it doesn't lead to strength, whereas to face one's own difficulties, and to overcome them through Science, strengthens one tremendously.

Now, what is this going to lead to? You are all going to take up the strain individually and that will inevitably lead to a great accession of strength. In London alone there are ten or twelve people—fine people—who hold study groups, and practise Christian Science as we know it, and they are all going to be very much busier. As far as The Foundational Book Company is concerned we have "God and Science," which will continue to introduce people to the subject in greater and greater numbers; "Metaphysical Notes" will show those people how to study; and the Verbatim Reports will show them how the spiritual idea is illustrated in the Bible. If we develop these three channels, I am convinced that we can lead men to the only final answer—the study of the Bible and the Christian Science textbook.

So this new step not only makes demands on me, it also makes demands on all of us. The Christ-idea is impelling us all to go up higher; don't let's fail. It all matters so much.

You know, one of the things which convinces me that this idea is true is the great amount of unity which exists between us all. The days come and the days go and I hear the men and women who love this idea speak so sweetly, so kindly, so appreciatively about each other, and so I know that the temple is being re-built, because you can't possibly see the Christ for yourself unless you're willing to see it for the other fellow.

The Word: The Building Sustained by Life

Now, let's take the tone of *Life* in Ezra's illustration of the Word; this shows how Life forever sustains and multiplies its own idea, but how a mortal sense of life destroys itself. Mrs Eddy writes: "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting

Father, to the Life which mortal sense cannot impair nor mortal belief destroy" (S. & H. 428: 15-19). And so we need to consecrate our lives to the "eternal builder." Life is eternity, and we want to establish that sense of our unity with God which is not temporal and passing, but eternal.

You remember that we are still considering Darius' decree. "Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God:"—the work of building is now going to be sustained and multiplied:—"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, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:"—"day by day the manna fell;" as you learn the days of creation, or revelation, and you see what they really mean, everything is multiplied; remember too the fifth statement of the Lord's Prayer, "Give us this day our daily bread:"—"that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this" (Ezra 6: 8-11). Not people, only mortality will be destroyed, and is bound to be destroyed. Mortality fights against eternity and Life, but before the understanding of Life it inevitably goes down.

"And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying 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" (Ezra 6: 12-14). And so there you see how the writer brings out so clearly that Life forever sustains and multiplies its own idea, but how a mortal sense of life destroys itself. "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy." As you find your life "hid with Christ in God," as day by day you find your true spiritual and eternal

identity and individuality, that is the most wonderful thing in the world, and it brings substance and everything else in abundance.

The Word: The Temple Completed in Truth

Now we come to the tone of *Truth*, which we have summarized like this: Truth gives form to its own idea. Mrs. Eddy writes: "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (S. & H. 428: 8-14). All the way through we are seeing how the temple which was being built was the temple "whose builder and maker is God."

"And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." That "third day" and "sixth year" indicate a resurrected sense of man. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,"—as you know, "house" is always a symbol of consciousness, it has to do with the sixth day of Truth,—"and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats,"—symbolizing demonstration,—"according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses" (Ezra 6: 15-18). They established the true house, or consciousness, the sense of divine manhood.

The Word: The Holiness of Love Established

Finally, in this Word sequence we come to the tone of *Love*, and here the writer shows how Love fulfils and makes holy all true building. As you try to find your life "hid with Christ in God," and you try to build on the basis of Mind, Spirit, Soul, Principle, Life, Truth, and Love, then whenever in any degree you touch Love there is always fulfilment, holiness, and ascension. Fear goes out because of the nature of the divine design and plan.

"And the children of the captivity kept the passover upon the fourteenth day of the first month." That "fourteen" is twice seven, it symbolizes both a subjective and an objective sense of reality. You remember that Jacob saw the angels ascending and descending, and those angels always ascend and descend in our thought through

Mind, Spirit, Soul, Principle, Life, Truth, and Love. "For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity,"—remember that the children of Israel came out of Egypt after they had eaten the passover, which symbolized the fulfilment of Love, and after the seventh plague, the death of the firstborn of Egypt, symbolizing the complete annihilation of error,—"and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy:"—there's the sense of fulfilment:—"for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel" (Ezra 6: 19-22). There the writer takes you right back to the beginning and then shows you how the whole process of true building is fulfilled.

Remember our caption to this tone: Love fulfils and makes holy all true building. It surely does. In establishing the greatest building in the world—that is, in finding your life "hid with Christ in God"—as you begin to see the truth about yourself, Mind says, "Let there be light," Spirit says, "Let there be development," Soul says, "Let there be definiteness," Principle says, "Let there be power," Life says, "Let there be exaltation and inspiration," Truth says, "Let there be consciousness, let there be form," and Love says, "Let there be fulfilment." Always at that point of Love you get fulfilment.

Mrs. Eddy writes: " 'I know whom I have believed, and am persuaded that He is able'—'able to do exceeding abundantly above all that we ask or think,' 'able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work,' 'able to keep that which I have committed unto Him against that day.' When Jesus directed his disciples to prepare for the material passover, which spiritually speaking is the passover from sense to Soul, he bade them say to the goodman of the house: 'The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready' " (My. 156: 4-17). In that seventh day of Love you don't have to build; there's always a large upper room made ready, furnished with everything that you could think of. When you reach in thought and inspiration the tone of Love, the tone of divine motherhood, of infinite fulfilment, glory, beauty, and holiness, and you see what Love really means, then with Love you rest on the seventh day, and you find a large upper chamber furnished. And so you see how wonderful is the sequence

of this story of Ezra; it is beautiful beyond words. And yet the human mind would take it and alter it about, instead of being humble enough to learn what it really means and bow before it. It tells us the way out, and, moreover, there isn't any other way out.

The Christ: Teaching and Demonstration Through Principle

In Chapters 7-10 we come to the writer's illustration of the Christ, according to the sequence of Principle, Life, Truth, Love, Soul, Spirit, and Mind. In the Christ order Principle says: "I am divine Principle forever manifesting myself. I manifest myself as Life, the divine fatherhood, as Christ, Truth, the divine sonship, and as Love, the divine motherhood. Then through Soul I translate my ideal of myself, and I translate it to the point of Spirit. Spirit gives diversification, classification, and individualization to every idea, and then at the point of Mind I make every idea manifest individually through the allness of Mind."

We come first to the tone of *Principle*, which we have captioned like this: Divine Principle always interprets itself. Remember, this is all to do with true building and how it is done. Mrs. Eddy writes: "Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe" (S. & H. 463: 5-10). In what we're doing today, as you and I try to find our lives "hid with Christ in God," and we begin to understand the Christ order, and we see that Principle is forever translating its own ideal of itself down to the point of your individuality and my individuality and the individuality of all men, we begin to realize how through a true sense of the collective we can help to give birth to the Christ-idea for mankind's sake. At that point we see that to "attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." If we put the idea into Principle, the birth will always be natural and safe.

"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, . . . this Ezra went up from Babylon; and he was a ready scribe in the law of Moses,"—you get a great sense here of Principle as interpretation and teaching; Ezra knew the law, he knew how to express it and interpret it,—"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. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the

porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments”—he could interpret Principle. “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” (Ezra 7: 1, 6–11). Here the writer was showing how divine Principle always interprets itself. As Mrs. Eddy says, “Teacher and student should also be familiar with the obstetrics taught by this Science.” Ezra was familiar with this obstetrics. He understood how to bring the Christ-idea to birth through demonstration.

Now, look at these tones. We've been with this idea long enough to know that Principle means interpretation, it means that which demonstrates itself; Life is that which maintains and sustains being; Truth is that which gives form, consciousness, manhood, and Christ-hood to the idea; Love is that which mothers it, fulfils it, and shows the finality and the ascended nature of it. These tones are becoming so clear to us, so natural, but we've got to love them, we've got to bring them into our lives, we've got to let them live for us and not be mere abstractions. Our sense of the days of creation must swell into the synonymous terms for God, operating though infinite numerals of consciousness, and we must begin to see how we can use those numerals of consciousness as the Word of God—revelation, or seeking; as the Christ—translation, or finding; as Christianity—demonstration, or using; and as Science—interpretation, or being. Only then will these tones become real and living to us, so that we can use them and so that our ability to heal becomes normal and natural. The reason we don't always heal is that we know so little about these spiritual tones, and what we do know about them is something that we snatch at every now and again without accepting them wholeheartedly and naturally.

Someone told me recently that he got up every morning early and studied Science for two hours, and that he made up his mind not to let his thought stray from it for one moment during the day; but then, he went on to say, he went to business and in a short time he was up to his neck in trying to see that the other fellow didn't rob him and that he robbed the other fellow, until he was ashamed of himself time and time again. He asked me why it was, and so I said, “Well, of course, the answer is, with all of us, that it isn't real

enough to us, it's just a theory, and that's why we don't heal as we should. We believe in it, and we love it in a human way, but we haven't cultured it until it really becomes us."

The Christ: Life Maintains and Sustains

Next, we come to the tone of *Life*, which we summarize like this: Divine Life, the infinite fatherhood, always brings maintenance and sustenance of every kind. Mrs. Eddy writes: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use." The earth is a type of the spiritual idea. There's no health but in the right idea of health, and no substance but in the right idea of substance. All that we call health, all that we call substance, all that we call being, which is based on matter, will pass away, and it may cause suffering in the process. But that which is based on idea will just grow and grow, if we love it and understand it and live it. Mrs. Eddy continues: "Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies" (S. & H. 530: 5-12). That feeding and clothing takes place not only in the realm of reality, but also in the realm of human belief. When the Christ comes to you, it destroys all sense of sickness, or poverty, or fear, or anything else, and therefore you have in human experience what seems to be a better manifestation; but that is not because of matter, but in spite of matter, just as, if you bring to a mistake in mathematics the mathematical fact about it, you get a better manifestation, not because of an improvement in the mistake, but because of the fact. Always an improved condition in human experience results from one source only—the spiritual, the Christ-idea.

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. 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 thine hand;"—remember, the writer is showing how the divine fatherhood brings maintenance and sustenance;—"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 all the silver and gold that thou canst find in all the province of Babylon, with

the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:”—there's the sense of abundance and multiplication:—“that thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. 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. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house” (Ezra 7: 12-20).

“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, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. 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 judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And 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” (Ezra 7: 21-28).

You could hardly have in this Christ translation a lovelier sense of the fatherhood of God, which provides, maintains, and sustains. Wherever you are and under all circumstances these divine values we're talking about are demonstrable—“if I make my bed in hell, behold, thou art there.” Now, why are they demonstrable? Because irresistibly and with power and intelligence Principle is forever

translating itself as infinite Life, as infinite Truth, as infinite Love, as infinite Soul, as infinite Spirit, and as infinite Mind, and though you may even pass through what is called death, those ideas are all there; they are every one of them there to be used, to be understood, if only you've made good use of your time. When they put Jesus in the sepulchre, it didn't mean anything to him. He lived in the realm of idea, in the realm of consciousness. To him Life was ever-present and eternal, Truth, manhood, was demonstrable, and Love was eternally fulfilled.

You and I have got to get to the same point, and until we do this individually, this idea won't be worth much, although it's true. All that you and I are doing is individual, there's no organization about it at all. In the proportion that we live, love, understand, and prove Science individually, it will become to us a thing of reality, of power, and of being, and men will listen to us, they'll be bound to listen. But we must have absolute consecration, consecration to the purity of Spirit, because as we saw earlier, "the corner-stone of all spiritual building is purity." Purity means adherence to Spirit alone, and that purity is divine order.

In the reference to this tone which I read you just now you remember that Mrs. Eddy says: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies." That is true both in the realm of reality and in the realm of human experience. I remember many years ago a man came to see me, who had once been interested in Christian Science, but he had never gone on with it. He was without a job, and with his wife and three children he was in abject poverty. He asked me what Christian Science could do for a condition like that, and so I said to him, "Well, if it's true it can do everything," and I agreed to help him. His need was very acute, and it was met. Today he is a very successful business man. The right idea of activity, of employment, the right idea of substance, the right idea of business, the right idea of relationship to his fellow man, all came into that man's experience.

And so it is true that "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears" (S. & H. 442: 22-24). There's nothing in all the world as exact, as systematic, or as spiritual, as the Christ-idea in its Science. There is nothing as available, because it's ever-present, and it's wholly Godlike. Now, wouldn't we be wise people if we just put all we have

into it! But you know, it's no use going and selling all you have and buying a wonderful pearl, and then, instead of keeping it wonderful, just smudging it. When you've bought it, you've got to keep it wonderful, you've got to be always polishing it and using it. The more you use it the better. Now, this idea is the pearl without price. It permeates the Bible from cover to cover. "Divine metaphysics is now reduced to a system,"—that wonderful concept of system,— "to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1), which is the scientific age. As you begin to understand that system, it develops itself, because divine Principle, Life, Truth, and Love is forever translating its own ideal of itself down to the point of idea, and then if you're in earnest and you're listening, you hear the divine refrain, and you find your life "hid with Christ in God" from everlasting to everlasting.

Now look at the beauty of this Ezra, look at the symmetry of it, the Science of it, the certainty of it. Unenlightened thought would cut it up and change it, but that will never succeed. The Bible has stood for thousands of years, and it will go on standing untouched, because it's built on the changelessness of Soul.

Next Tuesday I want to finish this Book of Ezra, and then summarize it for you as a whole. After that, as I have said to you, I propose to discontinue these weekly talks. . . But we shall continue to get out these reports every week, and I do ask you to go on subscribing to them and studying them. I'm convinced that under divine guidance we are now getting out literature which will touch the average thinking man. "God and Science" is a book that's going to awaken the thinker to Science; and then, a little in advance of that, "Metaphysical Notes" is going to show him how to study Science; and then these Verbatim Reports are going to show how the Bible has illustrated Science. Eventually these different channels of development are going to lead men to the summit of everything, and the summit of everything is the constant and deep study of the Bible and the Christian Science textbook. We can only interest humanity through an intelligent process—not by thrusting "Science and Health" at them when they are utterly unprepared for it and can't understand it, but by bringing them intelligently, wisely, lovingly, through these different footsteps.

In time there will come—as there are already coming—simpler books for the ordinary man which will touch him at the point at which he can be touched. There are going to be a whole lot of them, but right now we've got to take the necessary intermediate steps. Mrs. Eddy did the same thing. She began with the Journal, and then went on with the Sentinel, the Herald, and finally the Monitor. So let's get to the point where it's every man's individual understanding,

living, and loving of this idea which brings progress. Then humanity will come to this idea, and we shall have the church "not made with hands, eternal in the heavens."

You know, I love to think, in connection with all that we are doing, that there is a great wide highroad leading up to the city—the city which is the consciousness of God and man and the ability to demonstrate it—and that we are all walking along that road, every one of us. To some the light of the city is very dim, to some again the light has become clear, but as we walk on, every one of us has his eye on that light, and in the radiance of it we're able to take the hand of the fellow walking with us and say to him, "Isn't it wonderful!" And so this highroad will widen and widen, until the light of the city breaks upon thought individually, collectively, and universally, and when that happens, not hell itself will be able to stand before it, not ten billion atom bombs, or any phase of materiality. When men really begin to see the light, they will become the light; they will be so immersed in it that it will be all to them.

TALK NO. 93

(March 21st, 1950)

EZRA — II

Chapters 8: 1 — 10: 44

Mankind's Approach to the Bible

As I have often said to you before, it is becoming more and more evident that to attempt to read the Bible as if it were mere history, or emotional religion, is hopeless. Unless you understand the "seed-plot" of the Bible, you can no more understand its story than you could understand arithmetic without learning the numbers and how they operate. The world has read the Bible and has been much comforted and strengthened by it, because there are lovely and inspiring stories in it, but that doesn't have the same value as understanding it spiritually and scientifically. If you hear good music, you are comforted and strengthened by that music and you appreciate it to a certain extent, but you don't know anything about music itself until you learn the "seed-plot" of music—the seven-tone scale and its operation through tone, rhythm, melody, and harmony. Until you have learned that "seed-plot," you can't reproduce a piece of music—still less explain it to another person. The time has come when the light of that wonderful first chapter of Genesis, the "seed-plot" of the Bible, is breaking on mankind. That story of the seven days of creation, with which Mrs. Eddy begins her "Key to the Scriptures," is opening the Scriptures to us, and I believe that all mankind will surely find it to be the key to the Scriptures.

By the way, I would like to tell you that The Foundational Book Company is shortly taking over the publication rights of "God and Science." We are taking this step because we want the opportunity to put everything into gaining a wider circulation. I am convinced that if "God and Science" is handled in the most Christlike and consecrated way, and on a wholly spiritual basis without any question whatever of material gain—without any sense of "what can I get out of it?" but with the sole object of bringing the Christ-idea to mankind—then we are going to be able to bring the truly original symbolization of the ideas of God into everyday use, and

the Bible is going to be read on an entirely new basis. That basis is the days of creation—those wonderful days, perfectly balanced in their spiritual meaning, reflecting each other, forever operating, and leading men into the divine infinite calculus. So we have a very wonderful opportunity before us.

You know, the longer I live, the more I realize that the counting of a thing by money is awfully sordid; in fact, I don't think anything keeps people out of the kingdom of heaven more. If you count the cost, it's ruinous. The first thing that happens is that money is your standard and God is less and less your standard. My own experience has been that if you give, and give overflowingly, then everything comes to you. Some people take up the stand that they are entitled to what they earn. Well, it's all right, but it's dangerous. Give, reflect, radiate, and it will come back to you multiplied many times over. Only on that basis can we hope to succeed with "God and Science."

The Fundamentals of Science Are Changeless

I was asked the other day whether these divine tones which we are considering all the time will ever be changed. Well, they will be exalted and expanded, but the illustrations which I am showing you today are all based on the tones that we have seen in the days of creation, which have been worked out through years and years of the deepest prayer and consecration, and they have stood the test of time, so I would not alter any of them without a very definite and specific reason. It is true that at present we know very little about these divine tones, we have hardly touched them yet, but if today you alter one of those tones and tomorrow someone else alters another, and so on, after a while the people who are becoming interested in the Science of the Bible, or are just beginning to study it, are going to say, "Where are we?" As I have said before, we don't have to alter the Bible, we only have to understand it; we don't have to alter "Science and Health," we have to understand it. But there always seems to be someone who wants to alter something. Mrs. Eddy says that it is the attempt to be original. She writes: "If a teacher of Christian Science unwittingly or intentionally offers his own thought, and gives me as authority for it; if he diverges from Science and knows it not, or, knowing it, makes the venture from vanity, in order to be thought original, or wiser than somebody else,—this divergence widens. He grows dark, and cannot regain, at will, an upright understanding. This error in the teacher also predisposes his students to make mistakes and lose their way. Diverse opinions in Science are stultifying. All must have *one*

Principle and the same rule; and all who follow the Principle and rule have but one opinion of it" (Mis. 264: 32-11).

Now, the Bible isn't the end of Truth, "Science and Health" isn't the end of it, because there's no end to infinity; but the Bible and "Science and Health" both have their own place in the development of the spiritual idea, and we don't have to alter them. And so I feel this with the fundamentals we have discovered so far, and I want to be very definite about this. Our summary of the days of creation and the false record of creation, the layout of the Matrix, and so on—they are all of God, they're basic in so far as they go; everything we have considered is based on them, and I see no reason to alter them in any way. Every once in a while you will meet somebody who has an itch to change something, but you will often find that that person has proved very little, and therefore his thought is not fundamental. Now, if I see a good reason for changing something, I certainly do it. As you know, I changed one section of the Matrix at my last Oxford Summer School, but I did it because I saw a good reason for doing so, and I had been thinking about it for a long time.

So remember this, the tones of the days of creation are as fundamental as God Himself, just as the notes of music are as fundamental as music itself. They have been discovered in the Bible and "Science and Health" through a great deal of prayer and consecrated thought. It is true that they blend, and as spiritual sense grows they will be elaborated and embellished, they will be developed, they will grow and expand—that's bound to happen—but one cannot change them just because somebody would like them changed at will.

It would be well if we all formed the habit of asking ourselves, "What can I demonstrate?" It would keep us humble. We wouldn't be tempted to run away with ourselves. We don't know any more than we can prove. We may *believe* something we can't prove, but if we know it, we can prove it; and if we can't prove it, we don't understand it. So don't be tempted to tear up the landmarks that have been so wonderful to us; before we alter anything we should tread with very holy steps. The language of the first chapter of Genesis is the fundamental language of everything that ever happens. "Let there be light, let there be development, let there be definiteness, let there be power, let there be inspiration, exaltation, eternity, let there be form, consciousness, let there be perfection"—that is the foundational language of everything. Many of the people who have had this elaboration of Christian Science before them for years are first-class thinkers, and they haven't punctured it yet; in fact, they have supported it wholeheartedly. These things have stood the test of time, so we can't alter them overnight.

I shan't be seeing you so often in the future, so if Billy Jones gets a new-fangled idea, and tries to put over something that looks original, just stand on your basis—on what you've proved, on what has stood the test of time—and don't be tempted to go off at a tangent. All we have to do with the days of creation, the divine infinite calculus, and so on, is to understand them better, and that will enable us to see and meet humanity's need. Humanity doesn't need metaphysical fireworks; it needs a basic, close, intimate understanding of the Science of God, man, and the universe. Let each one of us see that we are fitted to meet that need.

Judah and Benjamin in the Book of Ezra

Now, as you remember, we saw that the Book of Ezra is laid out according to the order of the Word of God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—and the order of the Christ—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. In the previous talk, we considered the Word and part of the Christ, but I am going to begin at the beginning again this evening and take the whole work. This Book of Ezra is the most lovely little gem. Historically the book cannot be depended on; its history is very inaccurate, but metaphysically considered it is a gem.

It is very interesting to see how in Daniel, when the Israelites found themselves in Babylon, all provision was made for the light to break, and how here also, when they were returning from Babylon, provision was again made for the light to break.

All the way through this Book of Ezra, the writer tells us that the Israelites who returned to Jerusalem to re-build the Temple were of the tribes of Judah and Benjamin. Mrs. Eddy's definition of Judah reads, in part: "the spiritual understanding of God and man appearing" (S. & H. 589: 24-25)—that is the true sense of the re-building of the Temple. And her definition of Benjamin reads, in part: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (S & H. 582: 9-13). All the way through this book, the writer brings in Judah and Benjamin, and those definitions of Mrs. Eddy's tell you what is meant by them.

The Word Recapitulated: Mind Builds and Re-builds

The writer begins his illustration of the Word of God with the tone of *Mind*, which is always the point at which the light breaks.

Our caption for this tone is: The revelation of Mind builds and re-builds.

The writer begins, "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia,"—as the Word of God touched Cyrus' thought, it became true desire, and he began to see spiritual reality,—“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” (Ezra 1: 1, 2). The Word, God's revelation of Himself, is forever going on, and once in a while it touches our thought, and when it does, we have that true desire which is manifested as seeking.

“Then rose up the chief of the fathers of Judah and Benjamin,”—there the writer introduces Judah and Benjamin, it was the state of thought which saved the situation,—“and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem . . . Also Cyrus 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; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah . . . All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem” (Ezra 1: 5, 7, 8, 11). So in that tone of Mind we see the light break. Why did Cyrus do this thing? Why is it that you and I want to know about God? Because from everlasting to everlasting there is the Word of God. Because Mind is forever saying, “Let there be light,” Spirit is saying, “Let there be development,” Soul is saying, “Let there be definiteness,” Principle is saying, “Let there be power and demonstration,” Life is saying, “Let there be eternity and inspiration,” Truth is saying, “Let there be manhood, consciousness, and form,” and Love is saying, “Let there be perfection and fulfilment.” That forever revelation of God's nature which we call the Word, by which God reveals Himself as Mind, Spirit, Soul, Principle, Life, Truth, and Love, comes to us as true desire, and when it comes, the light inevitably breaks. Therefore when the light broke through Cyrus for the Israelites, it was because the Word of God is forever going on.

Mrs. Eddy writes: “When Jesus spoke of reproducing his body,—knowing, as he did, that Mind was the builder,—and said, ‘Destroy this temple, and in three days I will raise it up,’ they thought that

he meant their material temple instead of his body" (S. & H. 314: 12-16). We never re-build anything but the divine idea, and that only in our own thought. As the divine idea appears to us in a clearer and clearer sense, we may call that the re-building of the temple, but the fact is that God's idea is the same from everlasting to everlasting. All that is happening in our thought is the disappearance of mortal sense and the appearing to us of the divine idea.

The Word Recapitulated: Spirit Demands Separation and Purity

Next we come to the tone of *Spirit*, and we see this: The order of Spirit demands true separation and purity. Here the writer introduces what some people would cut out of the Bible altogether—an orderly enumeration of names. These long lists in the Bible may be quite inaccurate historically, but they were inserted by the writers to symbolize the fact that the development of the spiritual idea is both divinely and humanly ordered. So the writer is here illustrating Spirit, which always gives divine order to everything. We don't have to cut these things out of the Bible; we have to understand why they were placed there. Remember that every book of the Bible was edited and re-edited by the Priestly writers, who all had a very cultured sense of the story of the days of creation. You may remember that Martin Kiddle, in speaking of the difficulty of reading Revelation in this age, says in his book called "The Revelation of St. John": "The obscurity is the fault neither of John nor of his thoughtful reader: it is the fault of Time. John and his fellow-Christians dwelt by ancient streams of thought, many of which have long since ceased to flow; their channel alone remains, and we can see nothing now of the currents and eddies once familiar to all." In order to understand the Bible, therefore, we must have a sympathetic understanding of its symbolization.

The tone of Spirit begins: "Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city" (Ezra 2: 1)—that is the beginning of the ordered development, which the writer continues to illustrate by giving a list of the returning remnant.

At verse 63 we read: "And the Tirshatha"—that was Sheshbazzar, who had been appointed governor—"said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim" (Ezra 2: 63). You remember that Mrs. Eddy says, "The Urim and Thummim, which were to be on

Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed" (S. & H. 595: 13-15). The children of the priests were not to eat of the most holy things until they were purified by Spirit. The fact is that we can gain no true sense of spiritual values until the birth, the development, and the purity of Spirit operate in our thought; we can't attain spiritual things on a human or material basis.

So in this tone of Spirit, we have seen a sense of order, and of purity. Now the writer introduces a sense of true substance: "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 his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities" (Ezra 2: 68-70). They gave freely, they worked for the idea, they gave of their true substance. They didn't ask, "What am I going to be paid for it?" That state of thought so often causes trouble in organizations. A Frenchman wrote me a letter the other day, and he said, "I've been here"—naming a certain place—"for some time, and so far I've only met one man who isn't asking all the time, 'What is going to be in my pay-packet?'" That's the way of the world. Now, let us be different. Let us seek spiritual things, and the pay-packet will take care of itself. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." God's people are "a peculiar people," so let's be a peculiar people. The one thing we must not allow to develop in Christian Science practice is the hard-boiled financial mind that will work on the basis of a fixed payment of two or three dollars a treatment. The patient may get two or three dollars' worth under such a system, but he doesn't get anything spiritually at all. So the writer gives that true sense of substance when he tells of how the "chief of the fathers" gave, and gave freely, of all they had.

Mrs. Eddy strikes the same note when she writes: "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity" (S. & H. 241: 24-27). True purity is the onliness of Spirit, but greed for money is a wholly material and therefore impure desire. Money is useful if it comes to us through a good human process, but if we gain it through some dishonest process, it's useless. There's no right idea of material things; there is only a right idea of spiritual things. So with all our getting, let's get the right idea of substance, of health, of holiness, of happiness, of friendship, of home. But it will always be spiritual,

it will never be material. Remember, Mrs. Eddy once said that if we could make matter good, we wouldn't ever want to get rid of it. But we can never make matter good; the only thing we can do with it is to get rid of it, and when we do, we find the true substance of everything to be spiritual. Let's be honest. Let's always look the situation in the face and see what it is we're seeking for; and remember that 'seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' is absolutely true.

The Word Recapitulated: (1) The Definiteness of Soul Brings Joy

Then we come to the tone of *Soul*. First we saw the breaking of the light, then we saw the order, purity, and substance of that light, and now we come to the tone of Soul, and we see this: Soul-sense makes the idea definite, and this brings joy. Material sense confuses, and thus delays the journey from sense to Soul.

"And when the seventh month was come, and the children of Israel were in the cities,"—the order of Spirit had now been established,—"the people gathered themselves together as one man to Jerusalem." Soul identified the whole situation. "From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid" (Ezra 3: 1, 6). When your thought has just touched the sense of Soul, that makes things definite, but at that point your thought has not yet touched the foundation. Until you reach that sense of Soul which identifies everything with divine Principle, Life, Truth, and Love, the foundation is not laid.

"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 sons 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; because he is good,"—"my soul doth magnify the Lord,"—"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" (Ezra 3: 10-12)—a wonderful sense of the joy of Soul. The making of everything definite, the laying of the foundation, and that great sense of joy, all give the tone of Soul. Our caption

for that first part of this tone of Soul is, you remember: Soul-sense makes the idea definite, and this brings joy.

The Word Recapitulated: (2) Material Sense Delays the Journey from Sense to Soul

Now we come to Chapter 4, and we see the illustration of the second part of our caption: Material sense confuses, and thus delays the journey from sense to Soul. Here the writer gives the sense of confusion. The people were no longer gathered together, they were confused and divided. There was no identification with Principle.

Here again we see that the writer is talking about that class of thought represented by Judah and Benjamin: "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." If you want to know whether you are truly seeking God, ask yourself, "What is it I want? What is it I'm seeking to gain? Is it just material health, material wealth, or material happiness? Or is it the Mind of Christ?" Whenever you find two people, or fifty people, or five million people who are seeking the Mind of Christ, you find true identity, and they are united. Suppose there were a number of people seeking music because they wanted to be good performers or to please somebody or something of that kind, there would be no identity and no unity in that situation; but if those people loved music, if they wanted music for music's sake, there would be the identity of music, and those people would be united. "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 an 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" (Ezra 4: 1-4). So we began this whole tone with Soul-sense, which gathered all the people together to Jerusalem, but here we are seeing how material sense brings division and confusion.

"And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue"—not

in the language of Spirit. “That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed” (Ezra 4: 6, 7, 15). Humanly speaking their accusation was true. It is the same with us: if someone has a bad human record, instead of doing what Jesus did when he said to the woman taken in adultery, “go, and sin no more,” we look at that bad record, and we say “That fellow’s no good.” When we do that, we’re doing exactly what these adversaries of Judah and Benjamin did; but “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals” (S. & H. 476: 32-2).

“Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time . . . Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me”—it was what we call malicious animal magnetism that stopped the building of the Temple. “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” (Ezra 4: 17, 21, 24). The building ceased for sixteen years.

Our reference from Mrs. Eddy’s writings for that whole tone of Soul is from her exegesis of the third day in Genesis; it reads: “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. Spirit names and blesses all”—think of the wonder of how Soul identifies everything. Mrs. Eddy uses the terms Soul and Spirit in very close connection in her writings, and that is because Soul identifies everything with divine Principle, whereas Spirit brings to light the identity, individuality, and diversification of every idea. “Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness” (S. & H. 507: 3-10). When the building ceased, the Israelites were “strangers in a tangled wilderness.” Whenever we stoop to material things, we are out of the Father’s house, and we become “strangers in a tangled wilderness;” our way back is to turn again to that sense of Soul which “exchanges the objects of sense for the ideas of Soul,” and leads us through the wilderness, even as it led Moses and the children of Israel, to the Promised Land of true, changeless identity.

The Word Recapitulated: Principle Demands Obedience

Now we come to the tone of *Principle*, and this is where the building begins again. We have captioned the tone thus: Principle demands obedience and demonstration. Lack of obedience to Principle hinders demonstration. You must understand Principle; you can't merely believe in it. It works according to Science and system. It is always one, and it's indivisible, basic, and fundamental. It includes in itself all government. It interprets itself from everlasting to everlasting. In the reign of divine Principle, Life, Truth, and Love animal magnetism, either ignorant or malicious, cannot operate, and if you gain this sense of divine Principle forever irresistibly interpreting itself as infinite Life, Truth, and Love, then as that begins to touch your thought, it brings true government, interpretation, oneness, Science, system, demonstration, and proof in every sphere, no matter what animal magnetism may claim.

Here we jump forward to 520 B.C., when they began the building of the Temple once more; meanwhile Haggai and Zechariah had arrived in Jerusalem. "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" (Ezra 5: 2). You can't do anything until you touch Principle. You see, in the tone of Soul the Israelites laid the foundation of the Temple, but they couldn't build it. Nothing can be done without Principle; but when you are willing to give up personal aggrandizement, personal selfhood, personal influence, personal domination, personal attraction and so on, and you reach the point where you are willing to rely on Principle alone, then understanding and demonstration will come to you.

"At the same time came to them Tatnai, governor on this side 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?" (Ezra 5: 3). But the whole situation was so different now from what it was previously. Before, the "adversaries" wanted to make trouble, but now, under the sway of Principle, Tatnai and Shethar-boznai weren't seeking trouble, they were seeking justice. Principle demands justice, honesty, and obedience. Without those things demonstration is impossible. So it is very significant that they wanted to know the facts of the situation, and they wanted to be just; they handled the matter in an entirely different way from the "adversaries."

Then the story goes on to give the letter which Tatnai and Shethar-boznai wrote to Darius. They wanted Darius' confirmation

that Cyrus had in fact made a decree ordering the Israelites to return to Jerusalem to re-build the Temple. The writer continues: "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. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, . . . with three rows of great stones"—a resurrected sense. "Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone;"—Principle is irresistible, and so they couldn't have stopped the work;—"let the governor of the Jews and the elders of the Jews build this house of God in his place" (Ezra 6: 1-4, 6, 7). When you touch Principle, it operates irresistibly for you. Mrs. Eddy speaks of the "apodictical Principle"—it demonstrates itself irresistibly. In proportion as you understand Principle, which is absolutely impersonal—it involves no personal domination, personal ambition, personal hate, jealousy, envy—and you bring it into your daily life, demonstration is inevitable; it must take place, it's irresistible.

You remember that we have captioned that tone thus: Principle demands obedience and demonstration. Lack of obedience to Principle hinders demonstration. Mrs. Eddy says, "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock" (S. & H. 269: 21-28). You can't build on anything but Principle—the infinite One, forever interpreting and demonstrating itself as Life, as Truth, and as Love. There is no other basis on which to build.

The Word Recapitulated: Life Sustains and Multiplies Its Own Idea

So we come to the tone of *Life*, and this is our caption: Life forever sustains and multiplies its own idea, but a mortal sense of life destroys itself. A short while ago someone said something to me which has helped me so much. She said, "I feel that we all live in the open firmament, or expanding understanding, of heaven, where

the waters of Life bring forth abundantly.” That gives such a sense of the boundlessness of Life. It reminds one of Jesus’ statement, “I am come that they might have life, and that they might have it more abundantly.” In the open firmament, that understanding to which there is no limit whatever, the waters, or elements, of Life—fatherhood, individuality, exaltation and inspiration, eternity—bring forth health, holiness, and happiness abundantly. If you understand that fact, and live up to it, you will really go somewhere. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

“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”—a lovely sense of multiplication and abundance. “And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed . . . And the elders of the Jews builded, and they prospered through the prophesying 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” (Ezra 6: 8, 12, 14). The minute you touch Life, you are in eternity, time is completely eliminated, and you have infinite progression. I know for myself every day that I am an idea of infinite Life, and therefore I live, move, and have my being in the one Life where there is no other life, and I realize that that Life is eternity—that it never began, will never end, and has nothing whatever to do with time. Day by day I exalt my sense of Life and let the waters bring forth abundantly by associating myself with the one infinite Life.

Mrs. Eddy writes, “We should consecrate existence, not ‘to the unknown God’ whom we ‘ignorantly worship,’ but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy” (S. & H. 428: 15-19). It’s pathetic to see weary mortals tacking aimlessly to and fro in search of a little health, a little happiness, and a few pennies. They are like the labourer who digs in the ditch to earn a little money, to buy a little food, to gain a little strength, to come back and dig in the ditch again. How is it that we do that when there is this one infinite Life forever bringing forth an abundance of health, holiness, and happiness for every one of us? But remember also that those things only come to us through the “fruit of the Spirit,” which is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness,

temperance." We'll never be Christians, and we'll never touch Life, until we live up to that standard. Mrs. Eddy discovered Life in and of Spirit—Life in and of the things of Spirit—and we shall never be Christians or Scientists until there is but one substance to us—the substance of Spirit—and until we see that it's eternal, that it's of the nature of Life. We never really understand Life in and of Spirit until we do that.

You know, we always associate the term "individual" with Life, but it is well to understand that term correctly. Many people think that to be individual one has to segregate oneself—go off on a lone path by oneself—but one doesn't have to do anything of the kind. Individuality means indivisibility from God; as an idea becomes more and more conscious of its eternal unity with God—as it rises higher and higher in the scale of true identity, whereby it reflects God to itself and to every other idea—so true individuality becomes apparent. Individuality is the persistence of a divine idea rising and rising from a boundless basis, and reflecting its own true identity as God's idea in ever-increasing measure to every other idea. You see this true individuality in people who live for others and not for themselves—they're never afraid, they don't mind what other people say about them; they are natural and relaxed ideas of God, and their actions are spontaneous. But if you see someone who lives for himself, he's closed up and unapproachable; he's afraid that something is going to be taken away from him. Why? Because he thinks that in order to be original he has to segregate himself and to do everything in a manner different from everyone else; but there is nothing spiritual or truly individual about his activities. When a true sense of individuality, which Mrs. Eddy gives when she says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9) comes to you, all fear of not expressing your individuality goes, and the waters bring forth abundantly. You remember that when you reach the fifth day state of thought, you immediately begin to gain a sense of the calculus—ideas begin to reflect each other.

The Word Recapitulated: The Form of Truth Established

Next, we come to the tone of *Truth*, which we captioned like this: Truth gives form to its own idea. "And this house"—"house" is always a symbol of consciousness; John writes, "In my Father's house are many mansions," giving the sense of generic man—"was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity,

kept the dedication of this house of God with joy, . . . And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses" (Ezra 6: 15, 16, 18).

Whenever the house is built and manhood is attained, there is that sense of pure reflection—"And Love is reflected in love" (S. & H. 17: 7)—and thought attains to that state of consciousness which might truly be called the service of God. In reflection there is nothing unlike the original, and when you touch true manhood, or consciousness, when the house is finished, and you demonstrate that one man who is the reflection of the one infinite—what we call generic man, in which every idea reflects every other idea and is a source of inspiration and eternality to every other idea—then you begin to get divine service. That service is reflection, and there is no real service but through reflection.

Mrs. Eddy writes: "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (S. & H. 428: 8-14). That temple is man, it's pure reflection. It's a most lovely process, this re-building of the temple, and it's what you and I are trying to do all the time. We want the light to break, we want the purity that will let that light develop, we want the definiteness that will make the dry land appear as our own true selfhood, we want the power of Principle which can build on sure foundations, we want the abundance of Life which will enable us to be individual, we want the consciousness of Truth which is pure reflection, and we want the fulfilment of Love.

The Word Recapitulated: The Fulfilment and Holiness of Love

So we come to the tone of *Love*, which, as we saw, shows how Love fulfils and makes holy all true building. "And the children of the captivity kept the passover upon the fourteenth day of the first month . . . And kept the feast of unleavened bread seven days with joy:"—when the Israelites came out of Egypt after the seventh plague, corresponding to the seventh day, the day of Love, they kept the passover; that passover symbolized to them that nothing would be destroyed that was of the nature of idea, and so they were safe, they were at rest. Whenever you come to the seventh day you always "keep the passover;" your fear has gone, and there's only that rest and confidence which comes from unity with God; you know that there isn't anything going on but God, and therefore

there's nothing to be destroyed:—"for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel" (Ezra 6: 19, 22).

Mrs. Eddy writes, giving this same tone: " 'I know whom I have believed, and am persuaded that He is able'—'able to do exceeding abundantly above all that we ask or think,' "—at present we look forward to the fulfilment of our little demonstrations, whereby we have a little more of this and a little more of that, but here Mrs. Eddy is speaking of the divine ability, which includes so much more than that; the fact of the matter is that at present we can't think big enough, we don't know how, and if we could think big enough we would raise the dead,—" 'able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work,' 'able to keep that which I have committed unto Him against that day.' When Jesus directed his disciples to prepare for the material passover, which spiritually speaking is the passover from sense to Soul, he bade them say to the goodman of the house: 'The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready'" (My. 156: 4-17). And so whenever the Word of God has unfolded to us through the breaking of the light, through the development, the definiteness, the demonstration, the inspiration, and the form of it, we reach that seventh day of rest and confidence, in which there is always a "large upper room furnished." Then we don't have to fear about anything. Think of the wonder of this Word of God, this revelation of God's own nature, which comes to you and to me as an ordered process of seeking; it is the basis of everything.

The Christ Translation

At Chapter 7 we come to the writer's illustration of the Christ in its sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. Remember that in the Christ order Principle interprets itself as Life, the divine fatherhood; as Truth, the divine sonship; and as Love, the divine motherhood, as the infinite family, the one infinite relationship; and, you know, today those things mean so much more to us than they ever did before. Fatherhood means maintenance, sustenance, inspiration, exaltation, it means individuality, it means resurrection, it means multiplication, and all those qualities; sonship means manhood, form, consciousness, and so on; and motherhood means perfection, glory, fulfilment, the

divine plan, and so on. Then through Soul, Spirit, and Mind, Principle translates its own ideal of itself to the point of infinite individual ideas, the truth about you, me, man, and the universe, about health, holiness, and happiness.

That Christ translation is forever going on throughout all space, and it has been said that it's seldom is there found a soul still enough to hear God speak. Once in a while, as we turn away from material sense with all its pride, arrogance, and stupidity, and we fill our thinking with Soul-sense, which identifies the true God and man's relation to Him; we become conscious that man is idea. Then the Christ is translated to us, it becomes that which illustrates the coincidence between God and man; it becomes the "divine message from God to men speaking to the human consciousness" (S. & H. 332: 10-11).

Somebody said to me today, "Mr. Doorly, when we get on a bit, don't we find out what a silly thing this mortal body is!" And we do. When it's young and healthy, we think it looks pretty good. But when we grow older, we look at the old thing and we think, "Fancy being fooled by that thing, when I'm really man in God's image and likeness." Now, as you begin to see that and you begin to take up your own true selfhood, you hear that refrain, "And o'er earth's troubled, angry sea I see Christ walk, And come to me, and tenderly, Divinely talk" (Mis. 397: 5-8). Then you feel the touch of that Christ, you begin to lay down the mortal, to put the old thing away; but there's no vacuum, because you begin to put on the new man at the same time, and it's a quick process if you're in earnest.

I always feel that this Christ translation is the most wonderful aspect of the divine operation. Here is this divine Principle, infinite and ever-present, forever translating itself, interpreting itself as the one Life, the one Truth, the one Love. Now, what is Truth? It is the great Physician, the great Surgeon, the great Redeemer, the great Restorer, the infinite consciousness, the one and only manhood, infinite reflection, infinite health, and that is all going on eternally. Once in a while we listen for the voice of Truth, and so we hear it, and it becomes true that there is a soul still enough to hear God speak. But that should be a constant process. We must have what Mrs. Eddy calls "a conscious, constant capacity to understand God" (S. & H. 209: 31-32). The coming of the Christ shouldn't involve strain and an effort to grab at something; it should be sweet, unlaboured, intelligent, scientific, demonstrable, closer than breathing. When it becomes like that to us, we shall have true birth, and we shall really go somewhere.

The Christ Recapitulated: Principle Interprets and Teaches

First we come to the tone of *Principle*, for which we gave this summary: Principle always interprets itself. "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, . . . this 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 . . . And he came to Jerusalem in the fifth month, which was in the seventh year of the king . . . For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7: 1, 6, 8, 10)—to interpret Principle.

Mrs. Eddy writes: "Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe" (S. & H. 463: 5-10). If you know that being is made up of ideas, and you regard the appearing of true being as the forever activity of a divine idea, and you detach it from its material conceptions, the birth surely will be natural and safe, it will be irresistible, it will be "conception unconfined" (S. & H. 323: 11), because there's no confinement in an idea. There's confinement in matter, but there's no confinement in an idea. You can use all you want of $2 + 2 = 4$, you never come to the end of it; but suppose you tried to materialize it, you would at once be attempting to confine or limit it.

The Christ Recapitulated: Life Maintains and Sustains

Next, we come to the tone of *Life*, which we epitomized in this way: Divine Life, the infinite fatherhood, always brings maintenance and sustenance of every kind. I love that sense of fatherhood. Father isn't a creator in the sense of originator; that is the function of the parent Mind. Fatherhood is more than creative; it's that which maintains and sustains.

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. 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." All the limits were off. "Forasmuch as thou art sent . . . 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 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, . . . Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? . . . Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: . . . And I was strengthened as the hand of the Lord my God was upon me,"—Ezra was in the "open firmament of heaven," at the point of Life, where the waters brought forth abundantly,—"and I gathered together out of Israel chief men to go up with me" (Ezra 7: 12-15, 21, 23, 27, 28).

These verses give a wonderful sense of the maintenance, sustenance, and abundance of Life, of that which is able to do "exceeding abundantly above all that we ask or think."

In the reference which we gave for this tone, Mrs. Eddy writes: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies" (S. & H. 530: 5-12). You remember that last week I told you of a man who came into my office penniless, with a wife and three children to support, and how that whole situation was met. That was a proof to me of how wonderful is this abundance of Life, this abundance of fatherhood, of maintenance, of sustenance, and of eternality. Moreover, Life means abundance of individuality (which doesn't mean segregation), whereby you long to know what God knows about the other fellow, and you long to express to the other fellow what God knows about you. "I am come that they might have life, and that they might have it more abundantly."

And so dwell in the open firmament of heaven, where the waters bring forth abundantly eternality, resurrection, inspiration, exaltation, fatherhood, and multiplication of every kind.

INTERVAL

As I have told you, this is the last of these talks which I shall give in public . . .

You know, through my book "God and Science" we are beginning to touch the thinking public, and, of course, there will be other

books to touch other levels of thought. "Metaphysical Notes" is showing how to study this idea, and then the Verbatim Reports of these talks have shown and will continue to show the illustration of it in the Bible. I believe that that is an ordered sequence by which we shall be able to do what we have never been able to do before—bring men to "Science and Health" as the "Key to the Scriptures." If we can bring men to the Bible and "Science and Health," we shall accomplish something, but remember that we shall never succeed in what we are doing unless we can get a body of people who will really pray over these things, think them out, love them, and put them into their lives. It's because you people have loved them that the idea is going forward. Today I get letters from all over the world, showing how my book is going over and how the Verbatim Reports and "Metaphysical Notes" are being studied, lived, and loved.

You remember that we have just considered the tone of Life in this Christ sequence, which we epitomized: Divine Life always brings maintenance and sustenance of every kind. Oh, that sense of Life, that sense of fatherhood, which shows us that we don't have to reap with sorrow and the sweat of the brow, because there is always infinite maintenance and infinite sustenance! The truth of the matter is that you will never have anything you didn't have "before Abraham was." The figure 2 won't have anything in ten billion years from now that it didn't have ten billion years ago. Fifty billion years ago you were God's idea, today you're God's idea, and in fifty billion years you will still be God's idea, and so all we have to do is to inherit that which God has given us from everlasting to everlasting. We only have to get rid of this horrible personal ambition and love of money—the attempt to build up in a human way that which never gets us anywhere—and then open our thought to the beauty of holiness, to the infinitude of being, to the fact that "infinite space is peopled with God's ideas" (S. & H. 503: 15-16), and begin to let the light break and come into us through spiritual sense.

The Christ: Ezra Establishes the Ministry of Truth

Now we come to the tone of *Truth*, which we have summarized in this way: Truth, the divine sonship, the right idea of manhood, when understood, gives dominion over all things. The tone begins at Chapter 8 with a list of Ezra's companions, and so let's go on to verse 15: "And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days:"—till thought was resurrected:—"and I viewed the people, and the priests, and

found there none of the sons of Levi." The sons of Levi were the priests, they represented the highest sense of the spiritual which the Hebrews had at that time, and, you know, sometimes it's well for us to stop and ask ourselves: Is there spiritual sense with us? is there present with us that man who is a king and a priest unto God from everlasting to everlasting? "Then I sent for Eliezer, and for Ariel, . . . And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God" (Ezra 8: 15-17).

And so as this Christ-idea comes to us and we see the form of the Son of God, that Son of God which is the great Physician, the great Surgeon, the great Healer, the great Redeemer, the great Restorer and Comforter, we begin to understand true ministry, and that ministry must be in us and of us. There's no translation, no revelation of the temple of God until there is that ministry. Principle interprets itself, and Life gives us maintenance and abundance, but then Truth establishes the true sense of ministry, which is reflection. It's the ability to reflect God to your fellow-man as God means you to, and the ability to behold in your fellow-man God's own reflection.

"Then I 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. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:"—Ezra had begun to gain a sense of man's dominion, he had realized something of what true dominion is:—"because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us" (Ezra 8: 21-23). There is a wonderful sense there of true ministry, of reflection, of the Christ as the "divine manifestation of God, which comes to the flesh" (S. & H. 583: 10-11).

Mrs. Eddy writes, illustrating this tone of Truth: "Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth" (S. & H. 316: 20-23). I remember once having a very wonderful proof of that dominion, which seemed to eliminate the sense of time. I had lectured in Jacksonville, Florida, and I had to lecture the next day at Miami, which is several hundred miles away. I got on a train late that night, but it was holiday time and all the trains were late, and so all that night we just lay in a siding. In the morning I asked the

conductor what chance we had of getting to Miami by 3 p.m., the time of my lecture, and he told me that we would be lucky if we arrived before 9 p.m. that night. And so I sat down, and I just realized that there wasn't any space or time in divine thought, that there was only the eternal "now" of reality. In about five minutes I heard the whistle go, and the conductor came along in a very friendly way and told me that with any luck we would get to Miami by 6 p.m. Well, I never stopped praying. I knew that the right way had the right of way, and I stepped off that train in Miami at ten minutes to three, and was on the lecture platform punctually at 3 p.m. The conductor had passed along to the engineer that I was to give a lecture at Miami at three o'clock, and so they all knew about it, and when I got off the train, there were cheers all round. That whole experience was just perfectly natural, in the face of the most impossible material circumstances, because it was of God. There isn't anything you can't do to matter, time, or space, if you only have the Mind of Christ. And that is manhood. Manhood is reflection, it's consciousness, it's manifestation always, it's the great Christ ideal, the expression of the Comforter.

The Christ: Love Makes Holy and Protects

So we come to the tone of *Love*, in which the writer shows how Love, the divine motherhood, makes holy and protects its own idea. "Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, . . . And I said unto them, Ye are holy unto the Lord;"—the holiness of Love;—"the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers . . . So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. Then we departed from the river of Ahava on the twelfth day of the first month,"—that twelfth day symbolizes complete demonstration, which you always find in Love,—"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 we came to Jerusalem, and abode there three days . . . 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" (Ezra 8: 24, 28, 30-32, 36).

Mrs. Eddy writes: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal

mind, and form the perfect concept. Patience must 'have her perfect work' " (S. & H. 454: 18-24); and again she says, "I make strong demands on love" (Mis. 250: 16). Talking about Love but not living it is no good whatever. "Greater love hath no man than this, that a man lay down his life for his friends"—that's one kind of love; but there comes a greater sense of love than that, when thought begins to recognize God Himself as divine Love, as infinite perfection, infinite fulfilment, infinite motherhood, as that which is infinite ascension and has a divine plan always. When you begin to see that, you are at the point of the seventh day, in which thought rests, but it rests in action. I feel that in this Christ translation first of all Principle interprets itself as fatherhood, or maintenance and sustenance; then it manifests itself as the Christ-idea, which means reflection and dominion; and then it fulfils itself as Love, as that wonderful divine plan whereby everything is fulfilled—it's all included in God, and there's nothing outside of God. When you get that sense of Love, you really have power. Mrs. Eddy once said that where Love is, power becomes grace. There isn't anything to be done when the grace of God operates, because it's all done already.

The Christ: Soul Analyzes the Sin of False Identity

Next we come to the tone of *Soul*, which we have epitomized like this: The analysis of Soul forces all false identity to the surface. The Word is revelation, but the Christ is translation, and here you see the translation of Soul, whereby Soul exchanges "the objects of sense for the ideas of Soul" (S. & H. 269: 15-16).

"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests . . . have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites." Among all these nations at that time the great curse was what they called the fertility cult, or worship of sex, which permeated their whole life. "For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass" (Ezra 9: 1, 2). We all make the same mistake. We know that there's one infinite Soul and that man is the idea of that Soul, an idea wholly outside of corporeality, an idea of spiritual sense, forever identified with God, and yet we go "a whoring," as the Scripture says, after everything material.

"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 . . . And at the evening sacrifice 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 said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens . . . And now for a little space grace hath been shewed from the Lord our God,"—the Christ-idea had appeared to some extent,—“to leave us a remnant to escape,”—the remnant is so often a symbol of Soul,—“and to give us a nail in his holy place,”—the definiteness of Soul,—“that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof,”—that is, to exchange “the objects of sense for the ideas of Soul,” and so to set free,—“and to give us a wall in Judah”—a true sense of the Word, of the compass of thought—“and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments . . . Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever . . . 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” (Ezra 9: 3, 5, 6, 8–10, 12, 15).

It is so pathetic to see people who say they are Christian Scientists, and who accept that God is infinite Soul, virtually denying this in their lives. They admit that Soul is incorporeal and sinless, that it “exchanges the objects of sense for the ideas of Soul” and identifies everything with divine Principle, Life, Truth, and Love, and that Soul involves the rule of Soul, which destroys the false so-called rule of material sense; they will tell you that Soul means safety and sanctity and satisfaction and salvation, that it means freedom and joy; and yet when they have some problem to work out, they don’t put what they know into operation—there’s nobody at home. There’s never been anything but talk, and of all the mesmeric beliefs there are I don’t know of any more mesmeric than talking. I believe that the open road to hell is talking. It fools us all, because it so easily becomes what Mrs. Eddy calls a “self-satisfied ventilation of fervent sentiments” (S. & H. 7: 21–22) without any solid foundation.

But here is the way of salvation—this divine Christ, God’s Christ, the divine ideal, God’s own ideal of Himself as Father, Son,

and Mother, and all that that means, the one divine relationship which is forever manifesting itself to us. And then because God is Love He translates His own ideal, and He translates it down to the point of idea, the truth about you and me and everybody else. Now, surely we have time to listen for that translation, when it means everything in the world to mankind. It is the coming of our true identity, which exchanges "the objects of sense for the ideas of Soul," it establishes heaven within us, and it shows us to be of the nature of idea, forever outside of matter.

Mrs. Eddy has written: "A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality" (S. & H. 428: 3-6). I know that's true; I've seen it proved time and time again, but it isn't a happening. Nothing that we're talking about is a happening; it's a divine fact which we realize through a definite process. "Infinite progression is concrete being" (Mis. 82: 20) and the salvation we're talking about isn't something that just happens spasmodically; it's "precept upon precept; line upon line, . . . here a little, and there a little," as the old man is put off and the new man is put on. When we try to jack ourselves up by our bootstraps, of course nothing happens, but when day in and day out the nature of God as Soul, as safety, sanctity, satisfaction, as the one identity which identifies everything with itself, as incorporeality, sinlessness, freedom, joy, bliss, and infinite spiritual sense, is present in our thought, and we let it come in to us and we love it, we find our life "hid with Christ in God," outside of all materiality.

The Christ: Separation through Spirit and Its Fruits

So we come to the tone of *Spirit*, and here what we see is this: The uncovering of Spirit separates error from Truth and shows the way of escape. Spirit separates error from Truth by bringing it to the surface, by uncovering it as nothingness, and this is always the way of escape. There is a wonderful sense of separation in this Chapter 10.

"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of

them, 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. Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it . . . And they made proclamation through Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem" (Ezra 10: 1-4, 7).

"Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel." That was the attempt to mingle Spirit and matter. When you try to wed your sense of Spirit to matter, that is taking "strange wives." "Now therefore make confession unto 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 the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter" (Ezra 10: 9-12, 16).

I pray constantly, day in and day out, to know that this coming of the Christ-idea at the point of Spirit will first of all establish the absolute purity, onliness, and strength of Spirit by separating intelligently between matter and Spirit, so that the vacuity of matter is uncovered to spiritualized thought, and then that it will bring the fruit of the Spirit, which means development and birth—birth that is unconfined, birth that is infinite expansion and infinite dilation. You know, in the process of human birth what the woman has to demonstrate is expansion and dilation, and that is also true divinely. You and I are watching the birth of this idea of Science, and the impulsion at the back of that birth is irresistible. Watch the buds coming out, or the little tendril push its way up through the granite—it all shows that the impulsion of birth in any form is just terrific. Now, the human mind says to each one of us, "Yes, the birth of this idea of Science is inevitable, but your own carnality, the hate and suspicion of other people, your education and upbringing, and so on, will resist it and make it painful." That is like the woman who can't give birth because she is all tight and confined. You and I have to know that the birth we are taking part in is of the nature of infinite expansion and infinite dilation, because it's of the nature

of idea. You can't clamp down on an idea, just as you can't put $2 + 2 = 4$ into anything; it is utterly impossible. You can never confine idea, and if you can't confine a mathematical idea, how much less can you confine one of God's own ideas.

And so let's know for ourselves every day, in loving this idea which we do love and the growth of which we are watching, that it lives in the realm of infinite expansion and infinite dilation, and then let's know in connection with our own spiritual birth or development, that we live in that realm of infinite expansion and dilation. Moreover, let's realize that everything connected with birth and development is ordered and must therefore be always forward, never backward. There is no order in going backwards, which is disorder; it's returning to positions outgrown. Birth and development are always progressive. And remember, as you think, so will it be. Thinking is power, thinking is action, thinking is of the nature of idea. Thinking, if it is based on God, is of the nature of idea. Thinking, if it is based on God, is of the nature of omnipotence, omniscience, omnipresence, omni-action, and so it's thinking, it's consciousness, that really counts.

Mrs. Eddy writes, giving the tone of Spirit: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness" (S. & H. 300: 13-22). I remember an American woman telling me that she had once had a growth, and that she'd had a great deal of treatment for it, but it seemed as though that growth would inevitably destroy her. One day, when she was in very poor condition, she made up her mind that she was going to get up and dress herself and go out, and she said to this thing called a growth, "If you want to die, you die; I'm going to live." And she dressed herself and went out, and she was healed. Now, that woman separated. That separation was the strength of Spirit, it was the purity of Spirit, it was the birth of Spirit. She took her stand on a spiritual basis, and whenever you take your stand on a spiritual basis, you bring yourself into line with the divine order, and it's irresistible.

The Christ: Mind Annihilates All Error

Finally, the writer climaxes his illustration of the Christ with the tone of *Mind*. Here he shows that annihilation by Mind proves

Truth to be all and error to be nothing. "And they made an end with all the men that had taken strange wives by the first day of the first month" (Ezra 10: 17). That illustrates perfectly how Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). Soul analyzes the situation, Spirit separates and brings to the surface that which is untrue, and then Mind annihilates all error. You remember that Mrs. Eddy writes, in connection with the Christ translation: "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind" (S. & H. 116: 11-19).

"And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass." The writer then gives a list of the guilty men, and he ends the tone: "All these had taken strange wives: and some of them had wives by whom they had children" (Ezra 10: 19, 44). And so you and I take strange "wives." It's simply a symbol, that's all. We wed ourselves to all kinds of things that are impure, unworthy, and grossly material—hate, jealousy, envy, pride, ambition, fear, and so on. But the time comes when, if we listen to the Christ, the divine manifestation of God, it does come to the flesh, and it does destroy incarnate error in our experience.

Mrs. Eddy writes, giving this same tone of Mind as the climax of the Christ: "The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality" (S. & H. 492: 22-28).

And so this great writer, whoever he was (they think his book was finally edited in about 300 B.C.), has just taken this symbol of the re-building of the Temple and used it to illustrate the Word as the breaking of the light and the development of it. And then he shows how, as that light breaks upon your thought and you touch the nature of God as divine Principle, Life, Truth, and Love in the Word, the Christ comes to you and Principle says, "Yes, I am Life, I am Truth, I am Love, that is my ideal; and I translate that ideal not only to you, but as you, I translate it as idea." You begin to touch the hem of the garment of the Christ-idea, and the re-building

of the temple in your experience leads naturally to the restoration of the "remnant" to Jerusalem. And then you go on to Christianity and you see how Principle declares that everything is in Principle, so that the mortal concept is entirely obliterated, and there is nothing left but spiritual values. And finally your thought arrives at Science, and you see that from everlasting to everlasting there's nothing going on but God, that there isn't God *and* idea, but only idea *in* God, and that there's only one infinite Being, which is divine Principle, Life, Truth, and Love.

Now, we've had a wonderful time for these two-and-a-half years, and I'm very glad to have had the opportunity of trying to shed a little light on the story of the Bible. All I would say to you now is: For God's sake don't falter. It's all so important, it all means so much. So "think on these things," because, as Mrs. Eddy says, "The time for thinkers has come" (S. & H. vii: 13). Heaven is here and now, it's within us; it's in spiritual thinking, and you don't reach it in any other way. Through spiritual thinking and living you acquaint yourself with God, and then you acquaint yourself with man, and you find that man is God's man, that he is you, and that from everlasting to everlasting he is in and of God, never in any way unlike God, or separated from God. And so don't falter. Every day is a new day, a day of opportunity, opportunity for spiritual research, opportunity for spiritual adventure, opportunity for finding our lives "hid with Christ in God."

TALK No. 94

(March 28th, 1950)

NEHEMIAH—I

Chapters 1: 1 — 8: 18

In giving these weekly Bible studies to an unseen audience, I propose to present them in the same way that I have presented the talks of the past to my seen audience, because I believe that the conversational manner brings the best results.

The Book of Nehemiah: The Story of the Word

We're now going to consider the Book of Nehemiah. You remember that the Books of I and II Chronicles, Ezra, and Nehemiah are really one work. They had one editor, who was known as the Chronicler. The question has been argued time and again: Who went down to Jerusalem first, Ezra or Nehemiah? The commentaries seem to be unable to decide this point. In my study of the two books I have become convinced that Nehemiah must have gone down first, because he re-built the wall of Jerusalem, which is a symbol of the Word of God, and the building of the Temple is not mentioned once in his book.

The Book of Nehemiah, therefore, is laid out according to the tones of the order of the Word, as we shall see. The Book of Ezra, on the other hand, is laid out according to the orders of both the Word and the Christ, as you remember. It's the old story that we have seen all along: if we want to understand the Bible, we mustn't rely on dates, historical evidence, or anything of that kind; we must rely on the "seed-plot" of the Bible as given at the beginning of the Book of Genesis. That method of approach seems to be the only answer, and I am convinced that as the years go by it will be found to be the only complete answer.

So the Book of Nehemiah is entirely a story of the re-building of the wall, and the building of the Temple is not mentioned. The book is laid out according to the order of the days of creation—Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in

two tones. As we consider it from that standpoint, I think you will see that the ordered development of the story is irresistible. The way the light breaks for Nehemiah and the way the whole story develops is a perfect presentation of the Word of God.

Mind as Mind: The Hopelessness of the Material Uncovered

The story begins with the whole tone of *Mind*, which includes the tones of Mind as Mind, Mind as Spirit, and Mind as Soul, and we have captioned it in this way: Through the darkness and chaos, the light of true desire breaks for Nehemiah. Also we have captioned the individual tone of *Mind as Mind* thus: Inevitably we all have to face the hopelessness of the material—the Adam dream.

The writer begins: “The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that 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 remnant 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” (Neh. 1: 1-3). When Hanani came, the light began to break upon the earnest desire of Nehemiah and his thought was stirred. He realized at this point that the wall of Jerusalem, a symbol of the Word, and the gates, a symbol of the Christ, were for the time being destroyed. There was no vision, and the situation seemed hopeless to the Hebrews. Truly “darkness was upon the face of the deep.”

Mrs. Eddy has expressed the same sentiment in this passage: “There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all” (S. & H. 468: 9-11). You know, there comes a time for each one of us, just as it came for Nehemiah, when we have to face the fact that nothing can develop out of the material or human Jerusalem that is worth retaining. It is interesting to note how the first Beatitude corresponds to this illustration of Mind as Mind: “Blessed are the poor in spirit: for their’s is the kingdom of heaven.” Nehemiah was reaching out in thought, he was seeking, he had an earnest desire, and so the light came to him through Hanani and uncovered the fact that the situation, humanly speaking, was hopeless.

Mind as Spirit: Separation From the Material

Then, in verse 4, we see the tone of *Mind as Spirit*, and we’ve

captioned it in this way: The hopelessness of the material forces us to separate ourselves from it. You see, Nehemiah had to see the hopelessness of the material before he could separate himself from it. We can never see the material for what it is until the light of Mind breaks, but when it does break, we see the necessity for separation—the firmament of the second day of creation.

Verse 4 states: “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” (Neh. 1: 4). The hopelessness of the material turned Nehemiah’s thought entirely to God. There you see a perfect illustration of the tone of the second Beatitude: “Blessed are they that mourn: for they shall be comforted.”

Mrs. Eddy gives the same sense when she writes: “If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit” (S. & H. 21: 9-12). Now, just consider for a moment how this record begins, because it is a record; it isn’t a casual historical story or a merely religious story. It’s a record that was laid out by the great prophetic writers according to the “seed-plot” of the Bible. First, Hanani appears on the scene; Nehemiah had evidently been earnestly seeking to know the way out—to find the answer to the problem of Jerusalem—and as Hanani appears, he is forced, in Mind as Mind, to face the hopelessness of the material, and then, in Mind as Spirit, he turns completely to God—he separates himself from the material and turns to the spiritual.

Mind as Soul: The Light Identified as the Only Way Out

And so we come to the next tone, *Mind as Soul*, and we have captioned it in this way: We identify the light of Mind as the only way out. The experience that is recorded here as having come to Nehemiah is an experience that every one of us will have. Our desire causes the light of Mind to break to some extent, and that shows us the hopelessness of the material; then we separate ourselves from that material sense of things and turn entirely to the things of God, the things of Spirit. Then, through Soul, that light that has broken begins to identify itself. And so Mind as Soul shows us exactly how this identification takes place.

Nehemiah continues: “And [I] 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, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the

sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned" (Neh. 1: 5, 6). Immediately you will recognize, in the breaking of the light, the tone of Soul appearing. That light must be sinless; moreover, it demands a full measure of prayer—the prayer of Soul. And so the tone of Mind as Soul begins to develop itself.

"We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. 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 will bring them unto the place that I have chosen to set my name there"—unto the place that is going to be identified, and in reality always is identified, by the light of Mind, the intelligence of Mind. "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" (Neh. 1: 7-11). In this identification of the breaking of the light, the writer gives a very great sense of the third Beatitude: "Blessed are the meek: for they shall inherit the earth."

This statement of Mrs. Eddy's has the same sentiment: "Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity"—Nehemiah was guided by spiritual sense. "A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied" (S. & H. 7: 17-26).

So in this first chapter of Nehemiah we find a wonderful, ordered record, of how the light showed Nehemiah—and it takes that light to show us—that the material condition was devastating. We never see how hopeless the material is until the light breaks on us. Then Nehemiah saw that there is only one way out—to turn unreservedly to the spiritual—and he found that as he turned to the spiritual light of Mind, that "divine message from God to men" (S. & H. 332: 10) broke upon his thought, and was identified, through prayer,

sinlessness, and a full understanding of the meaning of the name or nature of God, as the only solution to the Israelites' problems.

If it is not true that these writings were all written according to the "seed-plot" given in Genesis, then indeed the Bible will always be inexplicable. It cannot be explained on a merely historical or ethical basis. The real explanation can only be obtained through that inspired record of ordered symbols in the first chapter of Genesis, which is elaborated throughout the Bible and which John climaxes in the Book of Revelation. Without that basic story of creation, or revelation, given in the first chapter of Genesis, all hope of understanding the Bible would indeed be in vain.

The Birth of Spirit Is Irresistible

Now we come to the whole tone of *Spirit*, which includes the tones of Spirit as Mind, Spirit as Spirit, and Spirit as Soul. We have captioned it in this way: The understanding of Spirit develops and gives birth to Nehemiah's desire. His desire had been created in the whole tone of Mind, and now, in Spirit, it's going to come to the birth and develop. Remember always that the most impelling thing in the whole of human experience is birth. One has only to watch the bursting of the buds in the springtime, one has only to see the little tendril shoot itself up through the granite, to realize that birth has a most impelling development, and when it is based on spiritual fact it is irresistible, which is a very comforting thought for us all.

As we watch the development of the idea we love so much—the idea of scientific Christianity—we realize how feeble are our own attempts to take care of the situation, and how, without the fact of the irresistible birth of Spirit, the idea could not possibly develop. But then we see the seed within itself—we see that Spirit, God, always brings His own idea to the birth, and that that birth is irresistible. Only this week some of you may have noticed a letter in the Sunday Times of London from Mr. Harcourt Verden, mentioning these weekly talks on the Science of the Bible. This is evidence of the activity, the development, the birth, of the divine idea as Science. That letter is destined to do much good. This paper has had a number of important letters recently regarding the need for a newly edited Bible, and twice in this correspondence our books have been brought in. Inevitably, as time goes on, we are going to find that many intelligent men and women who love the Christ-idea as Science will write letters to the newspapers and periodicals on this subject, and this cannot be done too soon or too often. So in this way, and in many other ways, the birth of the divine idea will take place; quite apart from us, under the divine impulsion of

infinite Spirit, it will develop itself irresistibly. So let's see how the birth and development of this light took place in Nehemiah's experience.

Spirit as Mind: Spirit Provides for Spiritual Development

First we have the tone of *Spirit as Mind*, which we have captioned in this way: Spirit creates all that is necessary for spiritual development. What a comfort it is to know that Spirit cannot fail to create all that is necessary for spiritual development.

“And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: 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 art not sick? this is nothing else but sorrow of heart”—again a sense of the second Beatitude is brought in. “Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. 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. And the king said unto me, (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time” (Neh. 2: 1-6).

“Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me” (Neh. 2: 7, 8). In considering the birth and the impulsion of the development of Spirit, it is good for us to remember how the prophetic writers show that nothing can resist this birth; the Pharaoh of Joseph and Moses, the Nebuchadnezzar of Jeremiah and Daniel, the Artaxerxes of Nehemiah all came under the sway of this development of the right idea of Spirit.

So remember, as we today understand the nature of God as Spirit—Spirit that “duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” (S. & H. 507: 3-6)—we need not be

afraid. Men and women of high estate, men and women of low estate, and men and women in every part of the world will arise and speak for this idea and support it. Thus we shall see the truth of Mrs. Eddy's statement that the Christ-idea, the child, "is speaking for himself and for his mother" (My. 257: 12). The development of Spirit is infinite, irresistible, and universal, and we need to open our eyes to it. We must not go on thinking that the development of the Christ-idea is limited to the few small things that we are doing. We must remember that there are millions of men and women in the world who are reaching out with the purest desire to find the things of God, and that there is every reason why they too should "hear the angels sing." All these incidents and stories in the Bible, although they are on the face of them merely human incidents and historical narrative, really symbolize the eternal "now" of reality—that which each one of us must and can use every minute of our lives. Here, for instance, we see the symbolization of the birth of Spirit and the irresistible development of Spirit.

On this point Mrs. Eddy writes: "The prominent laws which forward birth in the divine order of Science, are these: 'Thou shalt have no other gods before me'; 'Love thy neighbor as thyself.' These commands of infinite wisdom, translated into the new tongue, their spiritual meaning, signify: Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance" (Mis. 18: 8-14). Since Spirit involves infinite development, infinite birth, infinite expansion, infinite dilation, infinite divine order, for that reason as we turn unreservedly to Spirit, those divine qualities of thought must operate in our experience and must be reflected in the experience of mankind.

Spirit as Spirit: The Purity of Spiritual Birth

And so we come to the tone of *Spirit as Spirit*, and we've captioned that in this way: Spirit purifies all birth, separating it from materiality. Remember that the purity of Spirit is the onliness of Spirit.

"Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 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. So I came to Jerusalem, and was there three days"—until thought was resurrected. "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: neither was there any beast with me, save the beast that I rode upon" (Neh. 2: 9-12). It is very evident that Nehemiah did

not believe that what he had to do could be accomplished solely through large numbers of people—material strength; he saw that it needed spirituality.

“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. Then I went on to the gate of the fountain, and to the king’s pool: but there was no place for the beast that was under me to pass.” We cannot take anything of animal nature into the purity of Spirit; we must leave it behind. Evidently Nehemiah realized at this point that he had some animal quality to leave behind, and undoubtedly he left it. “Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. 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” (Neh. 2: 13–16). Mrs. Eddy once said to her followers, “If you are going to do something for God that is important, don’t tell mortal mind about it until you have done it.” Nehemiah clearly realized that the purity of Spirit demanded absolute consecration—not to numbers, not to followers, not to anything of that kind—but to the greatest spirituality. He saw that if he did not do his job on that basis, he would not succeed.

Mrs. Eddy gives a lovely sense of that tone when she writes: “Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe” (S. & H. 463: 5–10). You remember our caption: Spirit purifies all birth, separating it from materiality. We, as individuals, have to face this issue: Are we willing to let the development of the spiritual idea not only purify our every thought and desire, but also take away the things of materiality? Are we even willing to leave our own beast of burden—the one animal tendency that we may have—in order that we may do the job before us and be able to attend the birth of Spirit? This is a great question, and on it depends the future of all that we are trying to do.

Spirit as Soul: The Tares Separated From the Wheat

Then we come to the record of the tone of *Spirit as Soul*, and this is our caption: Spirit makes the birth definite, and separates between the tares and the wheat. Look at the loveliness of these three tones of Spirit. Just think about them again for a moment: in Spirit as

Mind we saw that Spirit creates all that is necessary for spiritual development; in Spirit as Spirit we saw that Spirit purifies all birth, separating it from materiality; and here in Spirit as Soul we see that Spirit makes the birth definite, and separates between the tares and the wheat. It is a perfect sequence of spiritual thought.

“Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach”—here the birth of Spirit is becoming definite. “Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? 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” (Neh. 2: 17-20). The time comes to each one of us, in our journey Spiritward—in the birth of Spirit, the development of Spirit—when we cannot afford to turn aside for one moment to listen to what malicious animal magnetism wants us to listen to, whether it be Sanballat, Tobiah, or anything else. At that point we must only listen to one thing, and that is the development of Spirit, duly feeding and clothing all that it gives birth to.

Mrs. Eddy, speaking about scientific obstetrics, has written: “A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive” (S. & H. 463: 12-13). Therefore day by day let us be wise enough to see that the idea of Science—the idea of divine order, of system, of Christianity—which God has revealed to us through the light of Mind, can only be born through the purity of Spirit. Because God, as Mind, is forever revealing or creating Himself to us, that idea has broken upon us. Because God is Spirit, that idea must not only be developed, it must not only have eternal birth, but it must also have within Itself everything that is necessary to the continuation and development of that birth. If we gain that sense of the spiritual idea—if we see how small our own human efforts are, but how irresistible is the breaking of the light of Mind, and how assuredly Spirit will develop and care for that light—then this spiritual idea we love is bound to grow, and the result will be that men will come to us to gain an intelligent understanding of what the Bible really means, and they will learn how to interpret it.

So I would say to you all: not only consecrate your thought and put everything you have into your spiritual development, but also watch continually to see how you can serve. Intelligent and spiritually-minded men and women are feeling the touch of the divine impulsion of infinite Spirit, they are supporting its birth and its development, but we have not yet begun to do what we can do to join in that activity of Spirit. We must re-build the wall—"establish the definition of omnipotence" (S. & H. 270: 20-21). When we have re-built the wall, then Ezra will come and re-build the Temple. But we must first re-build the wall, and we do it through our understanding and demonstration of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Soul as Mind: Soul Identifies All True Building

And so we come to the whole tone of *Soul*, that wonderful name for God, and it includes the tones of Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle, and Soul as Life. We have captioned the whole record of Soul in this way: Spiritual sense establishes the Word of God as based on the one and only Life. The Word of God, you remember, is symbolized by the wall. The first tone in the record is that of *Soul as Mind*, which we have captioned in this way: Soul identifies all true building. As you know, it is Mind that builds, and Soul that identifies, so we have that combination of Soul as Mind. It's a lovely sense of how, as we individually and collectively feel the birth of the divine idea, it will be irresistibly built and identified in our thinking; nothing will be able to touch it in changeless Soul, because it will be eternally identified with divine Principle, Life, Truth, and Love.

"Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri" (Neh. 3: 1, 2). From that verse onward, the writer gives the ordered record of how each man built, and what each particular man's job was. It is a perfect record, and it was put there for this very definite reason: to illustrate the ordered identification of the building.

Mrs. Eddy writes, in her elucidation of the tone of Soul as Mind in the days of creation: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S. & H. 506: 18-21). If you study Chapter 3 carefully, you will find that every detail of the building is identified by Soul. Nothing at all is left to chance.

Soul as Spirit: Soul Identifies All True Progress

So we come to the tone of *Soul as Spirit*, and we have captioned it as follows: Soul identifies and orders all true progress. A perfect example of Soul operating as Spirit.

“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. 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?” If one lacks Soul-sense, and thinks on the basis of material sense, one is inevitably ignorant of the things of Soul, and one cannot understand them, nor is one ever able to identify spiritual progress. “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. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders” (Neh. 4: 1-5). At this point Nehemiah was calling for the burning of the tares, which is such an important aspect of Soul. When Soul “exchanges the objects of sense for the ideas of Soul” (S. & H. 269: 15-16), it burns the tares so that nothing remains but Soul’s idea.

“So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work”—the definiteness of that verse, the sense of Soul that it gives, is amazingly clear; Soul was certainly at work. “But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, 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. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. 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” (Neh. 4: 6-10). Nehemiah had to face the mental malpractice of Sanballat and Tobiah. He also had to face the weakness of Judah, who said, “The strength of the bearers of burdens is decayed, and there is much rubbish.” How often we hear that from the waverer; he says, “It seems too difficult, there’s so much to do, I make so little progress,” and so on, but it has nothing whatever to do with that Soul-sense illustrated 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."

"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 it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. 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, every one unto his work" (Neh. 4: 11-15). You remember Mrs. Eddy's wonderful question: "have mortals, with the penetration of Soul, searched the secret chambers of sense?" (Mis. 292: 26-28). Until we have searched those secret chambers of sense, and burnt the tares, we cannot exchange "the objects of sense for the ideas of Soul;" but as we are willing to do that work honestly, consecratedly, day after day, we are able to return to the wall, "every one unto his work." Think of the sense of identification in that phrase, "every one unto his work;" everyone identified with Principle, and therefore with everyone else.

"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"—the rule of Soul was operating everywhere. "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" (Neh. 4: 16, 17). Did this use of the two hands—the right hand and the left hand—symbolize on the one hand the dealing with animal magnetism in its essence, and on the other hand the dealing with specific error as it arises? That operation was symbolized by the angel in the Apocalypse, who "set his right foot upon the sea, and his left foot on the earth." Mrs. Eddy writes that "the 'right foot' or dominant power . . . was upon the sea,—upon elementary, latent error, the source of all error's visible forms." The angel's left foot was upon the earth; that is, she says, "a secondary power was exercised upon visible error and audible sin" (S. & H. 559: 3-8). We will always have those two things to do. We never begin to deal with sin specifically until we begin to deal with animal magnetism,

the “strong man.” So we must all learn to handle the claims of animal magnetism. All the men who were building the wall had to do this, every one of them.

“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.” Nehemiah saw that everything had to be identified with the one and only Soul, or the building of the wall could not possibly succeed. “So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. 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” (Neh. 4: 18–23). That ends the tone of Soul as Spirit, which shows that Soul identifies and orders all true progress.

Mrs. Eddy has written: “As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God” (S. & H. 566: 1–9). One of the ways in which we can find out for ourselves whether we are really understanding this divine idea of Science and Christianity, and whether it is coming into our lives, is to ask ourselves: Am I recognizing in my fellow man more and more of the appearing of the Son of God? Am I able to see past mortal mind’s picture—in which mortal mind puts up every form of false evidence one can think of, and a great many that one can not think of, to make us believe that man is mortal, material, sick, sinning, and dying—and am I day by day becoming more and more conscious of the fact that the only man is the man of God’s creating—the identified man who lives, moves, and has his being in Spirit only, from everlasting to everlasting? If we gain the true sense of Soul as Spirit, which will enable us to turn away from all mortal mind’s whisperings about our fellow men, and if we identify the ideas of Spirit, which alone matter, then indeed we shall be a mighty body of people. The development of the spiritual idea which we are all engaged in, is not going to be built on human

success, on money, on publicity, or on anything of that kind. It is going to be built on ordered, definite, and identified spiritual progress, and in no way is that spiritual progress shown better than in our ability to turn aside from the mortal sense of man and exchange it for the man of God's creating—the man of Spirit.

INTERVAL

I have said a great deal to you, on many different occasions, about the deep significance and great importance of the tones, the shades and the shadows, of the days of creation, the synonymous terms for God, and their operation through the divine orders of the Word, the Christ, Christianity, and Science. Recently I have had an experience that has made me more grateful than ever that we have recognized how important and fundamental these things are. I have been reading over to myself the first volume of the Verbatim Reports of these talks, talks Nos. 1 to 10, which deals with that whole subject, and I say to you frankly that I have been thrilled by it; I literally couldn't put it down. As I read and saw the deep divinity of it, the spirituality of it, the accuracy of it, the inspiration of it, I knew that what we are doing is safe. Nothing can withstand that story; it is so eternally axiomatic, fundamental, and basic. And I say to you all, when you get a chance, go back and read the first ten Verbatim Reports. They are the basis of the whole subject, and as you understand them, you will understand the story of the Bible—you can't fail to—and you will understand how to demonstrate divine Principle, Life, Truth, and Love both for yourself and for your fellow man.

Soul as Soul: Material Sense Exchanged for Soul-sense

And so we come to the tone of *Soul as Soul*, and we have captioned it as follows: Soul "exchanges the objects of sense for the ideas of Soul" and so rebukes all false sense of exchange. Here Nehemiah came face to face with the hideous sin of many of the Jews, which was indulged when many others were making the most intense sacrifices. Some of these Jews were only interested in buying and selling the substance of their fellow Jews; cruelty, greed, selfishness, and dishonesty were rampant, and Nehemiah saw clearly that this hideous state of things would have to be rebuked and exchanged for the ideas of Soul, or there would be no re-building, no re-establishment, the ideas of Soul would not be made apparent, and no translation would take place.

“And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king’s tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. And I was very angry when I heard their cry and these words” (Neh. 5: 1-6). Nehemiah realized that you cannot exchange “the objects of sense for the ideas of Soul” until you have “searched the secret chambers of sense” and dealt with them; moreover, he undoubtedly knew that one of the worst sins is the sin of greed, mad ambition, and lust.

“Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise” (Neh. 5: 7-13).

Mrs. Eddy has written, “Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God” (S. & H. 23: 17-20). Those of us who are trying, in this era, to bring the divine idea to

mankind in its Science, its purity, and its deep Christianity, must realize that we cannot accomplish this until we learn to deal with sin of every kind. Soul must burn the tares before it can gather the wheat into the barn. Each one of us individually must watch, day in and day out, that as Soul-sense comes to us—as Soul “exchanges the objects of sense for the ideas of Soul”—it also rebukes all false sense of exchange. We do not feel Soul enabling us to identify all things if we are not turning aside from self.

You know, if these records in the Bible did not teach us to deal with evil in ourselves and in the world, they would be of little or no value. This whole record, indeed every record in the Bible, is written to show men how they can systematically and scientifically find God, and thus free themselves and others from material sense. Each one of us must accept the individual responsibility of using these records day in and day out first to deliver ourselves, and then to deliver our fellow man. The truth is that too many of us are anxious to cure our fellow man of greed, hate, jealousy, envy, selfishness, and materiality, and not quite so anxious to cure ourselves. But Nehemiah saw that the wall could never be re-built unless this divine process of burning the tares and gathering the wheat into the barn took place in every individual.

Soul as Principle: Soul Demands Righteous Government

Next we come to the tone of *Soul as Principle*, which we have captioned as follows: The rule of Soul demands righteous government.

“Moreover from the time that I [Nehemiah] was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. 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. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people” (Neh. 5: 14-19).

Mrs. Eddy writes, “ ‘Thy kingdom come;’ let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!” (Man. Art. 8 Sec. 4). We cannot re-build the wall—we cannot understand and demonstrate the Word of God—until the reign of divine Truth, Life, and Love rules out of us all sin; only as we allow that to take place can we truly lay hold on the Word of God, and so bear witness to that Word enriching the affections of all mankind, and governing them. It’s a big job, but it’s a wonderful job, and it’s the only process that will meet mankind’s need today. Everything else is bound to fail.

In the tone of Mind, therefore, we see the light breaking; in the tone of Spirit, we see the irresistible birth of that light; in the tone of Soul, we see that light made definite and identified, and we see how it begins to search “the secret chambers of sense” in order that the tares may be burned. It is a perfect story. Can any thinking human being believe for one moment that these records were casually thrown together without thought or purpose? The fact is that they are the most definite and scientific records in all the world, and that is the reason why they have come down the ages untouched. They cannot be touched, because “Soul changeth not” (S. & H. 310: 18); Soul always identifies its own message, thus making it absolutely definite, specific, and changeless.

Soul as Life: Soul Identifies the Divine Life

So we come to the tone of *Soul as Life*, and we’ve captioned this as follows: Soul identifies the divine Life as always exalted, and never influenced by any material condition. Think what it will mean to us when we understand Soul as Life, and we see that Soul always identifies the one and only Life as infinitely exalted and never influenced by material conditions. Surely then we shall gain a full measure of the joy of Soul, the freedom of Soul, the bliss of Soul, and the safety of Soul.

“Now it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)”—we can never finish building the wall, we can never fully identify the Word of God, until the time comes when we understand the nature of God as Soul in its fullest sense;—“that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers 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?" (Neh. 6: 1-3). Let us not be fooled by mortal mind. We cannot advance this idea one iota except through spiritual means. The human mind will tempt us time and time again to come down to its own level and base our efforts on material processes, but don't let's be fooled. As we understand the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we learn how to use those synonymous terms through the Word, the Christ, Christianity, and Science, we shall re-build the wall, we shall re-build the temple, we shall establish Christianity, and we shall find Science itself—the complete answer to materiality. But we can only do those things on a purely spiritual basis.

"Yet they sent unto me four times after this sort; and I answered them after the same manner"—the so-called calculus of materiality always claims to be fourfold. "Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, 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: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, 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" (Neh. 6: 4-9). "Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, 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; yea, in the night will they 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; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days" (Neh. 6: 10-15). There is no trick that malicious animal magnetism will not play in its attempt to prevent us from

establishing Christianity as Science and so enabling every man and woman to understand it, love it, use it, demonstrate it, and thus glorify God; but in spite of all its efforts, the wall will be built—the Word of God will be established, the value and importance of the “seed-plot” in Genesis will be understood. It is irresistible. But why? Not because of something that we do, but because of the divine facts about God and man. As Soul identifies the one Life, there will be added inspiration, exaltation, and multiplication. The waters in the “open firmament of heaven”—in the free and open spiritual understanding that Soul brings—will bring forth abundantly, and they will bring forth immortality, which all men will understand and use and love. We don’t have to worry; divine Love will take care of the situation. What we have to do is to identify the one Life—that one Life which is eternal, which never began and will never end, and which is always above matter. If we do that, the “wall” will be 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 the work was wrought by our God. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. . . . Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear” (Neh. 6: 16, 17, 19). So the false so-called calculus, which men call mortality, or material life, will urge its claims upon every one of us until we identify the one Life which is God—the eternal Life, the Life that is always being multiplied and resurrected, the Life that is eternally individual.

Mrs. Eddy has written: “The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind” (S. & H. 310: 12-17). We are all destined to see that everything is included in and circles around the one infinite Life that is God, the “super sensible Life” (Mis. 86: 31), and as we see this, Tobiah, Sanballat, and every other form of animal magnetism will be laid down, and we shall prove Jesus’ statement that “greater love hath no man than this, that a man lay down his life for his friends.” In this sense of the fifth day of creation, with its symbols of the open firmament of heaven and of the waters bringing forth abundantly, the laying down of the mortal concept is most important. In proportion as it is done, and only in that proportion, Soul will exchange “the objects of sense for the ideas of Soul,” thus enabling us to re-build the wall.

Ezra Reads the Pentateuch to the Hebrews

So we come to the wonderful tone of *Principle*, and we see the individual tones of Principle as Mind, Principle as Spirit, Principle as Soul, Principle as Principle, and Principle as Life. We have captioned the whole presentation of Principle in this way: The operation of the divine government inspires obedience, inspiration, safety, and bounty. Here occurs one of the most wonderful things in the whole story of the Bible. As the re-building of the wall progressed—as the Word of God was established—it was naturally destined to do great things, but the importance of what it accomplished here is supreme. Naturally the re-building of the wall, or the Word, will always bring great blessings to humanity, but even the loftiest thinker could not have foreseen the tremendous blessing that came and is still coming to humanity as a result of the event which Nehemiah here records. At this point of Principle, the Priestly document, which was written and edited between about 550 B.C. and the time of Nehemiah, was given to the Hebrew people for the first time. The “book of the law,” which Ezra read to the people, was the Pentateuch, which had never been given to the Hebrew people before. Jesus was referring to it when he told his disciples to “search the scriptures,” and it still stands as the very essence of the Scriptures. So in this record of Principle we have the most wonderful illustration of the operation of divine government inspiring obedience, inspiration, safety, and bounty.

Principle as Mind: Divine Government Established

We begin with the tone of *Principle as Mind*, which we have captioned as follows: Divine government is established through obedience to divine law.

“Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many” (Neh. 7: 1, 2). Here the government of Principle starts to operate. Why? Because of righteousness, because of someone who “feared God above many.”

Mrs. Eddy makes this pertinent statement: “God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy” (S. & H. 455: 20-24). And so as the wall is re-built, and as Soul identifies that re-building with divine Principle, Life, Truth, and Love, we

begin to see divine Principle operating in the most marvellous way, and it begins by basing government on righteousness and on men who fear God.

Principle as Spirit: Principle Operates as Divine Order

Now we come to the tone of *Principle as Spirit*, which we have captioned as follows: The system of divine Principle must operate as divine order and purity. Here we see a record of the ordered development of the government which has been established in Principle as Mind.

“And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. Now the city was large and great: but the people were few therein, and the houses were not builded. 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, These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king had carried away, and came again to Jerusalem and to Judah, every one unto his city” (Neh. 7: 3-6)—that which is of Principle always returns to Principle, it is always gathered again to Principle. All the way through the Bible we have seen that that wonderful sense of “returning” illustrates Principle.

The writer continues this tone of Principle as Spirit, and at verse 63 we read: “And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.” So we can’t be gathered again to Principle unless we have been based on Principle all the time, unless we have that purity of Spirit which Principle demands. “And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim”—holiness and purification. “The whole congregation together was forty and two thousand three hundred and threescore, beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women . . . And some of the chief of the fathers gave unto the work. The Tirshatha

gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments. So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel dwelt in their cities; and when the seventh month came, the children of Israel were in their cities" (Neh. 7: 63-67, 70-73). In this chapter the writer gives the most interesting and emphatic record of the fact that Principle cannot be understood and demonstrated unless there is a willingness to be obedient to Principle, unless there is the absolute purity of Spirit, the free giving of Spirit which withholds nothing, and the substance of Spirit.

Mrs. Eddy writes: "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man" (S. & H. 141: 17-19). We cannot render any service to Principle except through this priesthood of the spiritualized man. As we render to Principle the right understanding of the man of God's creating—the spiritual man, the only priest—the system of divine Principle must operate as divine order and purity in our experience.

Principle as Soul: Principle Interprets Its Own Message

And so we come to the tone of *Principle as Soul*, and we have captioned that as follows: Divine Principle, when identified, interprets its own message. In the prophetic era, the fourth thousand-year period of Principle, for the first time Ezra interpreted the Priestly document, the Pentateuch, to the people. So we come to the record of that wonderful event, when the Pentateuch, which included the first chapter of Genesis, was first given to the Israelitish people as their law, and was accepted by them. We have seen how the establishment of Principle must begin through righteousness, and must be developed through divine order and purity; and now, in the tone of Principle as Soul, we see how Principle, when identified, interprets its own message.

"And 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 both of men and women, and all that could hear with understanding, upon the first day of the seventh

month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8: 1-8). There's a wonderful sense of interpretation. At this point it might well be asked: why did Ezra read the great message, and not Nehemiah himself? Remember that in the Book of Ezra we have the record of the Word and of the Christ, which indicates that Ezra understood the Christ; and we know that one cannot really explain, or interpret, the Word of God, as Ezra did, and give that explanation from a subjective standpoint, until one has understood the Christ. So although the commentaries don't understand why Ezra is brought into the picture at this point, it is perfectly evident when spiritually understood. Ezra re-built the Temple through his understanding of the Christ, and therefore he was certainly well fitted to explain the Word of God to the people. That is why it was he who first introduced the Pentateuch to the Hebrew people. So that is the story of Principle identifying itself as Soul, and thus interpreting its own message.

Mrs. Eddy writes: "The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth" (S. & H. 270: 14-16). If we are obedient to the law of Mind—if we have been righteous—and Principle enters into our thinking, if we have the order and purity of Spirit, and Principle develops in our thought and its system operates for us, then we shall begin to understand Principle as Soul, and we shall be able to identify the operation of Principle. Perhaps one of the greatest identifications in history was when the wonderful Pentateuch, including the story of the seven days of creation, was

given to the Hebrew people, and understood and accepted by them. As each one of us understands the nature of divine Principle reflecting itself as Soul, we too shall be enabled to understand the Pentateuch, but without that understanding of God we shall never be able to understand it. So again it is evident that what really matters is the divine symbols of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the deep, full, consecrated understanding and demonstration of them as the Word, the Christ, Christianity, and Science. If we can impress that fact upon humanity, then indeed we shall have shown humanity the key to the Scriptures. Nothing could be said at this point that would overstress the deep significance of what happened when Ezra read "the book of the law," which had been so many years in preparation.

Principle as Principle: The Holiness of the Word Established

Next we come to the tone of *Principle as Principle*, which we have captioned as follows: Principle establishes the wholeness, the holiness, of the divine Word. When we have identified Principle so that we can understand its perfect operation, symbolized in the first chapter of Genesis, we shall have no difficulty in going forward to the demonstration of the holiness of Principle, and then to the understanding and demonstration of Principle as divine Principle, Life, Truth, and Love; but until we have touched the hem of the true meaning of that record in the first chapter of Genesis, we shall not be able to understand the "earth," the spiritual idea, but shall only have a glimpse of the "heaven"—the divine order unfolding up to the point of Principle.

"And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, 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. So the Levites stilled all the people, saying, 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" (Neh. 8: 9-12). When, through the ordered way of Mind, Spirit, and Soul, we have touched the hem of Principle—when we have accomplished the "three-and-a-half" of development up to Principle, and we begin to lay hold on a right understanding of Principle as

Principle—then indeed we have the demonstration we all long for, because we find that we don't have to demonstrate Principle; it demonstrates itself. This fact about Principle will determine the question: Will what we are doing live, or will it peter out? If we are pressing forward to a deeper, holier, fuller understanding of God as Mind, as Spirit, as Soul, we are gaining a sense of Principle from the creative aspect. Then our thought will arise and go to the Father, and we shall begin to understand Principle in its essence—the divine Principle, Life, Truth, and Love forever interpreting and demonstrating itself—and nothing will be able to resist what we are doing. The wall will be re-built, and Ezra will enter into the picture and re-build the temple, and we shall hear not only the record of the Word but also of the Christ, and that will lead us to Christianity, or pure demonstration, and eventually to Science, or absolute reality. So we must always be pressing forward to this understanding of Principle as Principle—the divine One, the omnipotent, omniscient, omnipresent, and omni-active One of infinite Life, Truth, and Love, into which animal magnetism, either ignorant or malicious, can never enter, and in which it finds no place.

Mrs. Eddy has written: "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (S. & H. 274: 23–25).

Principle as Life: Principle Establishes Protection and Exaltation

And so we come to the tone of *Principle as Life*, which we have captioned as follows: Principle establishes for its idea protection and exaltation.

The record goes on to say that the children of Israel found it written in the law that they should make themselves booths of branches. "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner" (Neh. 8: 17, 18). In the wilderness the children of Israel had dwelt only in tents, but the booths were a promise of the Promised Land.

Until we reach a full understanding of Principle, we dwell in tents and we wander hither and thither in the wilderness, but as we begin to understand the nature of Principle as Life, and can demonstrate that to some extent, we gain a promise of the Promised Land, and we look back with deep gratitude for what we've gone through,

and we realize that even in the wilderness one can have a wonderful promise of the land that flows with milk and honey. And so as we press forward in our understanding of Principle as Life, we shall glimpse infinite exaltation and infinite inspiration; we shall see eternity itself, the one and only immortality, we shall see something of the abundance and multiplication of Life, and of the one individuality, in which there is not God and man, but the one infinite including its own idea, man, within itself. Thus we shall begin to demonstrate Principle. At times we shall dwell in those booths of inspiration, exaltation, immortality, and our sense of Life will grow until we begin to find that "I know no life divided, O Lord of life from Thee"—there will only be the consciousness, demonstration, and interpretation of the one infinite Life.

The Scriptures state: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Again the writer of Psalms says: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." Everyone who begins to understand something of what Principle as Life means can hear the great cry of Jesus coming down the centuries: "I am come that they might have life, and that they might have it more abundantly." Life is not only for us, it is for all mankind—the Life that is eternal, overflowing, abundant, the Life that can be known, learned, understood, and demonstrated. That Life is God, our only Life, and it is both individual and universal.

TALK No. 95

(April 4th, 1950)

NEHEMIAH — II

Chapters 9: 1 — 13: 31

The Relation Between Ezra and Nehemiah

First I want to remind you again that at one time Ezra and Nehemiah were one book, which was originally a third part of I and II Chronicles, but it was subsequently split up into separate books. As I have told you, the commentaries seem to find it difficult to decide who went down to Jerusalem from Babylon first, Ezra or Nehemiah. Some think Ezra was first, others favour Nehemiah.

It seems that Nehemiah arrived in Jerusalem in about 444 B.C. He hadn't been there very long, however, before he was recalled by Artaxerxes, who evidently got word of his activities in re-building the wall. Later he returned to Jerusalem to repair the Temple and dedicate the walls. Nehemiah was a builder and a governor—quite a different character from Ezra, who was a great thinker on a spiritual basis. Ezra probably first arrived in Jerusalem in about 458 B.C., but was recalled by Artaxerxes, and when he returned later to Jerusalem, he took the Pentateuch, the first five books of the Bible, with him, and read it to the Hebrew people for the first time.

This all seems to be in line with the ordered sequence that Nehemiah re-built the wall—a symbol of the Word—thus paving the way for Ezra to re-build the Temple—a symbol of the Christ. Personally I don't see how the Temple could have been re-built before the wall. In the Book of Nehemiah there are only very slight and indefinite references to the Temple, which does not seem to indicate that it was in a flourishing condition. I have given a great deal of thought to this matter, and my feeling is that the meta-physical layout of the two books indicates very clearly that the work of Nehemiah symbolizes the re-establishment of some measure of the Word, whilst the work of Ezra re-established the sense of the Christ, basing this, as he had to do, on Nehemiah's demonstration. That is my sense of the spiritual significance of the two books, and it is borne out by the fact that the Book of Nehemiah is laid out according to the order of the Word, whereas the Book of Ezra

embodies the orders of both the Word and the Christ. But remember, the purely historical side to the story is so confused that any opinion on this point based on historical considerations is only a personal opinion.

The Story of Nehemiah

I am now going to take the Book of Nehemiah from the beginning, and trace the story right through. We have already considered it quite comprehensively up to the end of the whole tone of Principle, and now I want to go over that first part again and then finish the story in this one session. I always feel that these books mean so much more to us if we have a comprehensive record of the complete book in one verbatim report. The story of Nehemiah is most inspiring; it is a story of facing difficulties and not running away from them, a story of refusing to come down to the level of material belief, a story of overcoming materiality and introducing spiritual order where there was chaos, a story of re-establishing loyalty and showing men the deep importance of that loyalty, and, above all, it is the story of the giving of the Pentateuch to the Hebrew people, which undoubtedly was one of the most important incidents in the development of the whole of Hebrew ethical literature.

The Book of Nehemiah, you remember, follows the ordered development of the tones of the days of creation: Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in all seven tones—the seven-tone scale of divinity and reality—and finally Love in two tones. This layout points to the fact that Nehemiah established a very definite and inspired sense of the Word of God, which is often symbolized in the Bible by the “wall,” indicating a compass of thought.

Mind as Mind Recapitulated: Nehemiah Realizes the Hopelessness of Materiality

The writer begins the story by symbolizing the light of *Mind*, which he does through the tones of Mind as Mind, Mind as Spirit, and Mind as Soul. We have captioned the complete tone of Mind as follows: Through the darkness and chaos the light of true desire breaks for Nehemiah. The tone of *Mind as Mind* shows that inevitably we all have to face the hopelessness of the material.

Here Nehemiah tells the story of how Hanani, one of his brethren, returned to Babylon from Jerusalem and told him of the pathetic condition there. He reported that “the remnant 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" (Neh. 1: 3).

There is no doubt that Nehemiah had been reaching out in thought for a long time to find the answer to Jerusalem's problem. It is very interesting to see that the answer came to him at just the same point as the answer to every human difficulty comes: when "darkness" is "upon the face of the deep." It is the darkest hour foretelling the dawn. Nehemiah saw the hopelessness of the material situation. Mind as Mind shows us all that inevitably we have to face the hopelessness of the material. Until we do this, we never begin. As long as we are believing that the material can help us, as long as we are trying to combine divine and human ways and means, as long as we are trying to use Spirit and matter, we never achieve anything. It is only when we begin to see that "darkness" is "upon the face of the deep"—that materiality is chaos, and never touches the deep things of God—that the light has begun to break.

Mind as Spirit Recapitulated: Nehemiah Mourns

In verse 4 Nehemiah introduces the tone of *Mind as Spirit*, which we have captioned in this way: The hopelessness of the material forces us to separate ourselves from it.

He writes: "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" (Neh. 1: 4). True mourning is separating ourselves from the material. The time comes when we see that we must separate between the spiritual and the material, and when we do that, and give up the material concept with all that it involves, we truly mourn.

Mind as Soul Recapitulated: Nehemiah Identifies Thought With the Light of Mind

So we come to the tone of *Mind as Soul*, which shows that we identify the light of Mind as the only way out. If we don't realize that the light of Mind offers a definite way out of our difficulties, we never really overcome them.

Nehemiah writes, "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 will bring them unto the place that I have chosen to set my name there" (Neh. 1: 8, 9). As we begin to separate

the material from the spiritual through Mind as Spirit, the light of Mind becomes definite, and our thought is irresistibly identified with it. Nehemiah describes that identification perfectly when he says, "I will bring them unto the place that I have chosen to set my name there." At that point thought is identified with the divine Principle, Life, Truth, and Love.

Spirit as Mind Recapitulated: Nehemiah Is Enabled to Go Forward

Chapter 2 starts the symbolization of the whole tone of *Spirit*, where we see that the understanding of Spirit develops and gives birth to Nehemiah's desire. First, *Spirit as Mind* shows that Spirit creates all that is necessary for spiritual development. The light has broken upon Nehemiah, enabling him to face the darkness; he has separated the darkness from the light; and he has identified his thought with the light. Now the nature of God as Spirit enters into the picture, and begins to create all that is needed for the development of the light.

At verse 5 we read: "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. And the king said unto me, (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time" (Neh. 2: 5, 6). Immediately Nehemiah had faced the hopelessness of the material, the necessity for giving it up and identifying thought with the spiritual, the way of development opened up through Artaxerxes, and he was enabled to go forward. Artaxerxes provided him with letters to ensure his safe passage and to secure timber for the building. Spirit was providing all that was necessary for this way of development.

Spirit as Spirit Recapitulated: Nehemiah Goes Forward Relying on Spirit Alone

At verse 9 we come to the tone of *Spirit as Spirit*, and here we see clearly how Spirit as Spirit purifies all birth, separating it from materiality. When Nehemiah arrived at Jerusalem, he saw that the re-building of the wall must be done through wholly spiritual means, because anything of a material or personal nature would defile the building.

At verse 12 Nehemiah writes: "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: neither was there any beast with me, save the beast that I rode upon”—he was forced to leave animal nature behind. “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 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” (Neh. 2: 12, 13, 16). How well we know that lesson. When we have a problem to work out, or a case to heal, we know that there is only one thing for us to do, and that is to look the condition in the face, see what it claims to be, as animal magnetism, and then to work it out alone with God, not being tempted to talk it over, to reason humanly about it, or to introduce any human process into our attempt to solve it. Mrs. Eddy writes, “Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious” (S. & H. 419: 4-7). That is what we must do. True spiritual birth shows clearly that advancing spiritual thought must be separated from everything material or the vision of the spiritual as the only will not be gained, and true spiritual birth will be impossible.

Spirit as Soul Recapitulated: Nehemiah Rouses his Fellows to Action

Now we come to the tone of *Spirit as Soul*, and here we see how Spirit makes the birth definite, and separates between the tares and the wheat. As spiritual thought is born to us, and we are in earnest and are consecrated to it, then that which is born becomes definite and irresistible in our thought.

Nehemiah writes: “Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.” Nehemiah had already seen the situation for himself, but now he had to make the others see it. Now that his own thought had become definite, he had to show his fellow-men the error of the situation and the only way out. “Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work” (Neh. 2: 17, 18).

At this point in the story, as nearly always happens in human experience, that phase of animal magnetism which claims to adul-

terate and defile one's vision, a material sense of things, enters into the picture: "But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king? 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" (Neh. 2: 19, 20). What a wonderful thing it is, after the light has broken upon us and has become definite in Spirit as Soul, to come to the point where we no longer try to work on a material basis and so are no longer afraid of what animal magnetism claims it can do. At that point we have seen that there is only one way—the way of the "God of heaven," who "will prosper us." Remember that Mrs. Eddy's definition of "heaven" gives a very definite sense of the creative nature of God, and nothing can help us at this point in our spiritual development but the understanding and demonstration of that creative nature of God.

Our caption for that tone is as follows: Spirit makes the birth definite, and separates between the tares and the wheat. The Christian Scientist who understands the divine activity of Spirit as Soul, and so can not only separate through some understanding of Spirit, but can also see that the spiritual is definite and irresistible, and that the material is nothingness—that it is powerless, can accomplish nothing, and is doomed to pass away—is in a very safe position.

Soul as Mind Recapitulated: Nehemiah Identifies True Building

In Chapter 3 we come to the whole tone of *Soul*, which we have captioned in this way: Spiritual sense establishes the Word of God as based on the one and only Life. The tone of *Soul as Mind* we have captioned thus: Soul identifies all true building. The spiritual sense which has enabled us to see some measure of the definiteness of the divine idea and the nothingness of its counterfeit, now shows us how to identify all true building through an understanding of God as Soul and Mind.

"Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel" (Neh. 3: 1). And then, throughout this chapter, Nehemiah gives the most meticulous description of how the building was carried out. There was nothing indefinite about it, nothing vague, nothing casual. The whole of Chapter 3 is devoted to showing that every detail of this true building was identified.

Soul as Spirit Recapitulated: The Building Is Begun in Earnest

So the story develops into the tone of *Soul as Spirit*, in which Soul identifies and orders all true progress. When thought is ordered and identified, we begin to see the true way of dealing with all that would try to change the divine plan or alter the divine course.

In Chapter 4, verse 6, Nehemiah writes: "So built we the wall: and all the wall was joined together unto the half thereof: for the people had a mind to work." What a wonderful sense of Soul as Spirit. The substantiality and ordered development of Spirit, and the identity of Soul, are so clearly illustrated. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, 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. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them" (Neh. 4: 6-9). This divine process of watching is all-important. How well we know that when animal magnetism, as malpractice and material sense, would pervert or invert the appearing of the divine idea, we have to watch day and night to see that our vision remains clear and is not darkened, until we have worked out our problem.

You know, if these illustrations we are considering in the Bible were not scientific, and if they did not pertain to the eternal "now"—if they did not show us how we can work out our problems now and always—then they would be of very little value. But when we begin to see that the record in every one of these books in the Bible is spiritually ordered, and we begin to glimpse the lessons they teach us in gaining an understanding of the Christ-idea and in using that understanding to overcome every phase of evil, then indeed they become truly valuable to us, especially when we remember that their ordered development makes the message they contain available to everyone.

At verse 15 Nehemiah continues, "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, every one unto his work." When the error of a situation is completely uncovered, so that the human mind sees the impossibility of accomplishing its evil, then we can return to our work on the wall, but not before. Until that time comes, we have to "watch" day and night. At verse 19 Nehemiah says: "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." Thought has reached the point, in an understanding of Soul as Spirit, where it sees that all true substance must be forever identified with the one and only Principle, and that it is essential to understand this. "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" (Neh. 4: 15, 19, 20, 23). In Spirit we must purify our every thought, for without purity we cannot attain anything. True purity is the onliness and allness of Spirit, and Soul renders that purity changeless and constant.

Soul as Soul Recapitulated: Nehemiah Insists on Scientific Translation

Se we come to the tone of *Soul as Soul* at Chapter 5, and this is our caption: Soul "exchanges the objects of sense for the ideas of Soul" (S & H. 269: 15-16), and so rebukes all false sense of exchange. Here Nehemiah is illustrating something we all know so well: when the purity of the divine idea is identified and we see that there can be no real and ordered progress without that purity, we begin to realize that this developing and identified sense of the Christ-idea must enable us to change all that needs to be changed in human experience. As our thought touches Soul as Soul, we see that we must translate everything of the nature of sin, disease, and death out of itself in order that it may give place to the ideas of Soul.

Nehemiah writes: "And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live . . . Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. And I was very angry when I heard their cry and these words . . . And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer . . . Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise,

even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise" (Neh. 5: 1, 2, 5, 6, 8, 12, 13). There is no doubt that at this time greed, usury, graft, and corruption were rampant in Jerusalem, and Nehemiah saw that there could be no real identity with God until this sense of things had been put out of the way—until those "objects of sense" were exchanged for the "ideas of Soul"—and so he called upon the people to reform the situation. He reminded them that he and his fellow-workers had sacrificed everything for the Jews, but what were the rest of the Jews doing now? Taking usury from their fellow men and women, and attempting to appropriate their property. Their theory and practice were inconsistent.

You remember that when considering the chapter "Christian Science Practice" in "Science and Health" in my winter series of Talks, I told you of a practitioner who was indulging in an illegitimate love affair, but who was called upon to go and see a child who was desperately ill. On the way to see the child, this practitioner decided that if the child was healed, this illegitimate love affair would be given up; the child was healed, and the practitioner did exchange that object of sense for an idea of Soul. And so at the point of Soul as Soul in the development of this story, Nehemiah is pointing out to us the irresistible fact that we cannot advance spiritually and take error with us; Soul as Soul demands translation, and that translation often involves the passing away of error through the process of analysis, uncovering, and annihilation.

Soul as Principle Recapitulated: Nehemiah Calls for Righteous Government

So we come to the tone of *Soul as Principle* in this perfectly ordered spiritual record, which is what this story of Nehemiah's is. It is the most ordered spiritual record, probably gone over and over by the great prophetic writers for centuries, and brought more and more into line with the basis and structure of the Bible presented in the first chapter of Genesis. We have captioned Soul as Principle thus: The rule of Soul demands righteous government. As soon as we have given up that which hinders the development of the divine idea, we are ready to touch the hem of Principle and we glimpse its government.

Nehemiah writes: "Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the

governor . . . Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work . . . Think upon me, my God, for good, according to all that I have done for this people" (Neh. 5: 14, 16, 19). Nehemiah now makes it perfectly clear that when we accept the rule of Soul and all that it involves, we are entitled to righteous government, a government that will accomplish much for what we are trying to attain. This is a wonderful sense of Soul as Principle, of the identification of man's unity with the one and only government of divine Principle, Life, Truth, and Love. If only mankind had a sense of Soul as Principle, and was willing to face the issue of the unrighteousness of material sense and give it up—to let divine translation take place—there would come upon this earth of ours a sense of God as Soul and Principle, and men would begin to identify divine government. However, this must begin in individual lives, and therefore as we understand these manifold illustrations of the development and operation of the spiritual idea in the Bible story through our understanding of divine order and system, it is up to us to put them into practice in our lives in every detail.

Soul as Life Recapitulated: Nehemiah Refuses to Use Human Methods

Then we come to the tone of *Soul as Life*, and we have captioned it thus: Soul identifies the divine Life as always exalted, and never influenced by any material condition. When thought has really identified itself with the government of Principle—the basis and foundation of Principle—it never descends to a human or material level again, but identifies the divine Life as always exalted and never influenced by any material condition.

Nehemiah now writes: "Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers 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?" But how often do we make the fatal mistake of going down? Sometimes we think we have identified our thought with divine Principle—with the demonstration, foundation, basis, perfection, and interpretation of Principle—and then we are tempted to turn back to look at the error of the situation that confronts us and regard it as real. When we do, we "come down," and thus we make the fatal mistake of deserting the standard of the one and only Life. Nehemiah goes on: "Afterward I came unto the house of Shemaiah the son of Delaiah the son of Meheta-

beel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the door of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." Here was a distinct invitation for Nehemiah to try to deal with this error through human organization instead of through spiritual vision, and had he acceded to that request he would certainly have been destroyed, but his spiritual sense said to him: "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" (Neh. 6: 2, 3, 10, 11). There is always one way to save our life, and only one way, and that is to let Soul identify our being with the one and only Life. That one Life always means infinite progression, infinite going forward, and infinite exaltation; it never means retrogression or coming down. Nehemiah gives us such a clear example here of how we must never look back—our vision must always be forward—and of how we must identify our vision with the divine metaphysics that is always above matter, because it is of the nature of Life.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. 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" (Neh. 6: 15, 16). What a wonderful thing it is to know that our individual demonstration of Soul as Life will so enable all men to see God, the one Life, that it will glorify our Father which is in heaven, even to the point of forcing the human mind to acknowledge that our developing spiritual sense of the Science of the Christ-idea is of God. When we arrive at this point, we are really touching the hem of the Christ-idea, and this is truly worth striving for.

A Summary of the Tones of Mind, Spirit, and Soul

Now, let's look back for a moment at the development of the story, as we have seen it so far, because its ordered development is very convincing, and as we really appreciate this, it brings to us such a sense of confidence. First the light of Mind breaks for Nehemiah and he sees the hopelessness of the material. Then, through the development of Spirit, the hopelessness of the material forces him to separate himself from it, and he realizes that he must gain a spiritual sense of Jerusalem or he will not be able to help it; he also sees that he must operate through spiritual means only. Then he identifies the light of Mind as the only way out, and he realizes that the solution cannot be found elsewhere. Immediately his under-

standing develops and Spirit begins to give birth to his desire, thus enabling him to approach Artaxerxes. Then he goes forward with pure spiritual sense, saying nothing to any man; at once the Word becomes definite to his thought, and there is separation between the tares and the wheat. And so he arrives at Soul-sense, and Soul begins to identify everything connected with the divine idea, which to our human sense is true building. Then Soul further identifies and orders all true progress—every detail of the building is taken care of. Next Soul demands that the objects of sense be exchanged for the ideas of Soul, and immediately that is achieved the rule of Soul shows us the necessity for the righteous government of Principle—for demonstration, for a basic foundation, for perfection. And finally Soul identifies the divine Life as always exalted and never influenced by any material condition. When we reach that point, we no longer have any desire to come down from the spiritual and to try to work with the material or through the material. From that point forward the “Sanballats” and the “Tobiah” cannot affect us, because there is only one thing in our thought that means anything to us, and that is the identified exaltation, inspiration, and multiplication of the one Life. Then we can say, in some measure, with Jesus, “I am come that they might have life, and that they might have it more abundantly.”

Principle as Mind Recapitulated: Nehemiah Appoints Jerusalem's Ruler

And so Nehemiah brings us to the main tone of *Principle*, which is in five individual tones. We have captioned the whole tone of Principle as follows: The operation of the divine government inspires obedience, inspiration, safety, and bounty. We begin with the tone of *Principle as Mind*, in which Nehemiah illustrates the fact that divine government is established through obedience to divine law. Here we see the light of true government breaking on human thought, and also why it breaks.

Nehemiah writes: “Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many” (Neh. 7: 1, 2). As the light of Principle as Mind breaks upon us, and we begin to see that unless government is according to divine law it will not stand, we strive to bring our thought into accord with that government, so that it can be said of us, “He was a faithful man, and feared God above many.” Until government is based on divine law,

it is not real government, and divine law always involves the breaking of divine light, the coming of the divine idea.

It is well to remember that in this story of Nehemiah, edited and re-edited throughout several centuries, we are watching the development of thought in Nehemiah himself, which led him to see that humanly Jerusalem could do little, but that the spiritual sense that would re-build Jerusalem—the “new Jerusalem,” the holy city, the city “built without hands”—and show men the value of it was all that mattered. Through our own experiences we find that it isn’t any use trying to make matter good. As Mrs. Eddy once said, if mortals could make matter good, they would never let it go. What we should always strive to do is to understand and demonstrate the foundational sense of Principle, because we realize now that a material sense of the divine idea will never get us anywhere, but that the divine sense of God’s idea is permanent, eternal, demonstrable, and will never pass away. So we are watching here a marvellous story of the ordered development of the divine idea.

Principle as Spirit Recapitulated: Divine System Operates Through Purity

Then, at verse 3 of Chapter 7, we come to the tone of *Principle as Spirit*, which we have captioned in this way: The system of divine Principle must operate as divine order and purity. As the light of government through divine law breaks upon us, there comes the demand for divine order and purity.

Nehemiah writes: “And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house . . . 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.” Then he gives the ordered and, to him, pure sense of the operation of the divine idea through this perfect record. At verse 63 he continues: “And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim” (Neh. 7: 3, 5, 63–65). When we have arrived

at the point of Principle as Spirit, we find that before we can demonstrate Principle, we must recognize that from everlasting to everlasting we are never anything but the sons of God in the divine order, pure and perfect even as the Father is pure and perfect. In fact, we have to learn to work on the basis of perfect God and perfect man; we have to use the Urim and Thummim of "holiness and purification of thought and deed" (S. & H. 595: 14-15).

"And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments" (Neh. 7: 70-72). It often happens, when we are trying to do something that we feel is important, that we have some understanding of God as Principle, and some understanding of the order and the purity of that Principle, but nevertheless our demonstration is not made. There is something holding it up, there is not the substance, there is not the circulation, there is not the ordered operation that there should be, and we are tempted to think that this need can be met in a human way. But experience has taught us that it is only as we understand how to demonstrate Principle through the absolute order, purity, and substance of Spirit that these conditions can be dealt with, and so we refuse the human method and rely solely on the spiritual. Then the Tirshatha will give to the treasure a thousand drams of gold, the fathers will give, everybody will give—everything will contribute to bring a right sense of substance to the situation—because we shall be understanding and demonstrating Principle as Spirit, the one infinite substance of Spirit which "duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (S. & H. 507: 3-6).

These tones are so definite, and when we understand them they are so dynamic and so practical. If we want to re-build the wall, or if we want to re-build the temple, we only have to understand them better, love them more, and use them more freely, and depend on them rather than depending on human ways and means, because this is the only method by which anything can really be accomplished. We must give up the material sense always of what we are trying to do, and understand what it is that is really happening. We must see that there is never anything going on but the new Jerusalem, the "house built without hands" in which there are "many mansions"—many opportunities for demonstration—and

we must realize that as we understand this “house,” we can enter into it. And so Principle as Spirit shows us very, very clearly how the system of divine Principle must operate as divine order and purity.

Principle as Soul Recapitulated: Ezra Reads the Law to the People

And now we come to the tone of *Principle as Soul*, which we have captioned as follows: Divine Principle, when identified, interprets its own message. In the prophetic era, the fourth thousand-year period symbolizing Principle, Ezra identified the Priestly document, the Pentateuch, to the Hebrew people for the first time. As thought turned from the human record of Jerusalem to the divine record, which we described as the divine order and purity of Spirit, Principle began to identify its own record, and then that most wonderful of things happened: the Pentateuch, known to the Hebrew people as the law, was given to them for the first time. The right idea of Jerusalem had now become, both to Nehemiah and to Ezra, “the divine message from God to men” (S. & H. 332: 10). In that age it was given through the Pentateuch, and today that same message is growing anew in grandeur and beauty and holiness, and it is inspiring so many men and women. When the ordered design, which the days of creation symbolize, first breaks on thought, it is always a very significant occasion, a stupendous occasion, as we all know, and it was really that ordered design which Ezra gave to the people. It is to be remembered that the Hebrews had been accustomed to think and to talk through the symbols which were used in the story of the days of creation, but here was a definite inspired presentation of them, which was a new and very different proposition.

“And all the people gathered themselves together as one man into the street that was before the water gate;”—I believe that the understanding of that first chapter of Genesis is going to do exactly that to all of us; it is going to gather us “together as one man into the street that [is] before the water gate,” into the way of Life;—“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 both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law”—unto that which contained the record of the

first chapter of Genesis. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8: 1-3, 8). This tone of Principle as Soul, therefore, describes how Ezra identified and interpreted the message of Principle in the prophetic era.

Principle as Principle Recapitulated: "This Day Is Holy"

Next we come to the tone of *Principle as Principle*, and we have captioned it thus: Principle establishes the wholeness, the holiness, of the divine Word. You will remember how I have constantly impressed upon you the necessity of regarding the message of the first chapter of Genesis as one message— infinite in detail, but one message.

"And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law." The day of the appearing of the divine order of the days of creation, through an understanding of the Pentateuch, is perhaps one of the holiest days in the whole of human experience, and each one of us knows that well. When we understand that divine order, Principle interprets its own system, which permeates the Bible from cover to cover. "Then he said unto them, 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. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved" (Neh. 8: 9-11). And so it is with us. As we understand Principle as Principle, and we realize that Principle could not possibly operate without divine system and order, we no longer grieve—we no longer sigh for emotional or vague Christian Science; we just thank God from the bottom of our hearts that, through the re-building of the wall and the temple—illustrating the Word and the Christ—we have at last seen the deep significance of divine order and system emanating from divine Principle.

Principle as Life Recapitulated: The People Make "Booths"

And so we come to the tone of *Principle as Life*, which we have captioned as follows: Principle establishes for its idea protection and exaltation. We know that this is true, because we have witnessed an illustration of it. As we began to see the divine system and order, because we understood something of Principle as Principle,

that same divine Principle began to inspire and exalt our thought, and also brought about the protection of the divine idea. Some day history will show how perfectly this idea of the Science of the Christ has been protected. I can now see that many incidents which have occurred were a protection for the idea, although at the time I didn't realize that at all. As our thought developed and we understood Principle as Life—that which is infinite progression, infinite multiplication, resurrected thought, that which demonstrates itself—the idea was protected in a way that we did not dream of; but today we are beginning to see what happened and why.

Nehemiah writes: "And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner" (Neh. 8: 13-18). As we begin to understand, in Science, the real meaning of God's nature as Principle and Life, we no longer look back to our wanderings in the desert, living in tents and driven hither and thither through human exigencies, but we build "booths" for ourselves. The leaves of the branches of the various trees from which these booths were made—the infinite diversification, classification, and individualization of ideas—enable us to go forward continuously into the realm of eternity. As we do this, we give thanks at every point for the abundant and multiplied sense of Life.

This story of the reading of the Pentateuch to the Israelitish people for the first time is amazing. It is a story which illustrates how the days of creation and their order and system begin to develop to each one of us and go on developing until we find in them the divine infinite calculus. Truly we are a blessed people, because we

are touching the hem of this garment, and the waters are bringing forth abundantly. The days of creation—the elements of thought—bring forth more and more abundantly as our thought rises, and eventually they become to us the numerals of infinity.

INTERVAL

Life as Mind: The Word of God Is Abundantly Manifested

Now we come to the whole tone of *Life*. You will remember that we have not considered this part of the story before, and so I shall read you a quotation from Mrs. Eddy's writings for each tone; as you know, her statements always hit the nail on the head in a manner that nothing else does. As we continue to press forward in our understanding of the way of Life, we find this to be more and more true.

Life is illustrated in four tones: Life as Mind, Life as Spirit, Life as Soul, and Life as Principle. We have captioned the whole tone of Life thus: The way of Life is always infinite progression. Chapter 9 begins with the tone of *Life as Mind*, and we have captioned that as follows: The love of Life makes the law—the Word of God—abundantly manifest.

Nehemiah writes: "Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers"—they laid down the mortal concept of being. "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;"—they considered the law, the Word of God;—"and another fourth part they confessed, and worshipped the Lord their God" (Neh. 9: 1-3). Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends," which means that as we overcome the mortal, which is true sacrifice, we are able to give the highest type of service. Here, in Life as Mind, we see how as we begin to understand the one Life, the Word of Life, it becomes essential for us to be willing to put off the false sense of life in its every detail.

Mrs. Eddy writes: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (S. & H. 497: 3-4). The Christian Scientist who tries to carry a divine sense of Life and a mortal sense of life along together will fail. But, as he really understands Life as Mind—the light of Life, the idea of Life, the power of Life, the creative ability of Life—he will feel

called upon to use that understanding to lay down the mortal concept. You remember that it was in the fifth thousand years of the Scriptures that Jesus carried out his mission, and there has never been such an illustration of the metaphysical, consecrated, and scientific laying down of the mortal concept as took place during that period. And so Nehemiah records that the people “separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.” If we want to go forward into Life eternal, we shall have to follow that example.

Life as Spirit: One Infinite Being

So we come to the tone of *Life as Spirit*, which we have captioned like this: The exaltation of Life always develops a real sense of the “Adorable One.” Mrs. Eddy writes: “We acknowledge and adore one supreme and infinite God” (S. & H. 497: 5-6). In the first two tones of Life—Life as Mind and Life as Spirit—Nehemiah gives a sense of the first two statements of the tenets of Christian Science: first, the acceptance of the inspired Word as our guide to the one eternal Life, and second, the acknowledgment and adoration of one supreme and infinite God.

Nehemiah writes: “Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God . . . Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh. 9: 4, 6). As we understand Life as Spirit, because we have been willing to lay down the mortal concept in some measure, we always find the development in our thought of a true sense of the fatherhood of God, which is not creative but is that which always maintains, sustains, and preserves, and there comes to us the wonderful sense that “I and my Father are one.” Jesus time and time again accentuated the divine fatherhood, and as we understand Life as Spirit we too gain that sense of the ever-present, eternal, divine fatherhood, in which “we live, and move, and have our being.” You remember that it was at this point that Mrs. Eddy was healed of an injury which was pronounced fatal by the physicians; she discerned the fact of “Life in and of Spirit” and immediately recovered (see Mis. 24: 1-20). As we understand, through the manifold illustrations in the Bible, the operation of Life as Spirit, we too shall find our true being in the one infinite divine fatherhood, which always maintains, sustains, inspires, exalts, and resurrects.

Life as Soul: Life Maintains All True Identity

Thus we come to the tone of *Life as Soul*, which we have captioned as follows: The fatherhood of Life maintains and sustains the identity of all ideas. How wonderful it is to know that as the exaltation of Life develops a real sense of the “Adorable One”—the infinite fatherhood of God—that fatherhood maintains and sustains the identity of all ideas. At that point we really have a true sense of what constitutes true fatherhood. Nehemiah illustrates this by recalling how God maintained and preserved the identity of the children of Israel during the third thousand-year period, the period characterizing Soul.

He writes: “Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: and didst see the affliction of our fathers in Egypt, and hearest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them” (Neh. 9: 7-15).

“But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten

calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan" (Neh. 9: 16-22). The tone ends at verse 25. Few passages in the Bible present a more striking picture of Life as Soul—the identification of the divine fatherhood and the maintenance and sustenance which comes to all ideas through that identification.

Mrs. Eddy writes: "When God went forth before His people, they were fed with manna: they marched through the wilderness: they passed through the Red Sea, untouched by the billows. At His command, the rock became a fountain; and the land of promise, green isles of refreshment . . . Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home" (Mis. 153: 6-10; 152: 26-29). What has led us every step of the way that we have come? Why do we fear no one, hate no one, criticize no one, condemn no one? We are enjoying and understanding true maintenance and sustenance as we identify the right idea of Life as the divine fatherhood. We are able to face our shortcomings and our backslidings, and yet all the time we see developing the infinite progression of Life, the fatherhood of God. Every one of us who is in earnest can feel in his very being, as he reads this symbolization of Life as Soul, how he himself has been, and is today, conscious of the divine fatherhood that maintains and sustains all ideas. This sense of the fatherhood of God has been identified to us time and time again, and out of that identification the waters have always brought forth to us inspiration, exaltation, multiplication, individuality and all that is worth while, in abundance. We are finding that it is true that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

These stories in the Bible, the most wonderful stories in the world, were written for our inspiration and example, but we can never understand or demonstrate them until we accept the Pentateuch. And you notice that immediately after the acceptance of the

Pentateuch, which includes the first chapter of Genesis, the writer of this story shows what that acceptance brought, and will forever bring, to everyone who takes the name of Israel, "ruling with God."

Life as Principle: Life Demands Obedience to Principle

Then we come to the tone of *Life as Principle*, which we have captioned as follows: The individuality of Life demands absolute obedience to Principle. We know that this is true. As we understand and accept the one divine fatherhood, we must be absolutely obedient to divine Principle, which is the only Father. Perhaps no statement of Jesus' exemplifies that better than this: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Here Nehemiah recalls the events of the fourth thousand years, characterizing Principle: "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and wrought great provocation. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." It is interesting to note how the sense of the fifth Beatitude pervades this tone of Life: "Blessed are the merciful: for they shall obtain mercy." A merciful God demands a merciful creation. "But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from heaven; and many times didst thou deliver them according to thy mercies" (Neh. 9: 26-28). And so this chapter goes on, showing that divine fatherhood always remains fatherhood, whatever sins mortal man may seem to commit. In verse 31 we read: "for thou art a gracious and merciful God" —divine fatherhood only knows one thing, the perfect idea, and as we behold the truth about our fellow man and see him as perfect idea, regardless of mortal sense, that is divine mercy.

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

Then the tone ends at verse 38, where it says: "And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it" (Neh. 9: 32, 33, 38)—they made it basic and fundamental. They recognized the divine Life to be the only Life, and they saw that it is foundational and basic, that it operates according to system and Science, and that it cannot be varied.

Mrs. Eddy has written: "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, 'the Lord shall reign forever'" (S. & H. vii: 18-21). And so, as we understand the one divine Life, the one divine fatherhood, operating as Principle—the inexorable, apodictical, unchangeable Principle which can always be understood and proved—we shall manifest a larger measure of mercy, forgiveness, multiplication, and exaltation, which today we see so frequently in our own ranks, and we shall eventually find the divine Principle to be the Father of all mankind.

Truth as Mind: True Manhood Demands Obedience to Law

And so we come to the whole tone of *Truth*, which is in seven tones, and we have captioned it thus: The establishment of true manhood. Isn't it lovely to see that the building of the wall, or the building of the temple—whatever it may be—always climaxes in true manhood—the understanding and demonstration of God's highest idea? First we have the tone of *Truth as Mind*, which we have captioned as follows: True manhood demands obedience to law. The tone begins at Chapter 10 with a list of names, which is a record of how the various people fulfilled their individual places in the development of the spiritual idea. Naturally the record, humanly speaking, is not correct. It wasn't intended to be correct. It was written to give the sense that in true manhood every idea is God's idea, and therefore has its divine place and duty.

At verse 28 we read: "And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes"—at one time it was thought that the Pentateuch was written by Moses, which we know is not so, but the law of which they were speaking is the light of the first chapter of Genesis, telling men of the forever activity of God's

highest creation, the idea man. "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt" (Neh. 10: 28, 29, 31). Remember the sixth statement of the Lord's Prayer, "forgive us our debts, as we forgive our debtors;" and Mrs. Eddy's interpretation of it, "And Love is reflected in love" (S. & H. 17: 6-7). As we touch the hem of Truth as Mind—the right idea of man made manifest through the days of creation—we must not demand payment of the debts of mortality, because our only debt is to divine Love—to reflect divine Love, since man is always God's image and likeness.

Mrs. Eddy writes: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (S. & H. 183: 21-23).

Truth as Spirit: Manhood Brings the Fruit of the Spirit

Then we come to the tone of *Truth as Spirit*, which we have captioned as follows: True manhood brings the fruit of the Spirit. We know that this is true. We know that as the light of Mind began to break for us on the right idea of manhood, and we began to understand something of God's idea—the perfect man—the fruit of the Spirit began to break on our thought and develop and develop irresistibly.

In Chapter 10, at verse 35, the writer states: ". . . and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage . . . For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God" (Neh. 10: 35-37, 39).

Mrs. Eddy gives that tone of *Truth as Spirit* in the following words: "Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath,

and they bear as of old the fruits of the Spirit" (S. & H. 451: 14-18). Today you and I feel that there is nothing in all the world that is worth while but to reap the firstfruits of true manhood, and bring these firstfruits into the barn as an offering—an offering of consecration, purity, and real substance. This is the impulse which is driving forward every one of us who is in earnest to find that manhood which brings the fruit of the Spirit—and we gain that true sense of manhood as we understand the nature of God as Truth and Spirit. Nehemiah gives a very convincing sense of it here.

Truth as Soul: Manhood Identifies Every Detail of Consciousness

And so we come to the tone of *Truth as Soul*, and we have captioned that as follows: True manhood identifies every detail of spiritual consciousness. This tone takes in Chapter 11, verses 1 to 36.

"And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem" (Neh. 11: 1, 2). Then Nehemiah gives a very definite record of the men and priests who dwelt in Jerusalem. This definite record symbolizes the details of true manhood, which you and I begin to discover as Truth as Soul identifies our developing sense of manhood with divine Principle, Life, Truth, and Love. We find that man is something outside of corporeality—that he is the incorporeal idea of Soul from everlasting to everlasting; and with that Soul-sense we are able to change every phase of mortality, putting off the mortal and putting on the immortal. This tone of Truth as Soul is wonderful. It shows very clearly that "in my Father's house are many mansions." There is no condition of material sense into which you or I or anyone can be brought, that our developing sense of Truth as Soul will not change and turn into a measure of heavenly hope and inspiration. As we follow the development of these symbols through the Bible record, they ought to become to us measures of power, grace, certainty, and definiteness. Here we are seeing that Truth as Soul identifies man's every thought with the divine Principle, Life, Truth, and Love, which is forever demonstrating itself.

Mrs. Eddy has written: "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God's identities? What is Soul? Does life or soul exist in the thing formed?" (S. & H. 70: 12-16).

Truth as Principle: Manhood Interprets Its Own Idea

Now we come to *Truth as Principle*, which we have captioned:

True manhood interprets its own idea with praise and thanksgiving. The tone begins at Chapter 12, and here again we have the sense of how Principle interprets itself through many individuals.

At verse 27 the writer states: "And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps . . . And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall" (Neh. 12: 27, 30).

Mrs. Eddy has written: "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?" (S. & H. 34: 5-9). It is indeed a blessed day to each one of us when we begin to understand the full meaning of Truth as Principle. We see that Truth is the ideal of Principle, the right idea of manhood that is always demonstrated, and therefore we don't have to demonstrate it—we only have to let it interpret itself. True manhood is of the nature of Principle—it is always one, foundational, and basic, it lives in the realm of Science and system, it is forever demonstrated and proved, and it always reflects the divine nature of the One, which knows no sex distinction, class distinction, race distinction, nor division or separation of any kind, but only the infinite relationship of that infinite One.

Truth as Life: True Manhood Multiplies Being

Then we come to the tone of *Truth as Life*, which we have captioned: True manhood multiplies both the subjective and objective sense of being. It is very interesting to see the way in which Nehemiah illustrates this tone. You and I know that as we enter into an understanding of divine manhood, we find it essential to get a true sense of the subjective as well as of the objective sense of manhood—we find it essential to understand man as God knows him and the revelation of man as it comes to us. The essential necessity of both the subjective—God's point of view—and the objective—man's point of view—is stressed throughout Mrs. Eddy's writings and throughout the Scriptures.

The writer states: "Then I brought up the princes of Judah upon the wall,"—remember Mrs. Eddy's definition of Judah as "the spiritual understanding of God and man appearing" (S. & H. 589: 24-25),—"and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: . . . And the other company of them that gave thanks

went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; and from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate" (Neh. 12: 31, 38, 39). When we have attained the true sense of Truth as Life, and we have entered into an understanding of the man of God's creating—the man who is neither male nor female, who is never born and never dies, who never lives in matter, because he is immortal and indestructible, who knows nothing of time because he only knows eternity, who is forever maintained and sustained because he is of the nature of Life—then indeed we shall understand something of the true meaning of Jesus' resurrection. The man of Truth made manifest as Life is always resurrected, resurrected from mortality to immortality. As we touch the hem of Truth's garment, and the Christ says to us, "I am come that they might have life, and that they might have it more abundantly," that resurrection takes place whether we know it or not.

Mrs. Eddy has written: "We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day'" (S. & H. 496: 9-13). I personally do not know a better way of demonstrating resurrection at the present time than through the healing of the sick and the sinning. I think that as the understanding of manhood as Life comes to us, the waters of the understanding of Life will bring forth abundantly health, holiness, and happiness, both for us and for those who call upon us for help.

Truth as Truth: The Compound Idea Man

Now we come to the tone of *Truth as Truth*, which we have summarized like this: True manhood includes all ideas in one compound idea.

"So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: . . . also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off" (Neh. 12: 40, 43). As we understand Truth as Truth, so the joy of the one infinite relationship, the compound idea man, will enlighten, inspire, and draw us all into true relationship with God, whereby every man finds that "The Christian Scientist is alone with his own

being and with the reality of things" (Mess. '01, 20: 8-9). No longer will there be both the subjective and the objective aspects, but they will be one; there will be just one idea—the Christ-idea coming from God, and coming to us as the compound idea man, infinite in detail, infinite in relationship, infinite in health, holiness, happiness, and in every way.

Mrs. Eddy has given the same sense in this passage: "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality— infinite Life, Truth, and Love" (S. & H. 518: 19-23). In this understanding of Truth as Truth we can see again the significance of Mrs. Eddy's interpretation of the sixth statement of the Lord's Prayer ("And forgive us our debts, as we forgive our debtors"): "And Love is reflected in love;" we see God reflecting Himself as one infinite compound idea, man, and every idea in that compound idea of true manhood reflecting itself to every other idea. Could one conceive of anything more divine, more satisfying, and more to be desired? And it comes as we repair the wall, the Word of God, and then find that we can re-build the temple, the new Jerusalem, true manhood.

Truth as Love: The Holiness of True Manhood

And so we come to the tone of *Truth as Love*, which we have captioned: True manhood makes all things holy. The writer at this point shows that everything must be holy.

At verse 47 we read: "And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron." In this realization of Truth as Love we find that everything in connection with manhood—every relationship, every category, every reflection—is holy unto God, and unto man.

Mrs. Eddy brings that out beautifully when she writes: "Like the archpriests of yore, man is free 'to enter into the holiest,'—the realm of God" (S. & H. 481: 5-6). It is the right of every one of us "to enter into the holiest," into the realm of Truth as Love—the divine manhood operating in the realm of metaphysics, the divine manhood glorified, the divine manhood fulfilled in every detail.

Love as Truth: Love Chastens and Rewards

And so we come to the whole tone of *Love*, reflecting first Truth and then Love, and we have captioned it as follows: Love's per-

fection is inviolate. First we have the tone of *Love as Truth*, which we have epitomized like this: Love chastens and rewards. This tone begins at Chapter 13.

“On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;”—that which is unclean never comes into the realm of Love as Truth, because Love, conscious of its own ideal, true manhood, is forever chastening all that tends to uncleanness;—“because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.” We must meet all mankind with the Christ and the Word—“with bread and with water.” Today we must do even more, because we must also meet them with Christianity and with Science. “Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude” (Neh. 13: 1-3). And so as we understand the law of God, and as the Christ begins to be born to us, we are separated, we become “a peculiar people”—a people who believe in the things of Spirit and not in the things of matter, a people who strive to live in the spiritual, a people who feel the very presence and power of the spiritual, of the divinely holy.

Nehemiah now records how he cleansed the house of God: “Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense . . . 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 brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries . . . Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof” (Neh. 13: 9, 11, 12, 14).

Mrs. Eddy has written: “Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory” (S. & H. 323: 6-12). In Love as Truth the only conception is conception unconfined—conception which only knows infinite expansion, infinite dilation, conception which is fulfilled in every detail, which is glorious beyond words, and yet conception which compels us to cleanse ourselves of all that is unlovely and all that is not of the nature of the divine holiness.

Love as Love: The Holiness of Fulfilled Spiritual Consciousness

Eventually we come to the climax of this building of the new Jerusalem, of the Temple, "an house not made with hands." Here we have the tone of *Love as Love*, which we have captioned: Love keeps holy the sabbath day—the fulfilment of spiritual consciousness.

Nehemiah rebukes the people for working on the sabbath day. Then he continues: "And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto 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, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy . . . Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? . . . Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites" (Neh. 13: 19-22, 27, 29). This recalls that statement of the Commandments which reads: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20: 8-10). The seventh day, the day of Love, where there is just divine motherhood, including divine sonship and fatherhood, is complete and final, and on that day God rests, and man rests in God. Being is found to be forever encompassed and embosomed in divine Love. And so the wall is re-built, the temple is re-built, and inspired thought finds that God is over all and in all and through all. What a wonderful story this is! How ordered, how systematic, how inspired, how scientific! The world has always lived in these Bible records and today we are learning not only to live in them, but also to rise to still higher and holier heights, where man is found to be not merely the idea of God, but in and of God Himself.

TALK No. 96

(April 18th, 1950)

HAGGAI ZECHARIAH — I

Chapters 1: 1 — 3: 10

The Mission of the Hebrew Prophets

Before we begin the Book of Haggai, which we are now going to study, I would like to consider with you briefly how the prophets fit into the whole plan of the Bible. I feel it's important to see the position they occupy in the Bible, and the part that they had to play in its formation.

As you know, the period in which they prophesied was the fourth thousand years of Bible history, that wonderful period which characterizes the nature of God as Principle. In the first thousand years we saw the light of Mind breaking, thereby showing up the nothingness of material creation; then, in the second thousand-year period, we saw the story of Noah and his ark, illustrating that an understanding of Spirit separates man from materiality; then, in the third thousand years, we saw how the children of Israel were named, and began to find their true identity through Soul. Although they were led out of the bondage of Egypt, through the wilderness, where God sustained them, until eventually they reached the Promised Land, it wasn't long before they began to forget God. They began to pay more and more attention to the rites and ceremonies of religion, they began to become fairly wealthy, and so forth, and they lost sight of that which is truly substantial, the real understanding and demonstration of spiritual reality. This state of affairs became more and more marked, and it had reached a very serious point when the fourth thousand-year period of Principle began. The mission of the prophets in that fourth period was to rouse the people, to tell them that they could not maintain their true identity and work out their salvation unless they returned to spiritual things. Some of the prophets had the task of showing the children of Israel what was happening to them, pointing out where their present attitude would lead them, awakening their thought to

spiritual things and uncovering the situation. Other prophets had the task of showing them how to re-build the wall and the Temple—how to re-build their consciousness of God, how to re-establish that positive understanding of God, which they once had, on the true and everlasting foundation of Principle. And so the message of the prophets was one of rousing the people to return to their God—to see the reality and the substance and the allness of spiritual things—and of warning them not to be fooled by material prosperity, material substance, material things of any kind.

Exactly the same development takes place in our own experience. At first the light of Mind bursts on us in a flash and shows us that we are not materially created, for Mind is the only creator. Then we go a bit further and we see that Spirit, not matter, is true substance, and we begin to separate ourselves from thinking materially and to lay hold on true spiritual substance. And then we start the journey from sense to Soul in earnest. On that journey we have many, many proofs of God's protecting power, and proofs that God is with us and is leading us every step of the way. Often that demonstration continues until we gain a sense of the Promised Land, the land of milk and honey. Now, if we get rutted at that point, if we remain content with just the milk of the Word and the sweetness of it, and we don't strive to go forward further to a full understanding of the Christ, Christianity and Science, then our spiritual sense seems to go back on us. We are tempted to become too keen on the outward signs, or on a merely organized sense of the spiritual idea and think it sufficient just to obey certain customs associated with it; but sooner or later the prophet in us—the "spiritual seer" in us, that which impels the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5)—will make us turn from the temptation to fall back on relying upon material things or on being content to stay at the "three-and-a-half" stage of development, and will force us to get back to spiritual things and start to re-build on Spirit alone.

What we have been considering recently in the Books of Ezra and Nehemiah is exactly this re-building process. Mrs. Eddy's definition of "temple" in the "Glossary" of "Science and Health" reads, in part, "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (S. & H. 595: 7-9). Isn't that what we are all building? We're building our true body—"the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." That is your true body and my true body, and that is what we are building. We may have glimpsed it through Mind, Spirit, and Soul, but when we touch Principle we have to re-build our consciousness of body and see it

as the embodiment of all that is true about God. As you remember, it was Ezra who played such a big part in the re-building of the Temple. In the Book of Ezra we saw first of all the sense of the divine Word, and then the sense of the Christ. It is our consciousness of the ordered way through which God reveals Himself, and of our identity with the Christ-idea which comes to us through the Christ translation, that makes us see what true body is and identify ourselves with it. Nehemiah, as you remember, re-built the wall of Jerusalem—a symbol of the Word. Nehemiah and Ezra overlap each other a great deal, which so often happens with the Word and the Christ. As I have said to you before, we never really understand the Word until we understand the Christ; the Word leads us to the Christ and enables us to understand it, but the Christ also gives us a new sense of the Word. All the time the Word and the Christ are working in conjunction with each other, and this close unity may even account for the doubt in the minds of scholars as to who came first—Nehemiah or Ezra. As you begin to understand the Christ-idea, you realize that it is the Christ-idea that is always impelling the revelation of the Word. The Christ is always impelling the Word, but in our human experience the Word comes to us first, as revelation.

The Mission of Haggai and Zechariah

This week I am going to take the Book of Haggai and then go on to begin the Book of Zechariah. Haggai is only two chapters long, and Zechariah is also fairly short. As you remember, both Haggai and Zechariah were mentioned in Ezra, Chapter 5, verse 1, where the tone of Principle in the Word order began. Just previously, in the tone of Soul, the adversaries of Judah and Benjamin had tried to prevent them from re-building the city by sending a letter to Artaxerxes saying how fatal it would be to the neighbouring kings if this were to be done. The result was that Artaxerxes ordered the work to stop. That is exactly the kind of situation which we have to face. We start to build our city—our consciousness of the divine order—but soon the thought comes to us, “Oh, I shall have to give up this and I shall have to give up that.” The neighbouring kings, pleasure in matter, substance in matter, and so forth, try to stop us building the city, and unless we deal with those, we temporarily stop building. But then we feel the impulsion of Principle, and we begin our building again. At this point of Principle in the Book of Ezra it says, “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. Then

rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." And so it seems that what started the re-building of the Temple again was the prophesying of Haggai and Zechariah. Their message naturally was the message of Principle, because it was Principle that impelled them to continue with the re-building.

Now, the prophets Haggai, Zechariah, Nehemiah, and Ezra were all in Jerusalem at about the same time. Haggai, who they say was an old man, arrived there about 520 B.C. and Zechariah, who was a young man, followed him very shortly afterwards. It was then some time since the first Israelites had returned from captivity to Jerusalem, and they were discouraged. They had laid the foundations of the Temple, but it hadn't been re-built, their crops had been blighted and they had suffered because of bad drought and so forth—all factors which discouraged them and took away their will to work. As we have just seen, the task of Haggai and Zechariah was to encourage the Israelites to start re-building. I always think it is so interesting that it was the adversaries of "Judah" and "Benjamin" who tried to stop the building. Part of the definition to "Judah" is "the spiritual understanding of God and man appearing" (S. & H. 589: 24–25), and part of the definition of "Benjamin" is "the introduction of a more spiritual origin" (S. & H. 582: 10–11); it is those two things which you and I are gaining: as we begin to understand the Word of God through the days of creation, the spiritual understanding of God and man is appearing to us, and a more spiritual origin is being introduced. The "adversaries" of Judah and Benjamin represent the false sense of creation (mortal mind saying that man is material) and the false belief that because man is material he cannot gain spiritual reality. Those are the adversaries which would try to discourage us.

The Plan of the Book of Haggai

Let's begin the Book of Haggai and see its scientific plan. There are five prophetic strains in Haggai, each beginning with the words: ". . . came the word of the Lord by Haggai." These five sections follow the order of Mind, Spirit, Soul, Principle, Life. That is very interesting because Haggai encouraged the people to start building, he encouraged them to create—to let God create in their thought the temple "not made with hands." And so we find the five tones from Mind, the creator, to Life, which in a much higher sense is also the creator; Mind is the beginning of the Word, and Life fulfils the Word in its creative sense. It seems that the mission of

Haggai was to encourage the creation of a right consciousness within the people so that they could re-build the Temple.

The Will to Build: Mind

We have epitomized the tone of *Mind*, which begins the story, as follows: The claim is that there is no ever-present Mind, and therefore no will to build.

Haggai begins: "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet"—there is the strain which comes in at the beginning of each tone—"unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built" (Hag. 1: 1, 2). Now, that was what the people were saying: "The time isn't right yet." They had no consciousness of the ever-present Mind, that Mind which is always creative, causative, active, intelligent building, but Haggai, through that negative statement, indicated that there is only the ever-present Mind which is always saying, "Let there be action," and "behold, now is the accepted time; behold, now is the day of salvation." Mrs. Eddy writes, "The time for thinkers has come" (S. & H. vii: 13).

The reference we have chosen for that tone is from "Miscellaneous Writings," and it reads as follows: "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light" (Mis. 347: 25-27). Haggai realized that there was no will to build. The people said to themselves, "No, the time isn't ripe yet." But the real trouble was that they had no will to build. How often we hear that sentiment expressed in connection with establishing the idea of the Christ as Science. People say, "Oh yes, it's right, it's true, but 'the time is not come, the time that the Lord's house should be built.'" When we hear that, our job is to know that Mind, infinite intelligence, is always on the job and always knows everything that is necessary to be known. The time for thinkers is right now. Mrs. Eddy makes a wonderful statement in "Unity of Good" which brings out the same sense; she says, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes. The laborers are few in this vineyard of Mind-sowing and reaping; but let them

apply to the waiting grain the curving sickle of Mind's eternal circle, and bind it with bands of Soul" (Un. 11: 24-6). There we see exactly the same sentiment. Jesus did not require "cycles of time nor thought." He said, "the kingdom of heaven is here, and is included in Mind," and therefore the time to work is now. The Lord's house can be built at once, because of the ever-present Mind, which is ever available to all men.

Lack of Spiritual Sense Is Substanceless: Spirit

Next we come to the tone of *Spirit*, which we have captioned thus: Lack of spiritual sense is substanceless and cannot bless.

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" "Cieled" means panelled, or costly. Haggai was saying to them, "Is this the time to put your sense of substance into material buildings and material living, when you ought to be building spiritual consciousness?" He continues, "Now therefore thus saith the Lord of hosts; Consider your ways"—reflect upon the situation, discern and separate, see where you're going. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." This all symbolized a lack of true spiritual substance. They were sowing, they were eating, they were drinking, they were clothed, they were earning wages, but none of those things brought them true substance. They were putting everything into the material scale instead of into the spiritual. "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain,"—the calculus of *Spirit*,—"and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it." They expected abundant harvest, but it didn't come. What they did bring home, the Lord blew upon—in other words, the scanty harvest that they had went back on them, it went bad. "Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." There again is the sense that unless you put *Spirit* first in everything, whatever you are doing humanly or materially will lack substance; it will just run through your hands like sand, there won't be anything to it at all. "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit" (Hag. 1: 3-10)—you will have no spiritual inspiration and no fruit of the *Spirit* if you're not putting *Spirit* first. You can't gain substantial demonstration if you sometimes put *Spirit* first and sometimes not. The way is an ordered way, in which

Spirit is always supreme in your thinking, and when you follow that way, then every time you turn to God you will gain inspiration, and every time you need true spiritual demonstration you will have it, because you put Spirit first.

“And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord’s messenger in the Lord’s message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king” (Hag. 1: 11–15). So you see, there were some who were watching, whose thoughts were turned Spiritward, and they saw the situation; they realized that they would never attain anything unless Spirit was supreme in their affections, and so “they came and did work in the house of the Lord of hosts, their God.”

The Century Bible has rather an interesting note about their workings in the house of the Lord, which reads: “As the actual building seems only to have begun later, the reference will probably be to the preliminary labour of clearing away rubbish, &c.” Spirit enables us to clear away the rubbish in order that we may build firmly on the dry land of Soul. The ever-present Mind shows that at all times and under all circumstances we have the intelligence and the wisdom to build. Spirit shows that if we are relying on material substance and on matter, we won’t get anywhere. It shows us that we must put everything into the spiritual, and it starts to clear away the rubbish that is in consciousness—the disorder and chaos, all that is the opposite of Spirit—and so enables us to build firmly on the dry land of Soul. Mrs. Eddy writes, “Earth has little light or joy for mortals before Life is spiritually learned” (S. & H. 548: 12–13).

Changeless Soul Forever Translates: Soul

Now we come to the tone of *Soul*, which we have captioned in

this way: Soul-sense translates all things, identifying the permanence of the spiritual as the only. Our reference from Mrs. Eddy's works for this tone reads: "Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind. Soul changeth not, . . . There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being" (S. & H. 310: 11-18, 31-2). We see here a wonderful sense of the changelessness and permanence of Soul, and how that changelessness and permanence forces a change in the human and material. Spiritual sense translates all things that are not in accordance with the harmony, the beauty, and the joy of Soul, so that they come into line with changeless Soul.

Haggai begins, "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Hag. 2: 1-3). There's a wonderful lesson to be learnt from this passage. When spiritual sense first comes to you, it inspires and uplifts you, and you get such a sense of the joy and the bliss of Soul, but when later on the rule of Soul demands definiteness and a true appreciation of what the "dry land" really means, then sometimes the temptation is to think that your first sense of spiritual reality, which came through pure inspiration, was more satisfying and meant more to you than having a definite and certain sense of spiritual ideas, the understanding of the system, order, rule, and method of spiritual things. Some thought baulks at that; it thinks that the glory of the first house was better than the glory of the second could ever be, but as Haggai goes on to show, the latter house will be greater than the former house. So this passage brings in a wonderful lesson—that if you will only pursue spiritual things and see that they must be definite, and take that step of letting them become definite, permanent, changeless, and ordered to you, then your spiritual sense will become far more valuable than it ever was before.

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:"—a lovely sense of inseparable identity,

“I am with you;” man is forever identified with God:—“according to the word that I covenanted with you when ye came out of Egypt,”—the journey from sense to Soul,—“so my spirit remaineth among you: fear ye not”—there again you have the changelessness of Soul. Haggai is showing them that just as Soul brought the children of Israel out of Egypt and established the first house, so will the changeless nature of Soul go right on to help them to build a new and higher sense of God. “For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;”—the changelessness of Soul translates everything that is not in accordance with it:—“and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts.” In this translation of Soul everything that is of value will be translated and brought into identity with God. Now Haggai gives the wonderful sense of the glory of the second house: “The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts” (Hag. 2: 4-9)—that peace is the calm of Soul.

So first of all, in this Book of Haggai, we saw that the ever-present Mind is always ready to build; then we saw the substance of Spirit, showing that false substance—relying on material things—can never build real and eternal spiritual consciousness. Now we have this sense of the changelessness and the permanence of Soul, which will enable the Israelites to build a far better sense of God than they had before. The journey from sense to Soul is always a progressive one; it leads us more and more into the definiteness, absolute certainty, and permanence of Soul, so that we gain the sense of the calm of Soul—“in this place will I give peace.”

No Demonstration Without Principle: Principle

So now we come to the tone of *Principle*. Without Principle there is no demonstration. That is our caption. There is a marked sense here of the fourth Beatitude: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Mrs. Eddy writes, “Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God’s rule in order to receive His blessing, which enables us to work out our own salvation” (S. & H. 3: 7-11).

This tone starts at verse 10 of Chapter 2: “In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now the priests concerning the law,”—

this involves interpretation, they had to ask the priests to interpret this question,—“saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean” (Hag. 2: 10–13). The Century Bible gives a note on that, which is quite interesting when we interpret it spiritually. It reads: “The faint aroma of sanctity, coming from their altar and sacrifices, was too indirect and feeble to affect and pervade the secular atmosphere of their life and circumstances—just as holy flesh carried in the lap will not sanctify what the lap touches; while, on the other hand, the work-a-day worldliness of their minds and life infected everything connected with them, defiling even their religious actions—just as one unclean from touching a corpse defiles even the holiest things when he comes near them.” Haggai is saying that there has to be absolute obedience to Principle. We can’t have merely a “faint aroma of sanctity” as the Century Bible calls it, and we can’t have worldliness, which would defile our concept of Principle. If we forsake Principle, or if we try to adopt a half-way position with a wishy-washy kind of belief in Principle, then our understanding doesn’t bring forth demonstration.

The record goes on: “Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord:”—it really means, “consider from this day and forward:”—“since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord.” So often in the prophetic writings that sense of turning to the Lord represents Principle, thought forever turning to the one Principle. “Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord’s temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you” (Hag. 2: 14–19). And so although the tone of Principle begins with Haggai saying, “So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean,”—although he begins by rebuking the people for

not putting their all into Principle and having merely a “faint aroma of sanctity,” he ends with the promise that if they turn to Principle, “from this day will I bless you.” So he is illustrating the fact that “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Haggai also gives the sense that is brought out in the reference we have chosen for this tone: that we don’t have to ask Principle to do things, because Principle has already done all things; all we have to do is to turn to Principle with all our heart and soul and understand it, and then we find it operating with power in all our activities. A mere “faint aroma of sanctity” which has no trenchant, foundational Principle behind it, no consciousness that Principle is the only thing that is operating, will never bring demonstration.

Man Inseparable from the One Life: Life

Then we come to the tone of *Life*, which is the last tone in this Book of Haggai, and we have captioned it thus: Man’s inseparability from the one Life means death to all that would oppose it. Mrs. Eddy writes, “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” (Mis. 189: 21-25). That is the sense of Life which is brought out here: that it gives not “merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death.”

“And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;”—there is an “accompanying consciousness of spiritual power;”—“and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.” You know, that’s just the Bible’s way of saying that this “accompanying consciousness of spiritual power . . . subordinates matter and destroys sin, disease, and death.” You never see the operation of Principle really in being until you reach the consciousness of Life. Life is Principle in being, Principle in action, and what the Bible terms “the throne of kingdoms . . . the kingdoms of the heathen . . . the chariots, and those that ride in them . . . the horses and their riders” are really typical of sin, disease, and death, the riders being all the false beliefs that are associated with them. False beliefs take on other false beliefs; but mortal mind in all its guises is overthrown

by the consciousness of Life. Then the whole tone ends: “In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts” (Hag. 2: 20-23). A “signet” gives a wonderful sense of true individuality—indivisibility from God. The sealing of letters with a particular signet meant that the letter had been written and sealed by the owner of the signet, and was therefore indivisible from him. Here Zerubbabel was made “as a signet” for the Lord; man was seen as inseparable from his God.

A Recapitulation of the Book of Haggai

And so we come to the end of this short Book of Haggai. Let's just go through the tones of it briefly so that we see the perfect order of its story. It began with the tone of *Mind*, as you remember, with the Lord of hosts saying, “This people say, The time is not come, the time that the Lord's house should be built,” and we saw that that symbolized the consciousness of the ever-present Mind uncovering the lie that the time for thinkers had not come, and bringing the sense that “Now is the day of salvation”—now is the time to build our consciousness of God, not in the future. And then we came to the tone of *Spirit*, where Haggai said to them, in effect, “Is this the time for you to put your trust in material things and to glorify matter?” He writes, “Consider your ways,”—discern what is happening to you, separate truly, use your consciousness of Spirit,—and “go up to the mountain”—begin to understand the calculus of Spirit. Then he says, “there is no substance in what you are doing materially, but when you put Spirit first, then your consciousness of God will be real and substantial and it will bring you blessing.”

Then we came to the tone of *Soul*, where we had that wonderful sense of the changelessness and the permanence of Soul. Haggai said, “I am with you, saith the Lord of hosts;” and, “according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you.” God is changeless Soul, and for that reason man's identity can never lapse, but we must go forward on our journey from sense to Soul, so that “the glory of this latter house shall be greater than of the former.” Next we came to the tone of *Principle*, where we saw that we must put everything that we have into the understanding of Principle; our thinking must be foundational, or there will be no demonstration, and when we do turn to Principle wholeheartedly, we shall be blessed. Then finally we had the tone of *Life*, where we saw that man's inseparability from the one Life is death to all that would oppose it. Zerubbabel was made

as a signet for the Lord, but the kingdom of the heathen were overthrown—all that would oppose Life is overthrown.

The Publication of “God and Science” in America

Now before we go on to Zechariah, I want to take a few moments to talk to you about my book “God and Science.” I say *my* book, but as I have told you many times, it’s God’s book. I always know that it’s God’s book and that it has nothing to do with me personally. Just recently “God and Science” has been accepted by a publisher in America. The way that it came into the hands of this publisher was a wonderful instance to me of the love and provision of God in every activity connected with the spiritual idea. I had been trying, and we had all been trying, in so far as we knew how, to get a publisher in America, but out of the blue, as it were, I had a cable from a friend of mine in the States saying that a publisher friend of theirs had taken the book home to read with a view to publishing it. The next thing I knew was that he was keen to do so, and was prepared to sign the necessary agreements. It was none of my seeking, it was just God using a channel that was ready and willing. The result is that Prentice-Hall Incorporated, who are one of the biggest publishers in New York, have taken over the copies that we already have in America to distribute them, and when those are gone they will publish the book. They are big people with a wonderful reputation, and the book just could not have been put into better hands. As I say, it is the most wonderful proof of the love of God and His care for His idea. Often we make plans, and we take human footsteps that we feel are of God, but we’re inclined to push and pull. Then, when they don’t seem to bring fruit, we sit back and just quietly know that it’s God’s work and that He will develop it, sustain it, maintain it—that there is only one plan operating, and that it includes the idea called a book, the idea called the Oxford Summer School, the idea called the talks that some of you people are giving. When we realize in that way that the only thing that is operating is idea in the plan of divine Love, then it’s wonderful to see God’s way appear. Prentice-Hall have just recently published their additions to the spring list of their 1950 catalogue, and “God and Science” is given top billing, one whole page to itself, with a write-up that reads very well.

Now, I would ask of you who really love and appreciate the message of “God and Science” to lift it up in your thought whenever you think of it. When I work for it, I often use the order of Christianity. I realize that it’s nothing to do with John Doorly, that it’s an idea of Principle; it always has existed as an idea and

therefore it is born of God, and He will maintain it, sustain it, develop it, multiply it, clothe it, make it acceptable, and do everything that is necessary for it. It is an idea of Principle, and is nothing to do with any person. Then I know that it is solely a matter of idea born of the parent Mind; it isn't a book existing in time, it's an individualized idea of the parent Mind. Then I know that it has irresistible identity as Soul. Mrs. Eddy says of Paul and Jesus that they are "fixed stars in the heavens of Soul" (Mis. 360: 13-14), and "God and Science," being born of God, is also a "fixed star in the heavens of Soul"—its identity is irresistible, and all that would try to destroy it is defeated by Soul, which rebukes sin and "exchanges the objects of sense" that would try to array themselves against it "for the ideas of Soul" (S. & H. 269: 15-16). And then I know that as Spirit it is reflected throughout all space in its purity and its order. Its message can't be besmeared or besmirched, because the purity of Spirit keeps it untainted by any evil darts that may be aimed at it. And then I realize that Life makes it eternal—it isn't a book merely for today or yesterday or tomorrow. Because it's born of Life, it has the nature of Life, and therefore its message is eternal; it will inspire and exalt everyone who comes into contact with it, it will bring infinite resurrection, infinite multiplication, infinite individuality, and it will bring its message to everyone. Then I see that because it's an idea of Truth, it is an expression of the ideal, which is native to everybody. The form of that ideal is the form of consciousness which every man has fundamentally, and therefore he will recognize in it his own ideal—he must do. Being of the nature of Truth, it's the "light of the world;" all ideas of God are, and this one just the same. Every idea of Truth, like the Bible and "Science and Health" and all writings that are inspiring and encouraging men, each one is "a city that is set on an hill," and "cannot be hid." You can't hide Truth—it can't be passed over, it can't be obscured. And then I know that because it's of the nature of Love it must bring comfort, satisfaction, and blessing to all who accept its message, because it is a comforter, universal in its scope. If we all put it into the realm of idea, day in and day out, it will help so much not merely to establish the book "God and Science," but to establish the idea of the Christ as Science—impersonal Truth—which is nothing to do with anyone as a person, but solely to do with divine Principle, Life, Truth, and Love.

The Relation Between Haggai and Zechariah

Now we are going on to consider the Book of Zechariah. Haggai gave what one might call the rudiments of true building. He was

encouraging the Israelites to begin building again, but he was pointing out to them—and this is really his whole message—that they had to put everything into the scale of the spiritual, and turn away from the material entirely. Even though his book has the tones of Mind, Spirit, Soul, Principle, and Life very clearly, you can see this theme throughout all the tones—the sense that the people must forsake the material and put their all into the spiritual. His book ends, in the tone of Life, with the laying down of the mortal concept. That is really the climax of Haggai's recorded vision, and it would seem that Zechariah takes over from that very point.

The Book of Zechariah is quite different from that of Haggai. Haggai's mission was to encourage the people to start building, but Zechariah, who was a young man, as I have told you, didn't have that kind of message to deliver. His message came in a much more indirect way through very detailed symbolism, in the form of a series of visions. He was not concerned so much with rebuking the people, exhorting them to build, and so forth; rather was he showing them the glory of the spiritual consciousness which they were building. It is interesting to note that much of the symbolism in the Book of Zechariah, which emphasizes the fourfold calculus, is used in Revelation, where John gives the climax of the symbol "four" as the "city foursquare." Whereas Haggai has taken us up as far as the Word of Life, showing the rudiments of true building, Zechariah paints the picture of the divine infinite calculus through most exact and detailed symbolism.

The Book of Zechariah

Zechariah prophesied between 520 and 479 B.C., and as we saw, he was in Jerusalem at about the same time as Haggai, Nehemiah, and Ezra. The Century Bible makes quite an interesting statement about Zechariah, which emphasizes the fact that his mission was more to paint the picture of the divine calculus than to encourage the people to build. The Century Bible states: "Zechariah was not, like the older prophets, called upon to rebuke: he nowhere, for instance, refers to idolatry: his task was to reassure and encourage his people at a time when despondency and depression had taken possession of them. Nevertheless he opens his prophecy with a call to repentance; and in chs. vii and viii he appears as a true heir of the older prophets, insisting upon the moral demands of righteousness and mercy which Yahweh made on His people, and which, he declares, are the condition upon which alone His bright promises for the future can be fulfilled. Zechariah thus teaches, more distinctly, perhaps, than any prophet, how only man's co-operation, responding to the promptings of the Spirit of God, can ever bring

in the golden age upon earth." And so here we see not rebuke, but the sense of the consciousness of the spiritual calculus, what it is, and how it operates. Zechariah makes hardly any direct references to what the Israelites should do at that particular period; rather does he give the spiritual lessons to be learnt at that time, and these showed them what they should do, but there are no direct instructions as to building and so forth. Zechariah's whole book symbolizes the operation of the four orders of the Word, the Christ, Christianity, and Science.

You know, these prophets give a lovely sense of the divine plan operating. With Ezra and Nehemiah we saw that Nehemiah re-built the wall, a symbol of the Word, and then Ezra complemented that by advancing a step further and re-building the Temple—giving a sense not only of the Word of God, but also of the Christ. Ezra was the priest; he looked on things from a spiritual point of view, and therefore he saw a clear sense of the Christ, whereas Nehemiah was the governor, or the Tirshatha, and was merely concerned with building—a sense of the Word only. Then we come to these two prophets, Haggai and Zechariah, who were also very closely associated with one another, and we find the older prophet, Haggai, encouraging the people to build, stirring them to go forward through a sense of Mind, Spirit, Soul, Principle, and Life—a creative sense of the Word of Life—followed by Zechariah, this young and vigorous prophet, showing them the glory of the kingdom. And so the Israelites were not only encouraged to build, but were also shown the blessings and glory of true spiritual consciousness, of the divine infinite calculus, of the operation of the Word, the Christ, Christianity, and Science.

When I first saw that the Book of Zechariah embodied the four divine orders, it seemed a most natural thing to me. For one thing, I remembered how often passages from Zechariah are used in Revelation, which climaxes with the "city foursquare." And then later when I was looking up in Peloubet's Bible Dictionary to see the history of Zechariah, I noticed that it said that he is not really comparable with any prophets but Ezekiel and Daniel. Now, as you will remember, Ezekiel and Daniel both have exactly the same plan as Zechariah—they all embody the four orders of the Word, the Christ, Christianity, and Science. That came to my notice after I had discovered the plan of the Book of Zechariah, and I thought it was a wonderful corroboration of the fact that this is the plan of the book.

The Word: Mind Breaks Up the Adam-dream

In the beginning of the Book of Zechariah there is a series of

visions. Some of the commentaries say that there are ten of them, others say that there are eight, but I have come to the conclusion that there are seven visions. It is a very similar case to that of the plagues in Egypt. There were ten plagues, you remember, but on close consideration we saw that there were three of them which were repetitions—they overlapped with other plagues in their spiritual tone. Here, on three occasions there are two visions that would seem to be the same or very akin to one another, for their spiritual tone is fundamentally the same, thus making seven visions in all. It seems very clear that these seven visions at the opening of Zechariah correspond to the Word of God—Mind, Spirit, Soul, Principle, Life, Truth, and Love. The first vision has the tone of *Mind*, and we have captioned it thus: The light of Mind breaks up the Adam-dream, and establishes the reign of omnipotent Mind.

"In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord" (Zech. 1: 1-4)—the opposite of the all-hearing Mind. You remember that we had that sense of turning to the Lord in the tone of Principle in Haggai, whereas here it comes in the tone of Mind, and yet you feel that Mind is saying, as it always does in the Word, "Seek Principle." In the Word of God you are always seeking Principle. You will find that all the way through Zechariah the tones are blended and interwoven, and as we have always found, we have to gain the overall sense of the writing. What I always do, as I've often told you before, when discovering the layout of a book in the Bible, is to read the book over and over again until I get the feel of it, until I can see where the story breaks from one tone to another. If you read, and ponder, and think spiritually about the book, you find that a definite plan comes into your thought, and it isn't so much to do with the words, it's the spiritual sense of the message. That spiritual sense is always there, and the Christ always defines that message to you if you lift up your thought with true spiritual sense.

"Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do

unto us, according to our ways, and according to our doings, so hath he dealt with us" (Zech. 1: 5, 6). There is a lovely sense of the ever-present Mind, which we also saw in the Book of Haggai. The all-important factor wasn't the fathers, or the prophets who delivered the message at a certain point in time, but it was the ever-present divine Mind that was always declaring God's words, laws, and statutes, and *is* always declaring them; Mind takes hold of thought that is willing to accept God's "Let there be light," and uses it.

"Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white" (Zech. 1: 7, 8). You remember that Mrs. Eddy says that "Adam" signifies "the red color of the ground, dust, nothingness" (S. & H. 338: 13); the man upon the red horse is riding over, or controlling, the belief of an Adam-man made out of the dust of the ground—nothingness. It is the light of Mind beginning to show up the nothingness of matter.

Now, as we shall see more clearly later on, not only is the Word illustrated here in the broad divisions of Mind, Spirit, Soul, Principle, Life, Truth, and Love, but also in the sub-tones, which we have always seen in the days of creation, of Mind in three tones, Spirit in three tones, Soul in five tones, and so forth. However, I am not going to go into that with you in detail because it will make the story too complicated. I'll just indicate it now and again as we come to it. I mention that here because this is one of the places where we can see it. We have seen Mind as Mind in the introductory verses, and at this point, where the red horse appears, the tone changes to Mind as Spirit. That is all the more interesting when we remember that the opening of the second seal in Revelation, corresponding to Spirit, uncovered a vision of a red horse. You remember that John mentions "the four beasts" with the opening of the seven seals in Revelation. In the opening of the first seal, one of the beasts says, "Come and see. And I saw, and behold a white horse: . . ."—that was a symbol of Mind. Then the second beast said, "Come and see. And there went out another horse that was red:"—that was symbolizing Spirit. Zechariah continues: "Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." The commentaries indicate that the "man riding upon a red horse" and

the “angel that talked with me” and the “man that stood among the myrtle trees” are all the same man; Zechariah is symbolizing the various factors which operate in our thought. “And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest” (Zech. 1: 9-11). Zechariah is uncovering the stupidity of rest in matter, the Adam-dream, through the omni-active Mind that is infinite ever-presence. In her hymn, “Feed My Sheep,” Mrs. Eddy says that the Shepherd will “break earth’s stupid rest” (Mis. 398: 8), and this is what the action of ever-present intelligence, ever-present Mind, does. The men on these horses, symbolizing the ideas of God that are ever-present, say, “all the earth sitteth still, and is at rest”—they uncover the apathy of materiality.

“Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years? And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem” (Zech. 1: 12-17). And so although there is this apathy, although, as Mrs. Eddy says, “Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours” (S. & H. 95: 28-29), the ever-active Mind will change the situation, and it will “comfort Zion” and “choose Jerusalem.” Mrs. Eddy defines “Zion,” in part, as “Spiritual foundation and superstructure” (S. & H. 599: 6), and “Jerusalem,” in part, as “Home, heaven” (S. & H. 589: 15). Zechariah is showing that the ever-active Mind will bring to all men the stability and firmness of the spiritual, destroying apathy, sleepiness, and stagnation, which are opposites of Mind.

So in that tone of Mind, Zechariah illustrates that the light of Mind breaks up the Adam-dream and establishes the reign of omnipotent Mind. We saw that the man riding the red horse—the rider who was dealing with the Adam-man, the false sense of creation as made of the dust of the ground—and the angel associated with

him uncover the “stupefying illusions” of mortal mind—the false sense of rest in matter, inactivity, apathy, stagnation—through the light of Mind and break them up. Then the tone ends with the sense that when that happens, the Lord shall “comfort Zion” and “choose Jerusalem”—spiritual understanding will be placed on the firm basis of the intelligence and activity of Mind.

Mrs. Eddy writes, in her chapter “The Apocalypse” in “Science and Health”: “The march of mind and of honest investigation”—those angels, or ideas of God, were investigating mortal mind honestly; the record says, “These are they whom the Lord hath sent to walk to and fro through the earth.” So Mrs. Eddy writes: “The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another” (S. & H. 570: 1-7). And so the light of Mind breaks up the apathy, the Adam-dream of material creation, and leads us to a truly spiritual basis.

The Word: The Calculus of Spirit Casts Out the False Calculus

Now we come to the tone of *Spirit*, and we have captioned that like this: The calculus of Spirit casts out the false calculus of materiality.

Zechariah writes: “Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.” You frequently have the sense of the calculus of Spirit, the divine order, directly you come into Spirit. Here, of course, the “four horns” represent a false sense of the calculus—the belief that there can be a material calculus, a material process of reckoning—and that it can scatter Judah (“the spiritual understanding of God and man appearing”) and Israel (that which rules with God) and Jerusalem which stands for “home, heaven.” Zechariah goes on, “And the Lord shewed me four carpenters”—the calculus of Spirit. “Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them,”—meaning the false calculus,—“to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it” (Zech. 1: 18-21). So there we see the claim of the false so-called calculus, which, as we have often seen before, is “the belief of life, substance, and intelligence in matter, electricity,

animal nature, and organic life" (S. & H. 450: 31-32). That is the false process of reasoning which tries to destroy the spiritual understanding of God and man as it appears, but it cannot do it, because the Word, which is incorporeal, the Christ, which is divine, Christianity, which is supreme, and Science, which is infinite, come and fray that false belief. The commentaries say that to "fray" means to make afraid. So the divine infinite calculus of Spirit is always fraying and then casting out all false beliefs; it makes them fade away and scatters them.

Our reference for that tone reads: "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S. & H. 209: 25-30). There Mrs. Eddy first gives a wonderful sense of the so-called calculus of materiality: "material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law"—all these are what claim to be the false calculus. In reality there is no intelligent process of reasoning based on matter, and therefore the belief that there is such a process is "swallowed up in the infinite calculus of Spirit."

The "Four Horns" and the "Four Carpenters"

Before we go on to consider the third vision, characterizing Soul, I would like to point out an instance of how two of these visions overlap. Those commentaries which say that there are ten visions consider the vision of the four horns and the vision of the four carpenters as two separate visions. Well, to you and me it's very clear that the four horns represent the false so-called calculus, and the four carpenters represent the true calculus, and therefore we wouldn't separate them into two separate visions, because it is one vision of the true calculus and how it destroys a false sense of that calculus.

The Three Sub-tones of Mind and Spirit

Now, I mentioned to you that in Zechariah's symbolization of the Word as Mind, Spirit, Soul, Principle, Life, Truth, and Love—the seven visions—we can see the sub-tones as in the days of creation: three tones of Mind, three tones of Spirit, five tones of Soul, and so forth. If you look back for a moment at the whole tone of Mind, you'll see how naturally the three sub-tones come in. In the beginning

we saw *Mind as Mind* where it said, “Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they [your fathers] did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?” That is a sense of the ever-present Mind, a sense of intelligence and wisdom always operating. And then we saw *Mind as Spirit*, in verses 8–11, symbolized by “a man riding upon a red horse;” that man uncovers the Adam-dream—the light of Mind is separating. And then *Mind as Soul* came in with a sense of the light of Mind bringing reformation; it said that “the Lord shall yet comfort Zion, and shall yet choose Jerusalem,” which gave an indication that the light of Mind is being identified, bringing the calm and the peace of Soul. So that first vision divides quite naturally into the three sub-tones of Mind as Mind, Mind as Spirit, and Mind as Soul.

Then, if we consider the whole tone of Spirit, we can see the three individual tones there also. First of all *Spirit as Mind* is represented by the four horns, symbolizing the false calculus—a sense that this so-called calculus claims to have the power of Mind. Then, in verse 20, Zechariah indicates *Spirit as Spirit* when he says, “the Lord shewed me four carpenters”—the true, purely spiritual calculus. Then *Spirit as Soul* is symbolized by this divine infinite calculus casting out the horns; Soul makes it definite that there’s only one calculus by burning up the tares—the false calculus. But the four horns and the four carpenters all come in the same tone of Spirit; they are all to do with the calculus. So there you can see the three sub-tones in the whole tones of both Mind and Spirit, just as you get them in the days of creation.

The Word: Soul Measures Spiritual Thought

Now we come to the tone of *Soul*, which takes up the whole of Chapter 2, and we’ve captioned that: The rule of Soul measures all spiritual thought, because it is definite, and this rule brings boundless freedom. You know, it’s a wonderful fact that although the rule of Soul forces us to be absolutely definite, it yet brings freedom. The freedom of Soul is such a marvellous thing. Every man longs to be free, but in Soul freedom is not license, because Soul is absolutely definite and it identifies man with God. Soul makes man free in every way from the bondage of the material senses, because it shows that he is incorporeal, but it also shows that man is absolutely definite and certain and is only free to do the will of God. Zechariah gives a lovely sense of that here.

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand." Isn't that symbol of a "measuring line" a wonderful sense of the definiteness of Soul? "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:"—a lovely sense that Soul is never bounded nor confined by anything, it is never *in* anything; Mrs. Eddy says that "Soul is not compassed by finiteness" (S. & H. 302: 1):—"for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2: 1-5). That fire burns up the tares, a process which Soul always enforces. So the man in this vision can measure the city—not humanly, for it cannot be measured in that way—but by seeing the definiteness of it, the certainty of it, through the rule of Soul. Then the angel says that there will be no confining walls to Jerusalem—there cannot be; Soul's ideas are boundless, defined and encompassed by Soul alone. The only wall there is to Jerusalem is the wall of fire, which is the fact of Soul burning up the tares.

Then Zechariah goes on: "Ho, ho, come forth, and flee from the land of the north, saith the Lord:"—flee from captivity, escape from corporeality; Soul always brings freedom from bondage and captivity. Alternatively, "flee from the land of the north" could here mean "escape from a false sense of the Word"—flee from a rigid, confined sense of the Word, and gain a free, flowing sense of it:—"for I have spread you abroad as the four winds of the heaven, saith the Lord." You remember when we took the thousand-year periods, that Principle as Soul was illustrated when Judah and Israel were scattered and broke out beyond the bounds of the Promised Land. Zechariah is also bringing out the sense of freedom when he says, "for I have spread you abroad as the four winds of the heaven;" it is a symbol of the infinite penetration of Soul piercing all material sense, not confined nor limited in any way. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon"—separate yourself and identify yourself with the truth. "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye"—man as the spiritual idea of God is the "apple of his eye." Soul always gives perfect identity and perfect safety from being touched by anything unlike sinless Soul—"he that toucheth you toucheth the apple of his eye." "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know

that the Lord of hosts hath sent me.” In the tone of Soul in Haggai, we had the sense that God would “shake the heavens, and the earth.” Here again we have the shaking, symbolizing the fact that Soul rebukes sin. Soul is so often used to handle animal magnetism because it’s sinless, and it shakes everything that would oppose the identity of Soul. “Sing and rejoice, O daughter of Zion:”—the joy of Soul:—“for, lo, I come, and I will dwell in the midst of thee”—the safety of true identity. “And many nations shall be joined to the Lord in that day, and shall be my people:”—again that sense of identity:—“and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land”—so often Soul gives that sense of inheriting the land, of coming into your true identity. “Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation” (Zech. 2: 6-13)—the resurrection of Soul, before which all flesh is silent. You remember that Mrs. Eddy says, “lips must be mute and materialism silent, that man may have audience with Spirit” (S. & H. 15: 11-12)—you can’t have true spiritual sense, a true sense of Soul, when you are believing in the evidence of the physical senses, which always testify about the flesh.

Our reference for this tone from “Science and Health” reads, “Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness” (S. & H. 507: 7-10). As you know, that reference comes from Mrs. Eddy’s interpretation of the third day of creation in Genesis. The sense of natures being “particularly defined” is brought out in Zechariah by the measuring line that the man has in his hand. Also Mrs. Eddy writes of the freedom of Soul, “There is moral freedom in Soul” (S. & H. 58: 12), and “The influence or action of Soul confers a freedom” (S. & H. 89: 22-23). Zechariah brings in those two things—the measuring line, the definiteness of Soul, and also the freedom and the boundlessness which Soul brings because man is forever identified with the infinite. We can’t be more boundless and free than that.

The Five Sub-tones of Soul

Now, as I say, we won’t go into it very deeply, but let’s just see how the five sub-tones of Soul come into Chapter 2. You know, if you see these sub-tones, it often helps you to see the reason for, perhaps, the tone of Principle or the tone of Life within the whole tone of Soul, which might otherwise make you think, “Oh no, it can’t be Soul, because here’s Principle and here’s Life.” When you

see the sub-tones, it enables you to understand the reason why you glimpse these other synonymous terms in a passage that is characterized as a whole by Soul, for instance.

In *Soul as Mind*, verses 1-5, we read of the “man with a measuring line,” and that “Jerusalem shall be inhabited as towns without walls”—the definiteness, the rule of Soul, and at the same time this sense of freedom and boundlessness which is very much a sense of Soul as Mind. Mrs. Eddy talks of “fetterless Mind” (S. & H. 84: 17-18). It’s that sense of the All-in-all of Mind. Then *Soul as Spirit*, in verses 6 and 7, is where God says, “I have spread you abroad as the four winds of the heaven,” a sense of being identified with the boundlessness of the fourfold divine calculus. Then you get the sense of *Soul as Soul* in verses 8 and 9: “he that toucheth you toucheth the apple of his eye”—perfect identity; and also, “I will shake mine hand upon them”—fixed identity causing the destruction of the tares. Then *Soul as Principle* comes in verses 10 and 11 where it says, “for, lo, I come, and I will dwell in the midst of thee, saith the Lord”—remember that “in the midst” so often indicates Principle, and here it is bringing out the fact of the safety of Soul because Principle is in the midst; again, in verse 11, it says, “and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.” Then it ends with *Soul as Life* in verses 12 and 13, where it says, “the Lord shall inherit Judah his portion in the holy land”—you remember that in *Soul as Life* in the thousand-year periods the children of Israel actually entered the Promised Land. Also verse 13 gives the sense of resurrection, of being raised up—a perfect combination of Soul and Life. So you see how beautifully those five tones of Soul can be traced throughout that chapter.

The Word: Principle Expels Corrupt Government

Now we come to the tone of *Principle*, and we’ve captioned that: Principle expels corrupt government and establishes righteous government through its idea. In this one chapter we have what some of the commentaries break up into two separate visions, but as we consider it I think you will agree that it is quite definitely one vision with one pervading tone.

“And he shewed me Joshua the high priest standing before the angel of the Lord,”—Joshua is a type, and here he gives a sense of government; he was the high priest, and symbolized the government of the church,—“and Satan standing at his right hand to resist him”—the “right hand” is nearly always a symbol of spiritual power, and it sometimes seems as though Satan—mortal mind,

animal magnetism—would try to stand and resist the power of Principle, but it can't do it, and it never will do it because Principle is irresistible. “And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel”—a sense that the divine government of Principle had been neglected and besmeared in the thoughts of the Israelites, and had not been kept unadulterated, pure, and foremost. “And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment” (Zech. 3: 1-4). Before the operation of Principle—the irresistible operation of spiritual power—their corrupt sense of government was sure to pass away, and there was going to be a “change of raiment,” a new sense of government.

“And I said, Let them set a fair mitre upon his head”—that “mitre” is really a crown, symbolizing the government ascribed to the high priest's office. Mrs. Eddy says that Principle's “only priest is the spiritualized man” (S. & H. 141: 19) and the Scriptures say, “therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows;” Zechariah here gives a perfect sense of Principle anointing its idea, man. “So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua,”—“protested” only means “solemnly declared,” it doesn't indicate that the angel raised an objection,—“saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by”—if we are obedient to Principle, if we walk in the ways of Principle and keep the charge of Principle, “then thou shalt also judge my house,” we shall have the ability to discern the true spiritual facts of consciousness. “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch.” That is a symbol of Principle bringing forth and establishing the divine idea. “For behold the stone that I have laid before Joshua;”—the calculus;—“upon one stone shall be seven eyes;”—the seven synonymous terms for God; in this tone of Principle Zechariah symbolizes the calculus and the seven synonyms, the sense of the divine system of Principle;—“behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under

the vine and under the fig tree" (Zech. 3: 5-10). Now, some of the authorities say that the Branch, the servant of God, is another vision; but again we can see that it is all one vision, because it still has to do with Joshua the high priest, who is typical of government. From our point of view it brings in the sense of the divine system, which is really that which governs; without an understanding of this system there can be no true government.

Our reference from Mrs. Eddy's writings to that sense of the government of Principle reads, "You must feel and know that God alone governs man; that His government is harmonious; that He is too pure to behold iniquity,"—you remember that Joshua was clothed in filthy garments, but they were taken off him,—"and divides His power with nothing evil or material; that material laws are only human beliefs, which govern mortals wrongfully" (Rud. 10: 5-9).

The Five Sub-tones of Principle

In the whole tone of Principle, in Chapter 3, you can see clearly the five sub-tones that you have in the fourth day of creation. In verses 1-3 you can see *Principle as Mind*, and there, you remember, we read, "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him"—the sense of power, the "right hand." Both Principle and Mind are characterized by power; Principle is that sense of stationary power, stillness, and strength, whereas Mind is the sense of active power. Principle governs through Mind, and here Zechariah is symbolizing divine government and the attempt to resist it by animal magnetism, but the Lord rebukes that attempt to resist it. Then we can see *Principle as Spirit*, which gives the sense of purity: "Take away the filthy garments from him;" the government of Principle operates through the purity of Spirit, and strips any sense of impurity from our consciousness of true government. Then, in verse 5, the sense of *Principle as Soul* enters: "Let them set a fair mitre upon his head"—identify the divine government; you so often have that sense of a prince, a crowned head, coming into both Soul and Principle. Then *Principle as Principle* comes in verses 6 and 7, where Zechariah writes: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by"—absolute obedience to Principle brings demonstration. Then finally the sense of *Principle as Life* comes in verses 8-10, where we have, "I will bring forth my servant the Branch"—when Principle operates in the office of fatherhood, or Life, the servant is

brought forth. You remember that in the thousand-year periods, it was in the tone of Principle as Life that the Virgin conceived and brought forth Jesus, which is exactly the same sense as we see here in this fourth vision. Zechariah also writes, "behold the stone that I have laid before Joshua; upon one stone shall be seven eyes"—a sense of government being established through the calculus of Spirit operating through the seven synonymous terms for God; that spiritual consciousness will divinely govern, because it says, "I will remove the iniquity of that land in one day."

Now, that's the story of Zechariah up to the end of Principle in the Word, and next week we shall go on and finish these seven visions, and then begin to consider the Christ, Christianity, and Science. Do you see that Zechariah isn't obscure? If you will translate these symbols out of the idiom of the prophet and put them quite naturally into the idiom that we understand today, which we are able to do because we have the "Key to the Scriptures" which Mrs. Eddy has given to us, then these writings aren't obscure; they are the most natural things in all the world. Don't let's be afraid of them; when we read about red horses, speckled horses, and all these unfamiliar Bible symbols, don't let's shy away from them and think that we can't understand them, or that they don't mean anything. They mean a very great deal. These prophetic writers were spiritually-minded people who saw the message of the Christ very clearly, much more clearly than we do today. They recorded that message in a symbolism that has been lost for many years; but through the "Key to the Scriptures," we are beginning to understand the spiritual tones which lie behind this symbolism, and we are finding this pure channel of spiritual thought, which runs throughout the Bible from cover to cover in perfect order, system, poetry, and beauty, and we are interpreting it. It's a wonderful story and it is essentially practical for all of us today.

TALK No. 97

(April 25th, 1950)

ZECHARIAH — II

Chapters 4: 1 — 9: 17

The Plans of the Books of Haggai and Zechariah

Last week we considered the Book of Haggai and we began the Book of Zechariah. Haggai, you remember, was the older prophet. He encouraged the children of Israel to start re-building the Temple, and his whole book has the creative sense of the Word—the tones of Mind, Spirit, Soul, Principle, and Life. It began with Mind, the creator, and climaxed with Life, a higher sense of the one cause, the one creator. Zechariah, a young and vigorous prophet, was not so much concerned with the re-building of the Temple, the creative sense; he gave no instructions in his book as to how the Temple should be re-built. His message was rather a picture of the calculus of true spiritual consciousness, and he naturally painted that picture through a symbolization of the Word, the Christ, Christianity, and Science.

The Word, the Christ, Christianity, and Science in Zechariah

As we go on with this Book of Zechariah, we shall see that he gives a perfect illustration of the operation of the Word, the Christ, Christianity, and Science. The first six chapters, which consist of seven "visions" which came to Zechariah, illustrate the Word of God. In the Word we gain the vision of spiritual reality, and the light breaks on us in a sevenfold way. Through Mind the light comes and dispels the darkness; through Spirit the light is developed, it begins to be ordered in our thought and to separate all that is unreal from all that is real; through Soul that light becomes definite to us, we begin to see that spiritual reality is a definite proposition; through Principle we begin to demonstrate that light, we see that there is a divine Principle forever operating which we can use and demonstrate and prove with power; through Life we see that light multiply, inspire, and exalt every situation, and we see that it is indivisible from us—we are the light, and the light is us; through

Truth we see the completeness of that light, the form of it; and through Love we are conscious of the fulfilment of that light, and we gain the sense of the grace and the glory of the light. That perfect sevenfold order in its entirety has to do with the breaking of the light. Webster's first definition of "light" is "the essential condition of vision," and so how natural it is that Zechariah should have used the symbol of seven visions in order to illustrate the operation of the Word—the ordered breaking of the light.

Zechariah then goes on to illustrate the Christ, and the sense of interpretation comes in, as it so often does in the Christ. The Israelites seek interpretation, and then Principle interprets itself as Life, or fatherhood, showing that God as Father is always guiding, maintaining, and sustaining His creation. Then Principle interprets itself as Truth, as true sonship, and Zechariah brings in the sense that "Beloved, now are we the sons of God;" he also says that "old men and old women" shall dwell in the streets of Jerusalem, and the streets of Jerusalem "shall be full of boys and girls playing in the streets"—generic man shall fill the streets of Jerusalem. And then Principle interprets itself as Love, as motherhood, and we see how Love, the divine Mother, fulfills, perfects every idea, and makes it universal. Immediately Principle begins to interpret itself in that way as the one infinite Person of Life, Truth, and Love, it translates human experience. You remember that in Isaiah's symbolization of the Christ he gave seven "burdens." Here Zechariah introduces "the burden of the word of the Lord" in the tone of Soul, because Soul translates material sense out of itself, at the same time always preserving the remnant. Soul destroys only the tares—it gathers the wheat into the barn. Then the sword of Spirit separates, leaving only the pure idea, and finally Mind delivers and saves, and shows that the idea is established on a firm and sound basis. So directly after Zechariah has given the seven visions symbolizing the Word of God, he shows how divine Principle interprets itself as Life, Truth, and Love, and translates mortal mind out of itself, thereby giving the fulfilment of the Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11).

Then Zechariah illustrates Christianity, and shows how Principle, in Christianity, establishes itself as the only substance, the only source of demonstration, the only power that is operating, and brings about the complete obliteration of the mortal concept, which we always see in Christianity.

Finally Zechariah gives that wonderful sense of Science, in which he says: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at

the evening time it shall be light." In Science there is no process of working up laboriously, there is just everlasting light; everything starts right out from Principle, and there is no labour, no struggle, but just the pure effortless action of Being.

The Word Recapitulated: Mind Breaks Up the Adam-dream

Let's begin at the beginning of Zechariah again and summarize briefly what we did last time, because then it will be so much easier to follow the thread of the story right through. The first vision was characterized by *Mind*, and we epitomized it in this way: The light of Mind breaks up the Adam-dream, and establishes the reign of omnipotent Mind.

The story began: "Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts;" there is the command to seek, which is always the beginning sense of the Word. Then the first vision began: "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." The "red horse" is a symbol of the Adam-man, for "Adam" signifies "the red color of the ground, dust, nothingness" (S. & H. 338: 13), and his rider is riding, or controlling, the belief of the Adam-man. "Then said I, O my lord, what are these? . . . And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest"—the light of Mind uncovers and breaks up the apathy, stagnation, and inactivity of the "earth," a symbol here of materiality, and all this is the opposite of the omni-action of the divine Mind. "Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? . . . Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. 1: 3, 8-12, 16, 17). Zechariah is symbolizing the fact that "darkness was upon the face of the deep . . . And God said, Let there be light." Where there is darkness and ignorance there is no spontaneous activity, no light of Mind, no intelligent

action, but immediately this apathy and stagnation of mortal mind is uncovered and broken up by the light of the divine Mind, we see that “the Lord shall yet comfort Zion, and shall yet choose Jerusalem”—“Spiritual foundation and superstructure” (S. & H. 599: 6) becomes the basis of everything.

The Word Recapitulated: The Calculus of Spirit Casts Out the False Calculus

Then we come to the tone of *Spirit*, and we epitomized it in this way: The calculus of Spirit casts out the false calculus of materiality. Here Zechariah introduces the four horns and the four carpenters.

“Then lifted I up mine eyes, and saw, and behold four horns”—the false calculus of materiality. “And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it” (Zech. 1: 18–21). The false calculus of materiality—the false process of reasoning based on matter, false order, chaos—is scattered and destroyed by the order and development of Spirit, the calculus of Spirit. There is nothing that characterizes Spirit more certainly than order, and it not only means true spiritual development, but also infinite diversification and classification. One of the definitions of “order” which Webster gives is “a condition in which everything is so arranged as to play its proper part,” and time and time again, when I am working out a case of healing, I know that the order of Spirit is infinite and pervades man’s whole being, because mortal mind so often claims that a condition can exist in which everything is not so arranged as to play its proper part. I maintain the fact of the divine order of Spirit, and I know that it forever operates infinitely to arrange everything in the divine system so that it does play its proper part, and then I know that it can and will destroy any sense of disorder, chaos, or any disorderly function of the body. So you see, we can gain so much more from these instances in the Bible than a mere literal story; all these Bible stories were written in this symbolic language by the great prophetic writers because it was familiar to the people of their day, but the prophets were discerning eternal spiritual reality, “the same yesterday, today, and for ever.” Spiritual reality is timeless. The spiritual facts about God’s creation were just the same in the time of the prophets

as they are today because they are eternal. Our idiom and our symbolization of them change, but they never change.

The Word Recapitulated: Soul Brings Boundless Freedom

Then we came to the tone of *Soul*, and we captioned that: The rule of Soul measures all spiritual thought, because it is definite, and this rule brings boundless freedom. Zechariah gives a wonderful sense of Soul here.

He begins: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand"—the definiteness of Soul, which measures, or defines, all spiritual thought. Mrs. Eddy writes: "Without natures particularly defined, objects and subjects would be obscure" (S. & H. 507: 7-8). Zechariah goes on, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:"—the freedom of Soul knows no boundaries or confinements—"for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her"—the only boundaries in Soul are to check error, for Soul destroys the tares through the "wall of fire round about." ". . . come forth, and flee from the land of the north, saith the Lord:"—flee from captivity into the freedom of Soul. Later on Zechariah says, "he that toucheth you toucheth the apple of his eye"—a beautiful sense that man has perfect identity, untouched by all the fires of hell; nothing can touch man's identity, it's absolutely safe in Soul. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord"—we have cause for rejoicing and singing, for the joy of Soul, when we see that nothing can touch our divine identity, it's definite, free, and safe. "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation" (Zech. 2: 1, 4-6, 8, 10, 13)—when we understand the impeccable nature of Soul, all flesh is silent; physical sense disappears before the spiritual consciousness of Soul.

The Word Recapitulated: Principle Establishes Righteous Government

Next comes the tone of *Principle*, which we epitomized in this way: Principle dispels corrupt government and establishes righteous government through its idea. Here Zechariah introduces Joshua, the high priest, as a type of true government.

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." The "high priest" really represents the government of the

church, and Zechariah is using it as a symbol of the government of Principle. Principle is the only government, and Satan always tries to resist the power of divine Principle. Zechariah goes on, "And the Lord said unto Satan, The Lord rebuke thee, O Satan" (Zech. 3: 1, 2)—the attempt of Satan, or animal magnetism, mortal mind, to withstand the power of Principle is always rebuked because Principle is One, the only government, the only power, and nothing can withstand it, because it's absolutely irresistible. Mrs. Eddy says, "Principle is absolute. It admits of no error, but rests upon understanding" (S. & H. 283: 11-12).

Zechariah goes on: "Now Joshua was clothed with filthy garments, and stood before the angel"—the people's sense of Principle's government had become tarnished, because they hadn't kept it uppermost in their thought. We so often don't realize that Principle is governing, and our garments—our thoughts—become filthy; but irresistible Principle is forever operating. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him"—Principle will impel us to drop off our false sense, and to be clothed with a change of raiment, as Joshua was here. "And I said, Let them set a fair mitre upon his head"—let him be crowned as the idea of Principle. "Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by"—Principle demands obedience. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch"—idea inseparable from Principle. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day" (Zech. 3: 3-5, 7-9). There you begin to get a sense of the system of Principle. The stone symbolizes the fourfold calculus, and the seven eyes of the stone symbolize the sevenfold nature of God. But remember, you don't really see that system in operation until your thought touches Life. Mind, Spirit, and Soul lead you up to Principle, and then as your thought touches Principle you begin to see that the spiritual idea works according to system and Science—that it's ordered, it's definite, it doesn't depend on personal flair, it isn't a chance process and it doesn't involve a constant ebb and flow of thought. So Principle shows you that there is a fundamental divine system, but it isn't until you begin to understand Life that you really see that system operating—Principle demonstrating itself in life. Zechariah must have seen that very clearly because in the next vision,

characterizing Life, he illustrates the divine system in operation. He symbolizes in the tone of Principle the fact that there is divine system, but in the tone of Life he symbolizes its operation.

The Word: Life Exalts and Inspires

Now, therefore, we come to the tone of *Life*, which we have not considered before. We have epitomized it in this way: Life exalts and inspires thought and enables man to see the divine system of Science in operation. In her commentary on the fifth day of creation Mrs. Eddy says: "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light" (S. & H. 513: 6-10). Mrs. Eddy also gives the sense of the fifth day of creation, of the exaltation of Life, when she says: "We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being" (S. & H. 262: 9-16). Here, in this tone of Life, we shall see how Zechariah describes the absolute centre and circumference of our being.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep"—resurrection, true spiritual awakening: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," or in Mrs. Eddy's words, "rise above the testimony of the material senses." Then the angel says to him, "What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof"—as you know, that "candlestick" is a symbol of Science. Principle is in the centre, it is the shaft of the candlestick; Soul, Spirit, and Mind are the three branches on the left side; and Life, Truth, and Love are the three branches on the right side. We never really enter the realm of Science until we begin to understand Life, Truth, and Love. When we come into the tone of Life, therefore, Zechariah introduces the candlestick, and then goes on to show how it operates as Science, as eternal being. He describes the candlestick as having "a bowl upon the top of it, and his seven lamps thereon,"—those "lamps" symbolize the days of creation,—"and seven pipes to the seven lamps, which are upon

the top thereof:”—those “pipes” are symbols of the numerals of consciousness. The “lamps” give us light in our journey from sense to Soul, they are the days of creation, whereas the “pipes” give a sense of a flow of inspiration which comes when we begin to understand the numerals of infinity. When the days of creation as periods of ascending thought begin to give place to the numerals of consciousness, we have that wonderful flowing, spontaneous inspiration which knows no time, no place, no limitation of any kind. So the pipes are symbols of the numerals of consciousness, which inspire our sense of the days of creation:—“and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof” (Zech. 4: 1-3)—the manhood and womanhood of God’s creating. In the fifth day of creation in Genesis we find the phrase “after their kind” for the first time, and we begin to see not only fatherhood but also motherhood, not only manhood, but also womanhood.

“So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zech. 4: 4-6). As we begin to understand the one Life, we really gain the true spirit of the Word. We begin by understanding something of what Mind means, something of what Spirit means, and something of what Soul means, and then Soul demands spiritual sense in order to grasp the fact that there’s only one infinite Principle governing all things; but if we are going to demonstrate the power of that Principle and really see it operating in our experience, we must have that spirit which comes with an understanding of Life. When we begin to see that of our own selves we can do nothing, and that our being is indivisible from the infinite fatherhood of the one Life, then we shall begin to express and prove divine Principle in everything we do. Life demands that we lay down the mortal concept of ourselves and find our life indivisible from God. Then we do everything “not by might, nor by power, but by my spirit, saith the Lord of hosts”—we lay down the mortal concept of ourselves and of our fellow man, and let God operate.

“Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:”—the might of Life can remove the mountains of mortality, and when we really understand it, it will:—“and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” Mrs. Eddy once wrote that there comes a time when spiritual sense is no longer power but grace. As we

gain a consciousness of the one Life, the Life that is indivisible from the one Principle, and we see that we haven't little personal lives of our own, for there is only one infinite Life, one Being, then we gain that exalted consciousness of the grace and the love of God. "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you" (Zech. 4: 7-9). A wonderful sense that whatever is of God, whatever is of Life, is self-sustained. Whatever we do as a result of our consciousness of indivisibility from Principle will always be sustained by that same consciousness, because Life is self-sustained—it has no beginning, no ending, but forever multiplies itself infinitely. If you want to eternalize a demonstration, just know that it has always been an eternal fact of Principle, a part of being, and therefore whatever seems to your human sense to have begun will inevitably be finished and completed.

"For who hath despised the day of small things?" I love that. All individualities, however small, are preserved in the one Life, and every idea is necessary to every other idea. The "day of small things" is beautifully portrayed in the fifth day of creation, where the record is: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth"—individually the fish and the fowl are small things, but they give a prolific sense of abundance, a sense that every individuality is necessary to the whole, and that there is infinite individuality. "For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." The tones of the days of creation are in everything. We have seen time and time again that they permeate every single thing we do—we can't accomplish anything without using some sense of their tones. You remember that Ezekiel says that fire, "like the appearance of lamps," went "up and down among the living creatures." A perfect symbolization of the subjective and objective sense of the days of creation. "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" (Zech. 4: 10-14). You know, those "two olive trees" are so important. In the fifth day of creation, as we saw before, "after their kind" is mentioned for the first time, because directly you touch fatherhood it implies mother-

hood—you can't have father without mother, you can't have mother without father. In the operation of the divine system, which we are seeing here, there must be a perfect balance between understanding and demonstration, manhood and womanhood, fatherhood and motherhood, the letter and the spirit. In answering the question: "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy says, "Study thoroughly the letter and imbibe the spirit" (S. & H. 495: 25-28); if we want to gain the infinite progression and multiplication of Life, that demonstration which is the outcome of Principle, then we must have the letter *and* the spirit, the manhood *and* the womanhood, understanding *and* demonstration. It's no use trying to go forward with an unbalanced sense of Science—it just doesn't work. Sooner or later we are forced to balance our consciousness so that it reflects the ease and naturalness of Life, but we can't have that easy and natural flow if we have an excess in one direction and a deficiency in another. If we are inclined to be unbalanced in our Science in one way or another, and we are in earnest, then God always points it out to us and brings us back into that wonderful, balanced way of Life.

So in that chapter, which has the tone of Life, Zechariah was illustrating the operation of the divine system. First he showed the candlestick, which is the symbol of the operation of Science; then he showed its seven lamps (its operation through the seven days of creation) and its seven pipes (the numerals of infinity), which filled the seven lamps with oil. Then he showed the two olive trees, one on either side of Principle, symbolizing the fact that it is a balanced sense of understanding and demonstration, of having not only the letter but also the spirit, which enables us to demonstrate Science. Without that balance in our consciousness we can't demonstrate Principle as we should demonstrate it.

The Four Sub-Tones of Life

Now, let's consider briefly the four sub-tones which come in this whole tone of Life, just as we see them in the fifth day of creation. We can see so clearly the four tones of Life as Mind, Life as Spirit, Life as Soul, and Life as Principle, which also give a sense of the Word as the Word, as the Christ, as Christianity, and as Science. In verses 1 and 2 Zechariah gives the creative sense of *Life as Mind*, the Word as the Word, which he symbolizes by the candlestick with its seven lamps (the days of creation) and its seven pipes (the numerals of infinity). Then, in verses 3-7, he gives the tone of *Life as Spirit*, the Word as the Christ, in that wonderful symbol of the two olive trees, which symbolize the necessity of having not

only the letter but also the spirit; immediately the sense of Life as Spirit enters, the Christ comes into the picture. That is brought out again most wonderfully when Zechariah says, "not by might, nor by power, but by my spirit, saith the Lord of hosts"—the Christ is always the sense of "the spirit" of God. In the Word we may think that we are gaining an understanding of God, but when we feel the touch of the Christ, then we have the spirit. The Christ-idea always takes hold of us, we don't take hold of it. It's a comforting thing to feel that Christ-presence when you are helping someone, because it brings a consciousness that it doesn't depend on you, it depends on the ever-present spirit of the Christ, and nothing else. Again in verse 7 we read, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain"—a powerful sense of the Christ translating what looks like a mountain to material sense into a plain. You remember that Isaiah wrote, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

Then we come to the tone of *Life as Soul*, which runs from verse 8 to verse 10, and we also see the Word as Christianity: "For who hath despised the day of small things?" Christianity enables us to see the Christ-idea reflected in everything, even the smallest idea. Again Zechariah illustrates the reflection of Christianity when he says, "they are the eyes of the Lord, which run to and fro through the whole earth"—which are reflected throughout all space.

Then we come to the tone of *Life as Principle* in verses 11–14, and we also see the sense of the Word as Science. Zechariah asks, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"—a marvellous sense of the *being* of Science. True being is that infinite flow of God's ideas in which there is no straining, no pushing and pulling, no stopping and starting, no ups and downs, but only God expressing Himself infinitely in eternal Science, the omni-action of Principle.

The Word: The Two-Edged Sword of Truth

Now we come to the sixth vision, which characterizes *Truth*. We have captioned it as follows: Truth is a two-edged sword establishing Truth and destroying error. Mrs. Eddy writes: "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,—made manifest

in the destruction of error. Then will a voice from harmony cry: ‘Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey’” (S. & H. 559: 8–19). You will notice that this passage in Zechariah is very similar to the one in Revelation where John describes the angel who “had in his hand a little book open.”

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll”—that was a roll of skin or parchment which they used in those days for writing on. Note that the marginal heading which Mrs. Eddy gives for the reference to this tone is “Truth’s volume.” “And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it”—a symbol of the operation of the two-edged sword of Truth, of the same sense that Mrs. Eddy gives in our reference. It’s the sense that Truth, the standard of Truth, “Truth’s volume,” goes forth “over the face of the whole earth” and destroys error with its two-edged sword. “I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.” Truth enters into the house, the consciousness, “of him that sweareth falsely by my name”—of that which is the opposite of Truth—“and it shall remain in the midst of his [consciousness], and shall consume it with the timber thereof and the stones thereof”—and Truth utterly destroys that false consciousness. Truth reaches “to the globe’s remotest bound,” and destroys all that is not upright, all that is erroneous; it may chemicalize a condition, but that chemicalization only takes place in order that the best in it may be purified and preserved, and the error separated out and destroyed. Truth is trenchant. As Mrs. Eddy says, “Truth is an alterative in the entire system, and can make it ‘every whit whole’” (S. & H. 371: 30–32). “Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth” (Zech. 5: 1–6). Now, an “ephah” is a measurement which the Hebrews used for measuring grain. Here it symbolizes mortal or human consciousness—something that is limited and measured—as opposed to the consciousness of Truth, which is infinite and knows no limits whatever.

“And, behold, there was lifted up a talent of lead:”—the commentaries say that that “talent of lead” was a round lead plate used as a lid, or cover, for the ephah:—“and this is a woman that sitteth in the midst of the ephah” (Zech. 5: 7). True womanhood is the highest sense of manhood, and therefore false womanhood is the lowest sense of mortal manhood. False womanhood is lust, jealousy, envy, revenge, cruelty. Truth uncovers false womanhood—all that would defile human consciousness—and annihilates it through true womanhood. Truth lifts the lid off mortal consciousness and reveals false womanhood as the central error. In speaking of the red dragon, Mrs. Eddy says, “The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God” (S. & H. 563: 15-18). Truth uncovers the basest elements in mortal consciousness and eradicates them.

Mrs. Eddy makes a statement regarding “the Babylonish woman” in “Miscellany” which connects false womanhood with the “little book” which the angel in Revelation held. It is closely connected with Zechariah’s symbolism of first the “flying roll”—a similar symbol to the “little book,” “Truth’s volume”—and second the “woman . . . in the midst of the ephah”—the uncovering of false womanhood. She writes: “The doom of the Babylonish woman, referred to in Revelation, is being fulfilled. This woman, ‘drunken with the blood of the saints, and with the blood of the martyrs of Jesus,’ ‘drunk with the wine of her fornication,’ would enter even the church,—the body of Christ, Truth; and, retaining the heart of the harlot and the purpose of the destroying angel, would pour wormwood into the waters—the disturbed human mind—to drown the strong swimmer struggling for the shore,—aiming for Truth,—and if possible, to poison such as drink of the living water. But the recording angel, standing with ‘right foot upon the sea, and his left foot on the earth,’ has in his hand a book open (ready to be read), which uncovers and kills this mystery of iniquity and interprets the mystery of godliness,—how the first is finished and the second is no longer a mystery or a miracle, but a marvel, casting out evil and healing the sick” (My. 125: 29-13). So John gives almost the same symbolism in Revelation as Zechariah gives here.

Now, I can see some of you saying, “This is so complicated and difficult; I’ll never get hold of it. Is it really necessary to go into all this so deeply?” But don’t think that. If you take these verbatim reports and study them quietly and slowly, you’ll find that these spiritual truths will come into your consciousness quite naturally and easily. There is nothing far-fetched or abnormal about them; they are absolutely natural to every man, and they’re closer than

breathing. If it all seems a bit complicated to you when we are decoding this symbolism, that is only because these symbols are still unfamiliar to us. You must be patient with yourselves, and if you take these symbols one at a time and think them out carefully and prayerfully to their spiritual conclusion, you will find them to be quite natural and normal, and the whole thing will not be a difficult proposition, but perfectly easy and unlaboured.

Now let's get back to this wonderful tone of Truth. We saw first of all the "flying roll," a symbol of the voice of Truth, "Truth's volume," reaching to the ends of the earth, uncovering and destroying error. Then we saw the symbol of the woman in the midst of the ephah—in the process of uncovering and destroying error Truth uncovers the false womanhood in mortal consciousness. Then Zechariah continues: "And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof"—he bound it.

"Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven." Those "two women" are a symbol of manhood and womanhood, but the accent is on woman as the highest idea of man. True womanhood, the highest concept of God's man, is what will destroy false womanhood. "Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar:"—"Shinar" was another name for Babylon—"and it shall be established and set there upon her own base" (Zech. 5: 7-11). To the Israelites, Babylon typified the origin of evil—everything that was distasteful and corrupt and all the evil that befell them came mainly from Babylon. Zechariah is showing that Truth consigns dust to dust; it sends error back to its native nothingness. Mrs. Eddy writes, "To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments" (S. & H. 542: 24-26). Truth shows you that error is forever nothing. In that whole tone of Truth, therefore, we have the trenchant sense of Truth going forth "over the face of the whole earth," uncovering and destroying error, and destroying even false womanhood, the greatest evil, through true womanhood, the highest sense of manhood. Truth relegates all error to its native nothingness.

The Seven Sub-Tones of Truth

As you remember, in the sixth day of creation, characterizing Truth, there are seven tones. Here again we can see those seven

tones clearly, in Chapter 5. *Truth as Mind* comes in verses 1 and 2: “Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.” Zechariah first sees the record of Truth, and, as Mrs. Eddy says, “Immortal Mind makes its own record” (S. & H. 505: 1-2). Then *Truth as Spirit* is symbolized in verse 3: “the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side . . . and every one that sweareth shall be cut off as on that side”—a very clear sense of separation, of Spirit. The two-edged sword of Truth separates through Spirit. Then, in verse 4, we have *Truth as Soul*: “I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, . . . and shall consume it with the timber thereof and the stones thereof”—Soul always destroys the tares. Truth as Soul annihilates error. Then we have *Truth as Principle*, in verses 5-7, where Zechariah introduces the “ephah,” a symbol of mortal and human consciousness, and the woman in the midst of it—the uncovering of false womanhood through true womanhood. You know, this symbolism is so exact, it is absolutely perfect. In the tone of Truth as Principle in the days of creation it says, “So God created man in his own image, . . . male and female created he them.” It’s the first specific mention of womanhood. Mrs. Eddy’s commentary states, “The ideal woman corresponds to Life and to Love” (S. & H. 517: 10). It must have been clear to Zechariah that the understanding of Truth as Principle—true manhood operating as Principle, the one Person—must uncover all false manhood, including the lowest degree of false manhood, which is false womanhood. Then in the tones of Truth as Life, as Truth, and as Love, found in verse 8, verse 9, and verses 10 and 11 respectively, Zechariah gives a sense of the analysis, uncovering, and annihilation of error. *Truth as Life* analyzes false womanhood, and says, “This is wickedness,” and puts “the weight of lead” over the ephah—pins it down. Then *Truth as Truth* uncovers it—“spiritual sense lifts human consciousness into eternal Truth” (S. & H. 95: 31-32). Zechariah symbolizes that by the two women lifting the ephah “between the earth and the heaven”—they lifted the situation up, they uncovered the error of it and left only the true human consciousness. Then *Truth as Love* annihilates false womanhood: “it shall be established, and set there upon her own base”—it reduces all error to nothingness, Babylon. Jesus said, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” We have exactly that sense of things in this conclusion to the whole tone of Truth.

According to some of the commentaries, Chapter 5 embodies two visions—the ninth and tenth visions. But again we can see that it couldn't possibly be anything but the tone of Truth throughout. It is all one vision of how Truth goes forth into all the earth and uncovers and destroys error. True manhood must uncover the opposite of true manhood in every detail, and the uncovering of false womanhood is merely a part of that process. From our point of view, therefore, it is clear that Chapter 5 must constitute one vision.

The Word: Love Forces Acceptance of the Divine Infinite Calculus

Now we come to the tone of *Love*, which takes up the whole of Chapter 6, and we've captioned it thus: Love will force us to accept the divine infinite calculus. Mrs. Eddy writes: "The 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: 10-15). That statement comes in Mrs. Eddy's commentary on the seventh day of creation—the point at which "thought accepts the divine infinite calculus." In the day of Life we begin to see the workings of divine Principle through the calculus of the Word. Then, in the day of Truth, we gain a clearer sense of the calculus as seen in the diagonal of the Matrix. But in the seventh day of Love our thought accepts it, because at that point we see that there is nothing else operating.

Zechariah writes: "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass"—there is the calculus, the "four chariots," symbolizing the Word, the Christ, Christianity, and Science. "In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses." If you study that carefully, and compare it with Revelation and with what Zechariah has already said, you will see that the colours are not always the same, and are not always in the same order. It is not immediately clear why these horses are given in this particular order, but all these things will be revealed to us as we study and follow the spiritual idea. "Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north

country;”—the black horses symbolize the Christ, they were in the second chariot, and they “go forth into the north country,” the Word: the Christ comes to the Word and inspires it;—“and the white go forth after them;”—the white horses were in the third chariot, Christianity, so the Christ and Christianity inspire and illuminate the Word;—“and the grisled go forth toward the south country”—the grisled horses were in the fourth chariot, Science, so Science comes to Christianity. “And the bay went forth,”—also in the fourth chariot,—“and sought to go that they might walk to and fro through the earth;”—that they might spread universally:—“and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth” (Zech. 6: 1-7). In Love there are no boundaries, nor limits, and it gives us that wonderful sense of universality. There are no watertight compartments; there is an infinitude of reflection in Love. As we gain the consciousness of Love, therefore, the Word is illuminated by the understanding of the spirit of the Christ and the demonstration of pure Christianity, and Christianity is seen to be truly scientific, it is seen to be Science, and as Science it is seen to spread universally, meeting every need, operating for all men irrespective of creed or class or clan.

“Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country” (Zech. 6: 8)—as the Christ and Christianity come to our sense of the Word, they bring a flow of inspiration and a sense of peace instead of warfare. That happens to you and me. We struggle sometimes in the Word, and then as we go on—and we must go on—and we begin to understand the Christ and Christianity, they quiet our spirit in the Word—we see that the Word is not something that we have to struggle to learn, because we begin to feel the spirit of it, and that brings peace, rest in action. The Word doesn’t involve mental hard labour, struggling to till the soil, when the true spirit of it comes to us.

Then Zechariah goes on to illustrate the completion, the fulfilment, and the glory of divine Love, the sense of “and [God] rested on the seventh day.” “And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit

and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both”—the glory and the peace of Love, the sense of unity and rest. “And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord,”—divine Love is universal,—“and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God” (Zech. 6: 9–15). With the universality of divine Love everyone will come and understand the divine consciousness of reality. In verses 12 and 13 there is a very clear parallel with Mrs. Eddy’s exegesis of the seventh day of creation. Zechariah says, “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch;” Mrs. Eddy says, “The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love” (S. & H. 520: 7–9). Zechariah goes on to say, “he shall build the temple of the Lord;” and Mrs. Eddy goes on, “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears,”—as we understand the days of creation, and they swell into numerals of infinity, we are really building the temple of the Lord, we are putting on our true manhood.

The Two Sub-Tones of Love

In the seventh day of creation there are two tones—Love as Truth and Love as Love—and here we can find them perfectly illustrated. *Love as Truth*, in verses 1–8, is illustrated by the “four chariots” coming out from between the two “mountains of brass,” which Zechariah says are “the four spirits of the heavens, which go forth from standing before the Lord of all the earth.” Love as Truth brings the complete fulfilment of the divine infinite calculus. Then, in *Love as Love*, there is crowning glory and rest, just as there is in the tone of Love as Love in the days of creation: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” Zechariah uses the symbol of the crowning of Joshua, the Branch bearing the glory, and the “counsel of peace.” In Love as Love we are crowned, or blessed, for work well done—exactly the same sense as “and [God] rested.”

A Summary of the Word in Zechariah

So that is Zechariah’s illustration of the Word of God. First he

showed the light of Mind breaking up the Adam-dream and establishing the reign of omnipotent Mind. Then he illustrated the calculus of Spirit casting out the false so-called calculus of materiality. Next he symbolized the rule of Soul measuring all spiritual thought, because it is definite, and this rule bringing boundless freedom. Then he showed Principle dispelling corrupt government, and establishing righteous government through its idea. Then he illustrated Life exalting and inspiring thought, and enabling man to see the divine system of Science in operation. Then he showed Truth, the two-edged sword, establishing Truth and destroying error. And lastly he symbolized Love forcing us to accept the divine infinite calculus. It is a wonderful sense of the days of creation which Zechariah gives in those "visions."

The Christ: Principle Forever Interprets Its Divine Message

Now we come to Zechariah's illustration of the operation of the Christ through the tones of Principle, Life, Truth, Love, Soul, Spirit, and Mind. Here we shall see Principle interpreting itself as Life, the divine Father, as Truth, the divine Son, and as Love, the divine Mother, and that interpretation irresistibly translating itself through Soul and destroying material sense, separating through Spirit, thereby keeping the idea absolutely pure, and annihilating evil through Mind, showing the everlasting basis and foundation of all God's ideas.

First we have the tone of *Principle*, and this is our caption: Principle is always interpreting its divine message. Mrs. Eddy writes: "The divine Principle of the universe must interpret the universe" (S & H. 272: 28-29).

Zechariah writes: "And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;"—the "fourth year" and the "fourth day" indicate Principle;—"when they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?" They were in doubt, they wanted to know what was the right thing to do, and so they went to the house of God; they turned to the priests and the prophets, the people who could interpret Principle. "Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me,

even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?" (Zech. 7: 1-7). Principle demands right interpretation. They had been fasting and mourning, but they hadn't done it with the love of Principle in their hearts; they had done it for what they could get out of it. They were so concerned with their own personal affairs that they hadn't listened to Principle's interpretation.

The Christ: Life Demands the Reflection of Fatherhood

Then we come to the tone of *Life*, and it brings out a wonderful sense that Principle is always interpreting itself as divine fatherhood. We've captioned it thus: Life, the divine Father, demands that man reflect true fatherhood. Mrs. Eddy writes: "Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father . . . But man cannot be separated for an instant from God, if man reflects God. Thus Science proves man's existence to be intact" (S. & H. 306: 7-12, 18-20). In that reference you see the indivisibility of man from God, the divine fatherhood, and that if it were possible for man to be parted from that divine fatherhood there would be no Father and no son, but that belief is a lie from start to finish. Zechariah brings out exactly the same point. First of all he shows what constitutes true fatherhood, and then he uncovers the belief that man can be separated from that divine fatherhood, a belief which results in no Father and no son. Man can never for one moment be separated from the divine fatherhood, which is always maintaining and sustaining him every step of the way.

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:"—remember the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy":—"and oppress not the widow, nor the fatherless, the stranger, nor the poor;"—express true fatherhood; oppress not those who seem to be widowed away from spiritual things; oppress not those who are not conscious that God is their Father—the wanderers, the fatherless; oppress not those who seem to be strangers to the spiritual idea; and oppress not those who seem to be poor in spiritual things. If you can be a father to all those states

of thought, then you will fill them with the abundant water of Life;—"and let none of you imagine evil against his brother in your heart" (Zech. 7: 8-10)—express true love towards your brother. You remember that statement of Jesus' that we have so often quoted in connection with Life and a true sense of love: "Greater love hath no man than this, that a man lay down his life for his friends." That is true mercy; we are never merciful to anyone unless we lay down our mortal concept of them, but directly we do, we "execute true judgment"—we don't judge after the flesh; we lay down that fleshly concept, thereby showing mercy and compassion to our fellow-man.

"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." An animal "pulled away the shoulder" if it would take no yoke upon its neck. It gives a sense of resistance to the indivisibility of man from God, because Life demands that we have no other will but God's. If we are self-willed, then we pull away the shoulder—we don't acknowledge that God is our Father, guiding and leading us all the way. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts"—their sense that God, the Father, chastises man for disobedience. "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate" (Zech. 7: 11-14). If we believe that we can be separated for an instant from God, the Father, then we are desolate, and there is no multiplication of Life, no abundance, no sustenance, no maintenance, no father's care. Mrs. Eddy says, you remember, that "man cannot be separated for an instant from God, if man reflects God. Thus Science proves man's existence to be intact."

So there we see Principle interpreting itself as Life, as fatherhood, and also the necessity of reflecting that fatherhood through mercy, compassion, true judgment, and so forth.

The Christ: Truth Establishes Sonship with God

Now we come to the tone of *Truth*, Chapter 8: 1-8, and we see Principle interpreting itself as true sonship. This is our caption: Truth, the divine Son, establishes true sonship with God. Mrs. Eddy gives a wonderful sense of true sonship when writing on this quota-

tion from the Gospel of John: "But as many as received him, to them gave he power to become the sons of God." She says, "'As many as received him,' that is, as many as perceive man's actual existence in and of his divine Principle, receive the Truth of existence; and these have no other God, no other Mind, no other origin; therefore, in time they lose their false sense of existence, and find their adoption with the Father; to wit, the redemption of the body. Through divine Science man gains the power to become the son of God, to recognize his perfect and eternal estate" (Mis. 182: 5-13). Further on she says: "'As many as received him,'—as accept the truth of being,—'to them gave he power to become the sons of God.' The spiritualization of our sense of man opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure, and free; having no need of statistics by which to learn his origin and age, or to measure his manhood, or to know how much of a man he ever has been: for, 'as many as received him, to them gave he power to become the sons of God'" (Mis. 185: 17-26). A beautiful sense of the true sonship of man.

Zechariah writes: "Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury." You remember Mrs. Eddy's definition of "Zion," which reads, in part, "Spiritual foundation and superstructure" (S. & H. 599: 6), and she also speaks of the "superstructure of Truth" (S. & H. 595: 8). "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." In the Bible, "mountain" often gives a sense of the divine infinite calculus. We saw that in the Book of Daniel, where the stone cut out without hands "became a great mountain, and filled the whole earth." "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8: 1-5). What a wonderful picture of generic man, true sonship, including the old and the young and so forth. The infinite range of God's ideas is seen in the calculus of Truth, and as Mrs. Eddy says, "Mind's infinite ideas run and disport themselves" (S. & H. 514: 7-8). Zechariah symbolizes that joyful aspect of Truth by the boys and girls playing in the streets of Jerusalem.

"Thus saith the Lord of hosts; if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts;

Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness" (Zech. 8: 6-8)—they shall be called the sons of God. A lovely illustration of "Beloved, now are we the sons of God." When we see that we are God's people, we are glimpsing true sonship, we are seeing the closeness of the relationship between the son and the Father.

So there we see Principle interpreting itself as Truth, as true sonship. We see that Jerusalem, the city of Truth, is established and that the "mountain of the Lord of hosts" is the "holy mountain;" then we see old men and old women, boys and girls, dwelling in Jerusalem—we see the infinite range of God's ideas, generic man, established in that consciousness of Truth; and finally we see that "they shall be my people, and I will be their God, in truth and in righteousness."

The Christ: The Divine Mother Forces the Acceptance of Universal Love

Now we come to the tone of *Love*, and we have captioned it thus: Love, the divine Mother, blesses, satisfies, fulfils, and forces the acceptance of universal Love. Mrs. Eddy writes: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (S. & H. 454: 17-23). A beautiful description of true motherhood.

Zechariah writes: "Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour." Before the temple is built—before our consciousness of God is completed and fulfilled—there is no hire for man, no satisfaction, no peace, and every man is set against his neighbour, instead of all men being united. Until each one of us builds his consciousness of God, we shan't find any satisfaction, any peace, any unity, because those things cannot be found in the merely material. Love, divine motherhood, brings true satisfaction, because it brings the complete fulfilment of spiritual reality. "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the

seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things”—divine motherhood gives all, it fulfils overwhelmingly. What a rich sense of true giving there is in that passage, the consciousness of true motherhood that never ceases to give. Mrs. Eddy writes, “Shall we plead for more at the open fount, which is pouring forth more than we accept?” (S. & H. 2: 26–28). That sense of divine Love comes to us overwhelmingly when we have started to build our consciousness of God. “And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing:”—the blessing of Love:—“fear not, but let your hands be strong”—there is no fear in Love. “For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not” (Zech. 8: 9–15). Mrs. Eddy says that “spiritual Love will force you to accept what best promotes your growth” (S. & H. 266: 11–12). It is divine Love which chastens you.

“These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.” Zechariah was saying to them, “Have the consciousness of universal Love.” Mrs. Eddy says, “Universal Love is the divine way in Christian Science” (S. & H. 266: 18–19). “And the word of the Lord came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace” (Zech. 8: 16–19). If we have love for God and man, which is “the true incentive in both healing and teaching,” then everything that we do will be joy and gladness to us. The well-known words, “Love makes the world go round,” have a great deal in them, but it must be spiritual love. If we have the consciousness that there is one universal plan in which all men are included and no one is left out—all nations, all classes, all individuals, as God’s ideas—we shall have no sense of jealousy, envy, of pushing and pulling, and we shall then find that everything we do will be accompanied by joy and gladness, because we shall know that we are part of the working out of God’s plan and that nothing can interfere with anyone’s place in that plan, nor with the fulfilment of their true identity and individuality.

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." That brings out Jesus' words: "I, if I be lifted up from the earth, will draw all men unto me." If we lift up the ideal of the Christ in our thought, this perfect sense of universal Love and divine motherhood, then all men will want the truth that we have, and they will seek for it, and come to it—because they will see that it is wonderful, and "beautiful for situation, the joy of the whole earth." "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8: 20-23). You notice that Zechariah speaks of "ten men." The symbol "ten"—the perfect sevenfold nature of God operating through analysis, uncovering, and annihilation—is the demonstration of the Christ in the human; and so Zechariah was saying that that demonstration is always with us when Love is in our consciousness and we see ourselves and everyone else as inseparable from Love. He gives a perfect sense of that consciousness of satisfaction, peace, unity, of motherhood giving all, fulfilling everything overwhelmingly, forcing us "to accept what best promotes [our] growth," chastening us, showing us that "universal Love is the divine way in Christian Science," and drawing all men to the Christ-idea.

You know, there's a great lesson here to be learnt by us all at this time. If we want people to see the blessing that will come to them from the idea of the Christ as Science, we must have true love in our hearts. Mrs. Eddy says, "The vital part, the heart and soul of Christian Science, is Love" (S. & H. 113: 5-6). If we can really gain that consciousness of divine Love, we shall find many, many men saying, "We will go with you: for we have heard that God is with you." Nothing touches the human heart so much as that consciousness of impersonal, universal divine Love, which has no sense of accusation, condemnation, criticism, and yet is so strong that it's irresistible. Love doesn't tolerate error for one moment; it deals with it and eradicates it impersonally and impartially. It is infinitely compassionate, but infinitely strong.

The Christ: Principle, Life, Truth, Love

So far, therefore, in this Christ sequence, we have seen Principle

interpreting itself as Life, as Truth, and as Love. First of all the people sent to the house of God for interpretation; then Principle interpreted itself as Life, as divine fatherhood, and said, "To express this fatherhood you must execute mercy, judgment, and compassion; you must not oppress the widow, nor the fatherless, nor the stranger, nor the poor. You must have that mercy which comes with the understanding of Life." Then Principle interpreted itself as Truth, as true sonship, and said, "Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." True sonship is having that spiritual consciousness of Truth in which we see Mind's infinite ideas running and disporting themselves, where we see the calculus of Truth—the infinite range of God's ideas, the sons and daughters of God—in operation, and where this sense of sonship is so reigning in our hearts that we feel the truth of the words, "they shall be my people, and I will be their God, in truth and in righteousness." And then Principle interpreted itself as Love, as true motherhood, bringing satisfaction, unity, peace, and giving abundant fruit and blessing, saying, "Fear not," showing that "universal Love is the divine way in Christian Science," and that the fruit of universal Love is that all men will seek the Christ-idea.

The Christ: Soul Maintains the Safety of Its Idea

Now, in Chapter 9, verses 1-9, we see the tone of *Soul*, and we have captioned it in this way: Soul's translation destroys the tares, but always maintains the safety of the idea. Mrs. Eddy writes: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The in-harmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness" (S. & H. 300: 13-22). That passage explains the translation of Soul perfectly. Soul destroys the tares, but at the same time it leaves the wheat untouched—it leaves the true identity of the idea intact.

Zechariah states: "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord"—when our eyes are toward the Lord, translation takes place. "And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a stronghold, and

heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire”—a symbol of Soul destroying the tares. “Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite” (Zech. 9: 1-7). Here Zechariah is illustrating that great fact, which you always see in Soul, that although Soul destroys the tares, it leaves a remnant, it leaves the wheat.

“And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.” Soul maintains the safety of the idea. I often think of Mrs. Eddy’s statement that “the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses” (S. & H. 395: 6-9). Once you have seen the truth about a situation and it has been translated, then Soul, being changeless, maintains the permanence and unalterableness of that truth. Now Zechariah brings in the joy of Soul: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zech. 9: 8, 9). A marvellous sense of the third Beatitude: “Blessed are the meek: for they shall inherit the earth.” The translation of Soul demands meekness because the Christ always comes in meekness. It may sometimes seem a little difficult to let Soul destroy the tares and establish man’s true identity in true meekness and humility—that meekness and humility which says, “Thy will be done” and which knows no other identity but divine identity with God—but that is the only way in which Soul will destroy the “tares” in our lives.

The Christ: Spirit Establishes the Purity and Strength of Its Idea

Then we come to the tone of *Spirit* in Chapter 9: 10-15, and this is our caption: The sword of Spirit separates, establishing the purity and strength of the idea. Mrs. Eddy writes: “All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. Divine Science

contradicts this postulate and maintains man's spiritual identity . . . Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence will finally yield to Truth,—to the recognition of Spirit and of the spiritual creation" (S. & H. 287: 4-8, 26-31). The separation of Spirit is not so much the separating of good from evil, the separating of two different entities, because they never really mingle, but it is that sense of "Hallowed be Thy name"—pure and separate be Thy name, the sense that God has no consciousness of error, Spirit has no consciousness of matter, and this keeps man pure and unspotted.

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth"—a sense of the all-pervading nature of Spirit; the chariot is cut off, the battle bow is cut off, there is no more warfare, there is just peace, and dominion, which the onliness and purity of Spirit bring. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water"—the onliness, the purity, and the reality of Spirit bring inspiration to man, and he is delivered out of the pit where there is no inspiration. "Turn you to the strong hold, ye prisoners of hope:"—turn to the strength of Spirit:—"even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar" (Zech. 9: 10-15). There Zechariah illustrates the warfare between matter and Spirit, but at the same time shows that there will be no more warfare when Spirit is established in consciousness as the only. Then the battle bow and the chariot will be cut off, because the all-pervading nature and the onliness of Spirit will have been seen.

The Christ: Mind Saves and Delivers

Lastly, in this Christ order, we come to the tone of *Mind*, in verses 16 and 17, and we have captioned it as follows: The allness

of Mind saves and delivers, revealing the sure basis and foundation of the idea. Our reference from Mrs. Eddy's works for this tone reads: "These two contradictory theories—that matter is something, or that all is Mind—will dispute the ground, until one is acknowledged to be the victor . . . The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being; and the Principle of this Science is divine, demonstrating harmony and immortality" (S. & H. 492: 14-17, 22-28). When you arrive at Mind in the Christ translation, you see that Mind is All-in-all; it is the point which Mrs. Eddy speaks of when she says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5).

Zechariah writes: "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids" (Zech. 9: 16, 17). Zechariah is using the fertility of the land to symbolize the happiness which will come to the people after their deliverance, and he also gives that sense which always comes at the climax of the Christ translation—that when Mind has saved and delivered and man as God's image has appeared, then the idea is revealed as established on a sure basis, a sure foundation.

So in Chapter 9 we see Soul destroying the tares, but always maintaining the safety of the idea—"he that remaineth, even he, shall be for our God." Soul analyzes the situation. Then we see Spirit uncovering and separating, establishing the purity and the strength of the idea; the warfare between Spirit and matter is superseded by the purity and onliness of Spirit. And then we see Mind annihilating, saving the idea, and establishing it on a firm and sure basis. These tones are perfect, you can't mistake them, and they are lovely beyond words.

Next week we shall finish Zechariah—we'll consider the orders of Christianity and Science—and then we'll go on to Malachi.

TALK NO. 98

(May 9th, 1950)

ZECHARIAH—III

Chapters 10: 1 — 14: 21

The Importance of Oneness

This week I propose to finish Zechariah with you, and then to consider his message as a whole. I feel that it is important that we should grasp as a whole the stories of the books we consider, because oneness is so vital. The oneness of divine metaphysics should be more and more supreme in our thought. That wonderful sense of oneness: the fact that there is one infinite intelligence—Mind; one substance—Spirit; one identity—Soul; one infinite system—the system of Principle; one Father—one Life; one Christ—one Truth; and one Mother—one infinite divine Love. That infinite fact is all-important to every one of us. Today we are seeing this sense of oneness more clearly than ever before. Why? Because our understanding of Christianity is developing, and is giving birth to Science.

You remember the wonderful vision in Revelation of the woman giving birth to the man child, which John records in the order of Christianity. The woman there symbolizes womanhood—all true womanhood—and the child to whom the woman gave birth symbolizes the idea of Science. Some Christian Scientists have thought of the woman as Mrs. Eddy, but it isn't a person—it's divine womanhood and motherhood. In so far as Mrs. Eddy reflected true womanhood and motherhood, she was that woman. In so far as you and I reflect true womanhood and motherhood, we are that woman. The true woman isn't someone who wears a skirt, it's a state of consciousness; and in proportion as we are conscious of true womanhood we are the true woman and we shall give birth to the spiritual idea of Science. Mrs. Eddy says, "The ideal woman corresponds to Life and to Love" (S. & H. 517: 10). True womanhood—the consciousness of the unity of Life and Love—brings an abiding conviction of oneness. No one is left outside the true mother's thought—everyone is included. True motherhood, divine Love, is universal, it extends to all, and in proportion as you and I put on our womanhood and motherhood and bring every thought

into submission to Christ, we shall experience a consciousness of the oneness of Science that will bring infinite blessings to us. So let's realize that it's super-important for us to be conscious of only one Being. And as we consider these stories in the Bible, let's see their oneness, their wholeness, and their completeness; don't let's divide them up into watertight compartments, or finitize them in any way.

The Word and the Christ in Zechariah Recapitulated

As you remember, Zechariah opens his book with a series of visions, which symbolize the operation of the Word of God. Some of the commentaries say that there are ten visions, others say eight, but from our point of view there are seven, and they represent the appearing of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The importance of a basic understanding of those synonymous terms for God cannot be over-stressed. Our understanding of them must grow and grow until they ring in our thought. We should constantly think to ourselves, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10), and ponder what that means. Then we should think, "Well, man is God's image and likeness. Because God is incorporeal, man also is incorporeal—he doesn't live in a body or in matter, he hasn't a corporeality of any kind, he lives wholly outside the material body. Man is divine—he is not swayed to and fro by human or material happenings; his every impulsion is from God, from the Christ. He is supreme—nothing can rule him or govern him but God, and God is supreme in his thought. He is infinite—boundless, not limited to any material condition, material place, or material happening. He is the idea of Mind, the reflection of Spirit, the identified representative of Soul, the idea of Principle existing in the one and only system, the exalted and inspired idea of Life living wholly above the mortal, the ideal of Truth possessing perfect form and consciousness, and he rests in the perfect plan of Love—Love's plan is his plan." We should cultivate the habit of day by day declaring the nature of God and the consequent nature of man. In that way we identify ourselves with God through that wonderful definition of God which Mrs. Eddy gives, and in proportion as we do that, we shall be able to say, as Jesus said, that "the prince of this world cometh, and hath nothing in me," because we shall have found ourselves in God.

In these seven visions, therefore, Zechariah is revealing the true nature of God through the Word of God. Then he illustrates the operation of the Christ translation through the order of Principle,

Life, Truth, Love, Soul, Spirit, Mind. First the people turn to Principle for interpretation. Then Principle interprets itself, as it always is doing, first as Life, or fatherhood, demanding that man reflects divine fatherhood in mercy, in kindness, and in that love which is Life. Then as Truth, or true manhood and true sonship—Zechariah gives a sense of generic man when he says that Jerusalem will be inhabited by “old men and old women” with “boys and girls playing in the streets,” and of true sonship, inseparable from God, when he says, “they shall be my people, and I will be their God.” And then Principle interprets itself as Love, or motherhood, which brings the fulfilment of everything. Zechariah says, “the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things”—a sense of motherhood. Next in the Christ translation we saw Soul burning the tares—destroying material sense—but leaving the wheat—the “remnant.” Then we saw Spirit establishing the purity and the onliness of Spirit, thereby ending the warfare—the chariots, the horses, and the battle bow are cut off. And finally we saw that Mind saves and delivers. Zechariah says, “the Lord their God shall save them in that day as the flock of his people:”—“In the third degree mortal mind disappears, and man as God’s image appears” (S. & H. 116: 4-5):—“for they shall be as the stones of a crown, lifted up as an ensign upon his land”—shortly after giving the third degree of the “Scientific Translation of Mortal Mind,” Mrs. Eddy says of works on metaphysics that they “never crown the power of Mind as the Messiah” (S. & H. 116: 14-15), but here Zechariah speaks of “the stones of a crown, lifted up as an ensign.” We must realize that the divine Mind crowns the spiritual idea as the Messiah, or Saviour. Nothing else can save mankind.

Christianity: Principle the Only Foundation for Demonstration

Now let’s consider Zechariah’s symbolization of Christianity. He illustrates that Christianity obliterates the mortal concept, and that “all true thoughts revolve in God’s orbits: they come from God and return to Him” (Mis. 22: 16-18). Throughout these chapters illustrative of Christianity, we are shown that there is nothing going on but God—every attempt to magnify persons, a personal sense of spiritual vision, a power other than God, is shown as ending in destruction. Time and time again Zechariah brings thought back to God as the only power, the only forever-operating Principle.

As you know, the Christianity order is Principle, Mind, Soul, Spirit, Life, Truth, Love. We begin with the tone of *Principle*,

Chapter 10: 1-4, and we have captioned it as follows: Absolute reliance on Principle is the only foundation for all demonstration. There is nothing that any one of us can really rely on but our individual understanding of Principle. Mrs. Eddy writes: "Principle is absolute. It admits of no error, but rests upon understanding." "Absolute" means "free from all relation;" Principle cannot be related to anything but itself and its own ideas, and so we, as ideas of Principle, cannot rely on anything but Principle. Mrs. Eddy continues, "We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere" (S. & H. 283: 11-12, 27-31). We must "receive the divine Principle in the understanding"—nothing else will bring demonstration. She says again: "The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule" (S. & H. 457: 28-30).

Zechariah begins: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field"—at once he turns their thought to God; he says, "Ask ye of the Lord." We can't seek for demonstration or inspiration except from Principle. Mrs. Eddy makes a very interesting statement regarding Principle and the symbol of the rain: "Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle,—in other words, divine Love,—is the father of the rain, 'who hath begotten the drops of dew,' who bringeth 'forth Mazzaroth in his season,' and guideth 'Arcturus with his sons'" (S. & H. 257: 12-21). Principle as the Father Mind does everything that is necessary. Christianity gives a marvellous sense of the parent Mind, and Zechariah symbolizes it when he says, "Turn to the Lord for demonstration and inspiration." He continues, "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd" (Zech. 10: 1, 2). They didn't turn to Principle, and so they weren't guided aright. Mrs. Eddy says that "Principle is not to be found in fragmentary ideas" (S. & H. 302: 1-2); if we turn to anything but Principle for demonstration, we shall not have true unity, our demonstration will be scattered, and it will not bless everyone. In fact, it will not be demonstration at all.

Zechariah goes on: "Mine anger was kindled against the shepherds, and I punished the goats:"—the shepherds were false, they had led the people astray, counselled them wrongly, and had failed to show them how to turn to Principle:—"for the Lord of hosts hath visited his flock the house of Judah,"—wherever "Judah" is, wherever "the spiritual understanding of God and man" (S. & H. 589: 24-25) is appearing, you can see the idea of Principle operating,—"and hath made them as his goodly horse in the battle"—the operation of the idea of Principle is powerful and strong. Horses were used in warfare, and so the symbol indicates strength and power. "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together" (Zech. 10: 3, 4)—true support can only be had from the idea of Principle; we can't receive it from anything else. The "corner," the "nail," the "battle bow," and "every oppressor" all indicate support. The "corner" is the cornerstone, "a sure foundation," and you remember that Isaiah wrote, "I will fasten him as a nail in a sure place;" the "battle bow" and "every oppressor"—that which oppresses and destroys the enemy—also indicate true support, which can only come from the idea of Principle.

In the first four verses of Chapter 10, therefore, Zechariah gives that sense of Principle which we always see in Christianity—that there is nothing we can rely on, nothing we can turn to for demonstration, but divine Principle.

Idols, false shepherds, diviners who tell lies and false dreams—none of those false authorities can help us at all. Principle alone can give us inspiration and demonstration.

Christianity: Mind Empowers, Guards, Guides, and Establishes Its Idea

Then we come to the tone of *Mind*, verses 5-12, and we have captioned it thus: The parent Mind empowers, guards, guides, and establishes its idea. Zechariah gives a very clear illustration of Mind in Christianity as the parent Mind. Mrs. Eddy writes, "In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers" (S. & H. 133: 8-12). The parent Mind saved the Israelites, guarded and guided them in the wilderness. She says again: "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal" (S. & H. 70: 12-13). The parent Mind maintains and sustains the identity of every one of its ideas.

Zechariah writes, "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off:"—the parent Mind will strengthen and maintain the house of Judah, it will guard and guide whatever is causing "the spiritual understanding of God and man" to appear, and it will save the house of Joseph, it will save the true womanhood in us which demonstrates the spiritual idea:—"for I am the Lord their God, and will hear them" (Zech. 10: 5, 6). Remember Mrs. Eddy's statement: "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied" (S. & H. 7: 23–26). The parent Mind always knows our need, and supplies it tenderly and lovingly.

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt,"—Mrs. Eddy said that "it was Mind which saved the Israelites from belief in the plagues,"—"and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord" (Zech. 10: 7–12). A glorious sense of the parent Mind.

You remember that Mrs. Eddy begins the Preface to "Science and Health" with the statement: "To those leaning on the sustaining infinite, today is big with blessings" (S. & H. vii: 1–2). When we understand Mind in Christianity, the parent Mind, we see that it is always "big with blessings"—it is All-in-all, infinite, all-encompassing, and it brings the conviction that every idea we can possibly need in any demonstration is in that parent Mind and is therefore available to us. I often use that fact in my practice, because as we ponder it and become conscious of it, we gain the intelligence and the wisdom to conceive and bring forth every idea that is necessary

for our particular demonstration. The “teeming universe of Mind” (S. & H. 513: 6-7) is full of right ideas coming to us continuously to use in demonstration—the parent Mind does everything for us, and provides every idea we need. Zechariah continually stresses the fact that *God* does everything. If you read carefully these verses which characterize Mind, you will see how often God says, “I will do this,” or “I have done that”—an assurance of “the great I AM” (S. & H. 587: 5) doing everything. They show so clearly that if we turn to Principle as the one and only source of demonstration, then because Principle is always expressing itself as infinite Mind, the very ideas we need in demonstration will spring into our thought, and it won’t seem as though we are doing it. We shall have an overwhelming conviction that the parent Mind is empowering, guarding, guiding, and establishing its idea. A petty personal sense is so ridiculous, it makes us think that we have to make a demonstration—that the responsibility is on us—whereas Christianity obliterates the mortal concept—the belief that man is a separate entity born, living, and dying in matter—and shows us that we are God’s ideas, that our every thought comes from God and returns to God, and that all that God has is ours. “Son, thou art ever with me, and all that I have is thine” is so true in Christianity, because it identifies us with the Christ-idea—the Christ-idea becomes us, and we become it.

Christianity: Soul Preserves the Identity of the Spiritual Idea

Now we come to the tone of *Soul*, which takes in the whole of Chapter 11. At first this chapter might seem to be a little obscure, but when we decode the symbolism, it yields great spiritual treasures. This is our caption for the tone of Soul: Soul obliterates false identity and sin in all its guises, and thus preserves the identity of the spiritual idea. Mrs. Eddy writes: “Soul is immortal because it is Spirit, which has no element of self-destruction. Is man lost spiritually? No, he can only lose a sense material. All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, and not a sinful soul, which is lost. Evil is destroyed by the sense of good . . . So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man,—even the higher law of Soul, which prevails over material sense through harmony and immortality” (S. & H. 311: 7-13, 19-25). Zechariah illustrates how Soul destroys the tares—rebukes sin and purges man of everything that is unlike true identity—so that true identity stands forth.

You remember that we spoke of the woman in Revelation who brought forth the man child, and we said that the story followed the order of Christianity. She was crowned with a crown of twelve stars, symbolizing Principle; she was with child, and pained to be delivered, symbolizing the parent Mind; and then, in the tone of Soul, the great red dragon appeared, and waited to devour the man child as soon as it was born. If you study what Mrs. Eddy writes about the two verses in which the dragon appears (Rev. 12: 3, 4), you will find that much of it is applicable to this chapter. Zechariah is really dealing with what Paul calls "spiritual wickedness in high places." Speaking of the great red dragon, Mrs. Eddy says: "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to 'spiritual wickedness in high places'" (S. & H. 563: 27-30). The opposite of Soul is the belief that man's identity is in matter, that man has his own personal soul, and it leads to the belief that man's spiritual sense is his own personal possession. Immediately you indulge that sense of things, you begin to think "who is the greatest?"—you begin to believe that whilst one person has a marvellous understanding, another has no understanding, and that ultimates in pride of priesthood. False identity—the belief that Soul, or spiritual sense, can be *in* anything—leads to pride and "spiritual wickedness in high places."

Now let's consider the symbolism which Zechariah uses. He says: "Open thy doors, O Lebanon, that the fire may devour thy cedars." The forest of Lebanon was on the top of a mountain, and the only way up to it was very steep and rocky. It symbolizes something that should have brought forth inspiration, but didn't. The people associated with Jerusalem, who should have been giving a spiritual lead, had let the standard down; they should have been an example, but they weren't. It was "spiritual wickedness in high places." "Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled:"—the shepherds, the men who should have been leading, setting an example, acting as spiritual advisers, were to be destroyed because they had not been fulfilling their identity:—"a voice of the roaring of young lions; for the pride of Jordan is spoiled" (Zech. 11: 1-3). The pride and the strength, symbolized by the "lions," was to be destroyed. Here Soul is rebuking sin, rebuking "spiritual wickedness in high places."

"Thus saith the Lord my God; Feed the flock of the slaughter;"—that means "the flock exposed to the slaughter;"—"whose possessors slay them,"—spiritual identity cannot be destroyed, and

so when chemicalization is taking place, when spiritual pride is being destroyed and rebuked by Soul, everything of the nature of true spiritual identity will always be preserved. The shepherds, the spiritual guides of Jerusalem who should have been feeding the flock, were not doing their duty and were therefore being destroyed, but meanwhile the flock—everything that partook of the nature of spiritual sense—was not being destroyed, because spiritual identity is permanent,—“and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not” (Zech. 11: 4, 5). Writing in the tone of Soul in the vision in Revelation which we have just spoken of, where the woman gives birth to the child and the dragon waits to destroy the child, Mrs. Eddy says, “It is the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub . . . This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime”—they “hold themselves not guilty.” “This last infirmity of sin will sink its perpetrator into a night without a star” (S. & H. 563: 30-2; 564: 4-9). Spiritual pride, which is false identity, always leads to false accusation. It brings that ghastly sense of “holier than thou,” and therefore persecutes and slays others, accusing them of the very sins for which it is itself responsible. Judas Iscariot typified that sense of things when he betrayed the Christ, and Mrs. Eddy refers to that crime, and also the trial of Jesus, in the paragraph which follows the passage we have just considered in “The Apocalypse.”

Zechariah continues: “For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour’s hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter, even you, O poor of the flock”—spiritual identity will be preserved; it doesn’t matter what accusations are made against you, if you turn to your spiritual sense you will always be safe. “And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.” “Beauty” means “graciousness;” it gives a sense of the joy, the bliss, and the beauty of Soul. “Bands” means “union,” a symbol of man’s identity with God. So in those two symbols you have the joy and beauty of true identity, and the absolute fixed and unalterable nature of spiritual identity, in which man is bound to God. “Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.” Once you have gained the beauty and the permanence of true identity, then false

identity, represented by these three shepherds, is destroyed. The "three shepherds" may symbolize sin, disease, and death, or fear, ignorance, and sin, but in any case their destruction represents death to false identity. "Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another" (Zech. 11: 6-9). When you are seeking to make a demonstration and you reach the point where some recognition of true identity begins to become apparent to you and cuts off the false sense of identity, the temptation sometimes comes to go back and to feed mortal mind either by ruminating on your problem or by arguing with it. But Zechariah says, "Leave it alone!" Once you have seen true identity, "that that dieth, let it die; and that that is to be cut off, let it be cut off!" Mrs. Eddy says, "the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease" (S. & H. 395: 6-10). The fact that the permanence of Soul will change all that needs to be changed is a most important one to realize in healing, and in all demonstration. When Jesus was questioned before Pilate, he "opened not his mouth." (See S. & H. 564: 14-23.) It was as if he was saying, "that that dieth, let it die; and that that is to be cut off, let it be cut off." Once you have glimpsed your true identity and you begin to lay down a false sense of it, don't go back and chew over that false sense—just let it die.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people." That may appear at first sight to be a very negative symbol, but the illustrations here are to uncover the error of false identity. At this point Zechariah was showing the Israelites that the joy of true identity with God isn't a personal gift to certain people. The belief that they alone were God's chosen people, that they alone were identified with Jahweh, had to be broken. Zechariah was showing them that divine identity was not only applicable to them, but applied equally to all men, because it is a fact about all men. The record goes on: "And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord"—those who had spiritual sense, those who were "poor in spirit," recognized the rule of Soul. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Literally that means that they had to pay him for prophesying, but spiritually it means that they exchanged their false sense of identity as human for a true sense of it as spiritual. It is interesting to note that thirty pieces of silver was the price paid for a slave, and indicates that they gave up their

sense of bondage, of false identity, for the understanding of true identity. "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel" (Zech. 11: 10-14). In the breaking asunder of "Bands," which means "union," Zechariah was showing that true identity is not primarily between ideas, but between each idea and Principle. Throughout this tone we are seeing that true identity is never in anything material, is never compassed by finiteness. The Israelites believed that God was particularly gracious to them, and so they had to break that belief asunder and see that God was gracious to all men. Judah and Israel believed that they were united because of some particular mission they had as tribes in the world, and so they had to break that belief asunder and see that the only union, the only identity, is between God and His idea. That basic identity naturally results in the true union of the ideas of God, but the fundamental fact of union is between Principle and its idea. Also Judah and Israel typified the manhood and womanhood of God, as we have constantly seen throughout this period of Bible history; if you consider them in that way, then Zechariah was showing that true spiritual union is not between male and female, but again between God and man—God as Father-Mother and man as reflecting manhood and womanhood.

"And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces" (Zech. 11: 15, 16). As we have seen, this tone of Soul uncovers and destroys "spiritual wickedness in high places." Wherever there is spiritual pride or the belief that spiritual sense is a personal possession, it is destroyed by Soul. Spiritual identity, which is absolutely free and wholly outside any corporeality, or person, or material object, utterly destroys "spiritual wickedness in high places." We see that destruction in the breaking of the covenant with the people and in the breaking of Zechariah's two staves called "Beauty" and "Bands." Here he shows what the pride of false identity does. If we believe that spiritual sense is a personal possession of ours and are therefore proud of it, then we are the foolish shepherd. That foolish shepherd "shall not visit those that are cut off"—spiritual pride is so respectable that it won't touch anything that isn't in the rut, the rut that it lays down to be the

right spiritual course; “neither shall seek the young one”—spiritual pride is too big for its boots; it hasn’t the humility to come down and help the “young one,” the person who hasn’t learned enough to help himself; “nor heal that that is broken”—spiritual pride is usually too proud to bind up broken relationships, but says “I’m right, you’re wrong, and it’s up to you to straighten things out;” “nor feed that that standeth still”—spiritual pride is too cowardly to give fresh inspiration to any stagnant condition, because it is afraid of being thought wrong. So you see how wonderful that symbolism of Zechariah’s is. Through this illustration of the foolish shepherd he is showing that if we believe that we are the chosen ones—that we have spiritual sense as our own personal possession to do what we like with, that we can tell others what to do because we are spiritually-minded and they are not—then we find that we’re getting “respectable,” we’re getting too big for our boots, we’re getting proud and don’t want to heal up awkward situations, and we find that we fail to go forward in case we make a mistake. All those things are fundamentally the result of false identity.

Zechariah goes on to show what happens to this foolish shepherd: “Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened” (Zech. 11: 17). Taken literally that is a pretty gloomy picture, but it really means that to that “foolish shepherd” state of thought there will be no spiritual power—“his arm shall be clean dried up”—and there will be no vision—“his right eye shall be utterly darkened.” That is what happens to us unless we gain a sense that spiritual identity is God—nothing to do with us as persons, but in God and of God. All the way through that tone of Soul, therefore, we have seen that Soul obliterates false identity and sin in all its guises, and thus preserves the identity of the spiritual idea.

Christianity: Spirit Orders and Purifies the Appearing of Its Idea

Now we come to the tone of *Spirit*, which takes in the whole of Chapter 12. We have captioned it thus: Spirit orders and purifies the appearing of the spiritual idea. As, through Soul, we lay off all sense of false identity and replace it with the understanding of true identity, so the “spiritual understanding of God and man,” which is our natural birthright and is therefore native to us all, begins to be developed, and appears in a perfectly natural and ordered way through the operation of Spirit. Throughout this chapter Zechariah speaks a great deal about the house of Judah and the governors of Judah, and remember, “Judah” is “the spiritual understanding of

God and man appearing.” He gives a wonderful sense of the development of Spirit, and of the fact that “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation” (S. & H. 507: 3-5). At this point in the story in Revelation which we have been considering, the woman gives birth to the man child.

Mrs. Eddy writes: “The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God’s creation while believing that man is a creator. God’s children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears” (S. & H. 69: 2-10). As we consider this chapter, you will see that Zechariah is symbolizing exactly the same fact through Judah. He shows the “ideal man” appearing through the natural order and development of Spirit.

“The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him”—Spirit is the only creator. “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it” (Zech. 12: 1-3). Though mortal mind resists the divine infinite calculus, the “stone,” that calculus will overturn and overturn mortal mind until eventually it is accepted. You know, there are often two ways of interpreting Jerusalem when it is used as a symbol in the Bible. Mrs. Eddy gives two opposing definitions: first she calls it “. . . oppression; tyranny,” but she also calls it “Home, heaven” (S. & H. 589: 14-15). Jerusalem was the centre of Jewish worship; it was the spiritual home of the Jews. In a relative sense, we have a similar spiritual home in our own experience when we turn to some organization, or to some person, as the centre of our spiritual worship. We take either what a body of people say as true, and always turn to them for advice, or else what one individual says as true, and always turn to him for advice. If we persist in that, the result is that we acknowledge that centre, or that authority, as supreme instead of God, and eventually it tyrannizes and oppresses us. That is the false sense of Jerusalem. But the true sense, which is “home, heaven,” means that if we always turn to God, to Spirit only, for our support, our inspiration, and our guidance, if we make divine Principle the centre of our being, then we are turning to that which is truly

“home, heaven,” and it never becomes oppressive or tyrannous. You will find that the symbol of Jerusalem can be interpreted in these two ways throughout the Scriptures. Here the statement that I will “make Jerusalem a burdensome stone for all people,” taken in its wrong sense, indicates that if we turn to any material centre, if we acknowledge any material power to be the centre of spiritual things, and rely on that, it eventually becomes “a burdensome stone,” and it cuts us in pieces. On the other hand, if we take that statement in the positive way, then we can interpret it to mean that “home, heaven”—that which we acknowledge as the centre of our affections spiritually—will become “a burdensome stone” to all that would oppose it. The power of the divine infinite calculus destroys all that opposes the spiritual consciousness of “home, heaven.”

“In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness”—Spirit will duly feed and clothe “every object as it appears in the line of spiritual creation,” and so the “spiritual understanding of God and man” will be taken care of as it appears. “And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God”—the strength of Spirit. “In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf;”—that “spiritual understanding of God and man” will purify and destroy all that is unlike the spiritual idea, it will lick it up as fire licks up dry wood or straw:—“and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem”—the true sense of Jerusalem, “home, heaven.” “The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah” (Zech. 12: 4-7)—a wonderful sense of the ordered development of Spirit. First of all Judah, “the spiritual understanding of God and man,” will be established, and then the house of David, the symbol of the unity of true manhood and womanhood, will appear, and finally Jerusalem, which is “home, heaven,” will be gained. That verse gives such a sense that Spirit orders and develops the understanding of God and of man.

“In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them”—true strength and purity will be established. You remember how David went forth to slay Goliath with five smooth stones which he chose from the brook—he refused a sword and armour;

it was a perfect illustration of the strength of Spirit, the strength of pure, innocent thought. "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem"—the sword of Spirit will keep the idea pure. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." You remember the second Beatitude, "Blessed are they that mourn: for they shall be comforted." Zechariah gives the sense that they will separate themselves from the material, and will yearn for that which is firstborn in them—their true spiritual nature. Whenever the Bible talks about the "firstborn" in the positive sense, it means that which is our true spiritual nature. That which is material isn't our firstborn. God is closer than breathing, and spiritual consciousness is our true nature—it always has been and always will be. "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart" (Zech. 12: 8-14). The Century Bible says, "The wailing will be universal, but not confused or disorderly." To us that means that the process of mourning, of separating ourselves from the material, is not disorderly, and therefore whenever we are putting off the material, we must do so through the order and development of Spirit, which is what impels that separation to take place.

Christianity: The Demonstration of Life, Truth, and Love

Now we come to Chapter 13, and we find the tone of *Life, Truth, and Love*. In Christianity, Life, Truth, and Love are inseparable. The fatherhood, sonship, and motherhood of God constitute a divine relationship which is absolutely inseparable. Fatherhood cannot exist without motherhood, and sonship cannot exist without both fatherhood and motherhood. Our caption for this tone reads: The demonstration of Life, Truth, and Love brings salvation and redemption. Christianity always brings salvation. Mrs. Eddy defines "salvation" as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (S. & H. 593: 20-22). Salvation is dependent on recognizing our-

selves as ideas of Life, Truth, and Love—ideas of God as the only Father, Mother, and Son—and in proportion as we recognize that, we experience salvation not only in mind but also in body. We must insist that the understanding of our true selfhood as the reflection of Life, Truth, and Love be manifested in the flesh. It's no good having a salvation of mind without a salvation of body; we must recognize that the salvation of body must naturally follow the salvation of mind.

Mrs. Eddy gives a full sense of salvation when interpreting the last two statements of the Lord's Prayer. She says: "And lead us not into temptation, but deliver us from evil; *And God leadeth us not into temptation, but delivereth us from sin, disease, and death.* For Thine is the kingdom, and the power, and the glory, forever. *For God is infinite, all-power, all Life, Truth, Love, over all, and All*" (S. & H. 17: 8-15). Then, in the "Platform," she indicates the salvation that comes through Life, Truth, and Love when she says: "The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?" (S. & H. 339: 1-6). A marvellous sense of salvation, which, of course, largely involves the overcoming of sin. The world's sense of Christianity recognizes sin as the most important error to be overcome, and this chapter begins by considering that very point.

Zechariah begins: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13: 1). The fountain of Life is always open infinitely, giving infinite and perpetual salvation. As the Psalmist said, "For with thee is the fountain of life." Zechariah is illustrating the fact that the water of Life is always pouring forth, and it not only washes away all impurity and sin, but also brings fresh inspiration forever pouring forth. You remember that Jesus said to the woman at the well in Samaria, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If we listen for and understand the Christ-idea, we shall never lack inspiration, and we shall be constantly purified.

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land" (Zech. 13: 2). In the tone of Truth in the story of the birth of the spiritual idea in

Revelation, which we have been considering, the great dragon and his angels were cast out. Mrs. Eddy writes: "The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love" (S. H. 567: 27-30). Zechariah is illustrating the same point by showing the idols, the false prophets, and the unclean spirit passing out of the land.

The record goes on: "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth" (Zech. 13: 3). Zechariah is dealing with false prophecy. When we begin to understand Life, Truth, and Love, and it abides in us and we abide in it, then we can't prophesy falsely, because we are understanding and demonstrating the supremacy of Life, Truth, and Love in our vision and in our lives. That verse corresponds very closely with a statement of Mrs. Eddy's in the Manual; under the heading, "A Rule for Motives and Acts," she says, "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously" (Man. Art. viii. Sect. 1). In talking about prophets and prophecy, don't get into your minds the picture of the prophets of old foretelling what would happen to Jerusalem. Prophecy is just as much an activity of thought today as it was then. We all prophesy falsely. When speaking of disease, we say that such and such a condition is sure to develop, or we prophesy that something is bound to happen to someone because they are doing something they shouldn't. But if we have that true brotherly love which comes in Christianity, through which we reflect divine fatherhood, divine sonship, and divine motherhood to everyone, then we shan't prophesy falsely. Even if we do, it will be "thrust through" by our true sense of Life and Love—our true sense of what fathers and mothers everyone.

"And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied;"—if we love the spiritual idea and we prophesy erroneously about anything, we are immediately ashamed of it;—"neither shall they wear a rough garment to deceive;"—the false prophet is always a hypocrite:—"but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth" (Zech. 13: 4, 5). A prophet does not boast, and he has no supernatural powers; he is one of the ordinary people. But because he has kept cattle from his youth—because he has watched his thoughts consistently

and consecrated—he has become a prophet. If we do that in so far as we are able, then, as Mrs. Eddy says, we “become seers and prophets involuntarily” (S. & H. 84: 9).

“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” Mrs. Eddy says, “A great sacrifice of material things must precede this advanced spiritual understanding” (S. & H. 16: 1-2). As we watch our thoughts, we become a prophet, a “spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593: 4-5); a great sacrifice of material things must precede this understanding, so much so that it may seem as though we are “wounded,” but that is only the human sense of it. Mrs. Eddy says that Jesus suffered as the result of other people’s sins, but that the “eternal Christ, his spiritual selfhood, never suffered” (S. & H. 38: 23-24). If we are conscious all the time of our true spiritual selfhood, we shall count all suffering as nought. Zechariah goes on to give a marvellous sense of salvation: “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” Although all false shepherds—false concepts of that which guards and guides—will be destroyed, yet “the little ones”—thoughts turned humbly and meekly to God—will be saved. “And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.” Those “two parts” represent the physical and the moral, and they will eventually “be cut off and die,” but the third part, the spiritual, will be left. It is a sense of the fact that, from an exalted standpoint, Life analyzes the physical as the physical, as merely false beliefs, Truth uncovers the moral for what it is, and Love annihilates all error, leaving only the spiritual. “And 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:”—even the “gold of human character” (S. & H. 565: 22) must be purified:—“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” (Zech. 13: 6-9). A wonderful sense of true relationship, which Christianity always gives.

The Individual Tones of Life, Truth, and Love

In Chapter 13, therefore, we have the climax of the Christianity order, where Life, Truth, and Love is demonstrated as supreme over all. Although we have taken Life, Truth, and Love as one tone, we can see that verse 1 brings out very clearly the sense of Life—the

fountain of Life always pouring forth inspiration, purifying and exalting our thought. Then, in verses 2-6, which deal with false prophecy, we can see the tone of Truth very clearly. As we have seen, a prophet is the “disappearance of material sense before the conscious facts of spiritual Truth.” When we’re prophesying correctly, we are conscious of the facts of spiritual Truth, but when we are prophesying erroneously, we are letting material sense instead of Truth govern us. And then in verses 7-9 we see the tone of Love clearly—Love chastening, Love purifying even “the gold of human character.” And so although Life, Truth, and Love are inseparable in that chapter, we can nevertheless discern their individual natures expressed in that way.

Science as the Word: The Way of Life Is Infinite Inspiration

Now we come to the order of Science, which Zechariah gives in his last chapter. He begins with the aspect of *Science as the Word, Life and Soul*, and we have captioned it in this way: In Science, the Word, the way of Life, is infinite inspiration. This chapter gives such a sense of the ever-present flow of ideas in Science.

Zechariah begins: “Behold, the day of the Lord cometh,”—the day of Science,—“and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city” (Zech. 14: 1, 2). You remember Mrs. Eddy’s words: “This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears” (S. & H. 96: 12-18). When the “day of the Lord”—the understanding of Science—comes, it will chemicalize material beliefs, but that is always a good sign, because it heralds the end of error. Error is brought to the surface in order that it may be destroyed by Science.

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south” (Zech. 14: 3, 4). When the spiritual idea comes to uplifted consciousness, symbolized by the “mount

of Olives," then the operation of the Word, the Christ, Christianity, and Science is revealed. The north, east, south, and west always symbolize the calculus, and in this tone of Science as the Word Zechariah is illustrating the fact that Science as the Word leads to Science as the Christ—the divine infinite calculus. It is impossible entirely to separate out the symbolization of the Word, the Christ, Christianity, and Science in this tone. I have made the divisions of the tones as I feel they occur, but you will see how one tone naturally and irresistibly blends into the next.

Zechariah gives this picture of the mountain cleaving in the midst, thereby making a valley running from the east to the west—from the Christ to Science—with mountains on the north and on the south—the Word and Christianity. The valley is most important—it is through it that the people escape, and that brings to mind Jesus' symbolization of Science as the Word in the Sermon on the Mount. He says: "Enter ye in at the strait gate: . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." So this "valley" is the straight and narrow way of the Word, the identified sense of Life in Science which we call the understanding of the numerals of infinity.

Zechariah continues: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zech. 14: 5)—what a wonderful sense of "The Way in Science He appoints, That stills all strife" (Chr. 53: 11-12). We say that that "way" is the understanding of the numerals of infinity. What does that mean? It means that our understanding of Life comes to us through a definite and ordered apprehension of spiritual values. We have always thought of the numerals of infinity as particularly characterized by Soul and Life, the aspect of Science as the Word in the Matrix, and that combination of Soul and Life means that our spiritual sense, which is always definite, unfolds the way to us by uplifting our thought to understand the divine Life in an identified and yet infinitely free and boundless manner. You know, when we first begin to study Science, we begin to learn about the Word through the days of creation and in that process we are gaining a limited sense of the Word, a sense which has to do with time. We learn how the first day, "Let there be light," leads to the second day, in which that light is developed, then to the third day, in which it is identified, and then to the demonstration of that light in abundance, health, and holiness, in the last four days. But when we have advanced further, we begin to appreciate the Word in Science, and we see that it has nothing to

do with time; it's just Life forever unfolding itself infinitely in a definite way through Soul.

Zechariah gives a beautiful symbolization of that unlimited and timeless operation of Life in the next few verses. He says, "And it shall come to pass in that day, that the light shall not be clear, nor dark: but 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"—a perfect sense of "day" not as a period of time, not as representing an advancing understanding of God, but as representing the fact in Science that all ideas are available to us in all their fulness all the time. When we have gained a consciousness of Science, the days of creation are not "periods of spiritual ascension" (S. & H. 509: 24-25), because they do not involve time; they are simply the infinite influx of light forever flowing to us. You remember Mrs. Eddy's definition of "day" in her "Glossary." It reads: "The irradiance of Life; light, the spiritual idea of Truth and Love. 'And the evening and the morning were the first day.' (Genesis i. 5.) The objects of time"—notice, "time"—"and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day,"—"the day of the Lord,"—"and 'there shall be no night there'" (S. & H. 584: 1-8)—"it shall be one day which shall be known to the Lord, not day, nor night: . . . at evening time it shall be light." So when we look at the Word with a consciousness of Science, we see not so much an ascending order of thought, as one infinite day—the ideas of God operating infinitely and without any confinement or restriction whatsoever. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. 14: 6-8)—when we reach Science, the flow of inspiration never ceases. The "former sea" was the eastern, or Dead, sea, and the "hinder sea" was the western, or Mediterranean, sea. So these living waters—the water of Life, the infinite Word of God—lead to the Christ and to Science.

The reference which we have chosen for that tone is from Mrs. Eddy's exegesis of Genesis. It reads: "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illuminates the universe"—there's no night, only the light of ever-present Love, the one day of Love. "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S. & H. 503: 12-17). The living waters of Life are always flowing, bringing infinite inspiration and exaltation through infinite space.

Science as the Christ: The Supremacy of the Divine Infinite Calculus

Now we come to the aspect of *Science as the Christ, Truth and Spirit*, and our caption here is: In Science, the Christ—the divine infinite calculus—is supreme and dominates matter. Mrs. Eddy writes: “Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit. It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality. It shows . . . that all true thoughts revolve in God’s orbits: they come from God and return to Him,—and untruths belong not to His creation, therefore these are null and void. It hath no peer, no competitor, for it dwelleth in Him besides whom ‘there is none other’” (Mis. 22: 10–14, 16–21)—it is absolutely supreme. Christian Science is the voice of Truth to this age; it is the infinite calculus—the Christ coming as Science. Zechariah brings out the sense of supremacy wonderfully in these verses.

“And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one.” Mrs. Eddy writes: “The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but ‘of his kingdom there shall be no end,’ for Christ, God’s idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science” (S. & H. 565: 13–18). Zechariah is symbolizing the supremacy of the fourfold divine calculus, which is the Christ to this age. “All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:”—the Christ translation will level, or reduce, all that is material:—“and it [Jerusalem] shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s winepresses.” The commentaries say that those four places indicate the extreme boundaries of the wall of Jerusalem, and it means that Jerusalem will dominate everything; everyone will turn to Jerusalem for salvation and safety. The divine infinite calculus, Spirit and Truth, is the light of the world, and all men will see that light and it will bring salvation and will eventually dominate their whole experience. “And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited” (Zech. 14: 9–11)—when we understand and use the divine infinite calculus, there will be no more destruction. That is what mankind longs for, that process of spiritual reckoning, and in proportion as mankind understands and accepts it, the world situation will be saved.

Now Zechariah uncovers mortal mind—all that fights against

Jerusalem. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zechariah isn't referring to human beings, he is symbolizing mortal mind and its beliefs—all that would oppose the divine infinite calculus. The material so-called calculus has no substance—"their flesh shall consume away;" it has no spiritual vision—"their eyes shall consume away;" it has no voice to express anything—"their tongue shall consume away;" before the calculus of Truth and Spirit the false calculus has no substance, no vision, and no voice, and so it just passes away. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." Mortal mind's beliefs always prey upon and destroy one another, but remember, it is the divine infinite calculus overturning and uncovering mortal mind's beliefs which causes this chemical. "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." The experiences of mortal mind, when seen rightly, are a wealth of spiritual value to us. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague" (Zech. 14: 12-15)—all mortal mind's accompaniments will suffer the same fate. So there Zechariah gives a picture of the divine infinite calculus dominating everything, bringing destruction to all that is unlike it.

Science as Christianity: The Divine Plan of Metaphysics All-Inclusive

Now we come to *Science as Christianity*, the tone of *Love and Mind*, and we have captioned that: In Science, Christianity means that every idea is in and of the divine plan of metaphysics. Mrs. Eddy writes: "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life" (S. & H. 451: 2-7). Here Zechariah shows how Christianity brings "into captivity every thought to the obedience of Christ," as Paul says. Love and Mind—the fact that divine metaphysics is all and that there's nothing outside the divine plan—compels every thought to work according to the divine plan of Love, and to work to the glory of God.

Zechariah writes: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Every thought must turn to God, to the divine plan. In scientific Christianity, God's thoughts come from Him and return to Him, and nothing is left outside. The Israelites kept the feast of tabernacles when they were in the wilderness, and it symbolized God's protection; that feast was re-instituted in Nehemiah when all the people made themselves "booths" of branches, and held a feast of thankfulness for the year's produce. But Zechariah is using that tradition to symbolize the fact that every thought we have must be to the glory of God, that we should let nothing abide in our thought but the divine plan of Love over all, in all, and through all. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." Rain was supremely important to the Israelites—without it there was no fruit, no grain, no produce of any kind. Zechariah was telling them that there is no life to anything which is outside the divine plan. When we are conscious of the divine plan of Love and Mind as All-in-all, then there is abundance of the true demonstration of Christianity, but without that consciousness there is none. "And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14: 16-19). So we see there that in Science, Christianity means that every idea is in and of the divine plan of metaphysics, and that there is nothing outside that divine plan, which is All-in-all to every one of us.

Science as Science: The Reign of Oneness

Finally, therefore, we come to *Science as Science*, the omni-action of *Principle*, and we have captioned this tone thus: Science means holiness, wholeness, the reign of oneness. Mrs. Eddy writes: "Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All-in-all—therefore, that in reality there is but one cause and effect" (Mis. 154: 28-2). How wonderful to have no ambition, no affection, no aim apart from demonstrating the wholeness—the oneness and allness—of God, which Science compels us to do! You remember that I began this week's study by saying that the important thing is

to see the oneness of Being—that there's just one Mind, one Spirit, one Soul, one Principle, one Life, one Truth, one Love—and here Zechariah puts that so beautifully.

"In that day shall there be upon the bells of the horses, Holiness Unto The Lord;"—horses were used in battle, and so in the Bible they suggest warfare, but Zechariah here indicates that they won't be used in battle. When you reach holiness—oneness—you don't fight, because there's nothing to fight against;—"and the pots in the Lord's house shall be like the bowls before the altar." The "pots" were small vessels, used for ordinary menial purposes, whereas the "bowls," which were used for the sacrifices, were very much larger. So Zechariah is showing that everything will be enlarged—will, in fact, become universal. In Science there is that large, universal, all-pervading sense. You can't be small-minded and be a Scientist; it's impossible, because Science by its very nature is universal. "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14: 20, 21). Mrs. Eddy defines "Canaan" as: "A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body" (S. & H. 582: 24-27). When we understand one infinite Principle, one infinite God, there is no more "Canaan"—there can't possibly be, because Science is "incorporeal, divine, supreme, infinite" (S. & H. 465: 9). So Zechariah ends his book with this great sense of holiness, or wholeness, in which there isn't one thought unlike Principle, because the oneness of Principle is within and throughout everything.

The Seven Visions: The Word Recapitulated

Now I am going to recapitulate briefly the whole Book of Zechariah, with its marvellous illustration of the four orders of the Word, the Christ, Christianity, and Science. You know, those four divine orders are just one divine rhythm. For instance, if you make a simple statement such as "God is my Life," in that you have brought into operation not only the Word, but also the Christ, Christianity, and Science. The idea comes to you as revelation, and that is the Word, but at the same time it is the Christ-idea translating itself to you. Then, if you really feel it in every fibre of your being, so that you are one with that statement and it is one with you, that is Christianity. And it has always been a fact of divine Principle, which is the aspect of Science. So the four divine orders are inherent

even in that simple statement. As you consider this story, therefore, don't divide it up except in order to study and learn the tones.

Zechariah began with seven visions, symbolizing the Word. The first vision, characterizing *Mind*, showed us that the light of Mind breaks up the Adam-dream, and establishes the reign of omnipotent Mind. The horses—red, speckled, and white—went to and fro through the earth, and reported that “all the earth sitteth still, and is at rest.” Mrs. Eddy says, “Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours” (S. & H. 95: 28–29), but the light of Mind uncovers mortal mind’s apathy, breaks it up, and shows that when we accept the light, we begin to build our spiritual foundation in the right way. “The Lord shall yet comfort Zion, and shall yet choose Jerusalem.”

The second vision, symbolizing *Spirit*, showed that the calculus of Spirit casts out the false calculus of materiality. The “four horns” represented the so-called calculus of materiality, and their claim to power was scattered and completely destroyed by the “four carpenters,” illustrating the true calculus of Spirit.

The third vision, characterizing *Soul*, showed that the rule of Soul measures all spiritual thought, because it is definite, and this rule brings boundless freedom. Zechariah saw a man with a measuring line—the definiteness of Soul—who went forth to measure Jerusalem but was told, “Jerusalem shall be inhabited as towns without walls”—the freedom of Soul was made manifest, and he saw that although Soul is definite, it is free. Then he was told, “he that toucheth you toucheth the apple of his eye”—perfect identity and safety. “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord”—the joy of Soul. So Zechariah illustrates the rule of Soul which measures all spiritual thought, and also the freedom of true consciousness which brings rejoicing. One can always rejoice in Soul, because of the freedom of Soul.

The fourth vision, typifying *Principle*, showed that Principle dispels corrupt government and establishes righteous government through its idea. Zechariah saw “Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Joshua, as high priest, was a type of government, and he was clothed with filthy garments—their sense of divine government had lapsed, they had besmeared it—but then Joshua was clothed with a “change of raiment”—Principle showed afresh that true government is forever established as pure and righteous. If our sense of divine government lapses, Principle will compel us to accept the true, pure, righteous sense of government, and then the idea of Principle which governs all men—the “Branch”—will

be brought forth. Zechariah also symbolized the system of Principle by the stone with "seven eyes."

The fifth vision, characterizing *Life*, showed that Life exalts and inspires thought, and enables man to see the divine system of Science in operation. The whole vision emphasized that when we are conscious of Life, we have the certainty of knowing that the system of Science is always in operation. Zechariah saw "a candle-stick all of gold, with . . . seven lamps thereon, and seven pipes to the seven lamps, . . . and two olive trees by it;" and he gave a wonderful sense of the continual flow of Life through the "two olive branches which through the two golden pipes empty the golden oil out of themselves." Life brings to us a consciousness of the infinite flow of divine system always operating.

The sixth vision, illustrating *Truth*, showed that Truth is a two-edged sword establishing Truth and destroying error. Zechariah saw a "flying roll"—a type of "Truth's volume"—which went over the face of the whole earth consuming error, and it uncovered the ephah with the woman in the midst. Truth brings the understanding of true manhood, and that uncovers false manhood, the lowest type of which is false womanhood, and destroys it. The two-edged sword of Truth establishes Truth and destroys error.

The seventh vision, symbolizing *Love*, showed that Love will force us to accept the divine infinite calculus. Zechariah saw four chariots coming out from between two mountains, and through them he showed that the Christ and Christianity inspire the Word—the north country; and that Science illuminates Christianity, the south country, and operates universally—goes to and fro through the earth. This is such a living sense of the operation of the divine infinite calculus. The chapter ended with Joshua being crowned, symbolizing the glory of Love, the "rest" of the seventh day of creation when all is seen as complete and perfect.

The Christ Recapitulated

First, in the Christ order, we saw the tone of *Principle*. Principle is always interpreting its divine message. All we have to do is to turn to Principle for interpretation.

Then Principle began to interpret itself as *Life*, and we saw that Life, the divine Father, demands that man reflect true fatherhood. The Lord said, "Execute true judgment, and shew mercy and compassions every man to his brother;"—Principle revealed itself as Father, and showed that man must reflect the divine fatherhood.

Then Principle interpreted itself as *Truth*, true sonship. Truth, the divine Son, establishes true sonship with God. Zechariah says:

“Jerusalem shall be called a city of truth: . . . And the streets of the city shall be full of boys and girls playing in the streets thereof . . . and they shall be my people, and I will be their God, in truth and in righteousness”—a perfect sense of generic man and of true sonship.

Then Principle interpreted itself as *Love*, and we saw that Love, the divine Mother, blesses, satisfies, fulfills, and forces the acceptance of universal Love. Love brings satisfaction, peace, and unity, and it gives all. Zechariah said, “. . . the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; . . . and ye shall be a blessing”—the abundant comfort of divine motherhood.

Then when we came to *Soul*, we saw that that threefold essential nature of God—Life, Truth, and Love—must translate material sense out of itself. Soul’s translation destroys the tares, but always maintains the safety of the idea. Zechariah introduced the “burden of the word of the Lord,” and said, “the Lord will cast [Tyrus] out, and he will smite her power in the sea, . . . but he that remaineth, even he, shall be for our God”—there will always be a remnant.

Then we came to *Spirit*, and we saw that the sword of Spirit separates, establishing the purity and strength of the idea. Zechariah said, “And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off”—when we understand that Spirit maintains the purity and onliness of the idea, there is no more warfare.

Finally, in this Christ translation, we came to *Mind*, and we saw that the allness of Mind saves and delivers, revealing the sure basis and foundation of the idea. “The Lord their God shall save them in that day as the flock of his people.”

Christianity Recapitulated

Then we had the order of Christianity, which begins with *Principle*. We saw that absolute reliance on Principle is the only foundation for all demonstration. Zechariah said: “Ask ye of the Lord rain in the time of the latter rain”—for demonstration we must turn unreservedly to Principle.

Then we had the tone of *Mind*. The parent Mind empowers, guards, guides, and establishes its idea. We read those beautiful passages: “I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; . . . I will hiss for them, and gather them; for I have redeemed them: . . . I will bring them again out of the land of Egypt”—the parent Mind guarding, guiding, and caring for all ideas.

Then we came to *Soul*, and we saw that Soul obliterates false identity and sin in all its guises, and thus preserves the identity of the spiritual idea. Zechariah illustrated the sure fact that Soul rebukes "spiritual wickedness in high places." Pride, a belief in personal spiritual sense or privileged spirituality, must and will be destroyed, but spiritual sense, true identity, will remain. Zechariah broke his two staffs, "Beauty" and "Bands," asunder, showing that spiritual identity is not in anything human or material.

Then we came to the tone of *Spirit*, and we saw that Spirit orders and purifies the appearing of the spiritual idea. Throughout the chapter Zechariah spoke of the establishing of the house of Judah—the "spiritual understanding of God and man appearing"—how it was ordered and cared for, and how it destroyed all that was unlike spiritual understanding. Then the tone ended with the sense of mourning—separation from the material.

Then we came to that marvellous tone of *Life, Truth, and Love*: the demonstration of Life, Truth, and Love brings salvation and redemption. We saw that the "fountain" was open to the house of David—perpetual and infinite salvation was available through the waters of Life. We saw that false prophecy would be destroyed by Truth, and that divine Love would purify even the "gold of human character." The Christianity order shows us all the way through that it is God's irresistible plan that the mortal concept should be obliterated, and that mortal man should be saved.

Science Recapitulated

Then finally we came to the aspect of Science. In *Life and Soul* we saw that, in Science, the Word, the way of Life, is infinite inspiration. "The day of the Lord cometh"—that clear understanding in which there is "one day," with no time, no night, no evening and morning—and here the numerals of infinity operate infinitely with infinite inspiration.

Then *Truth and Spirit* showed that in Science, the Christ, the divine infinite calculus, is supreme and dominates matter. Zechariah said that "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." The divine infinite calculus, the Christ of today, is supreme, and when it is established in our thought, there will be no more utter destruction.

Then in Science as Christianity, the tone of *Love and Mind*, we saw that every idea is in and of the divine plan. Zechariah said that "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles"—every idea will be recognized as in and of the divine plan.

Then we saw that Science itself, *Principle*, means holiness, wholeness, the reign of oneness. "In that day shall there be upon the bells of the horses, Holiness Unto The Lord."

So you see how beautifully Zechariah portrays the understanding of God. As you ponder the symbolism of this wonderful story and think, "What does it mean in my experience today?" you will gain great comfort from it. The world hasn't always thought of the prophets as comforting, because they uncover error so completely that they sometimes seem stern—full of retribution and justice according to the law—but if you consider their message slowly and carefully, you will find that they bring such comfort and such strength here and now.

TALK NO. 99

(May 16th, 1950)

MALACHI

The Birth of Science

This week I am going to consider the Book of Malachi with you, but before I do so, I want to say a few words about what is being born to us today. I am convinced that what is being revealed to us is a clearer sense than we have ever had before of the Christ-idea as *Science*. We all know that we have glimpsed this wonderful, certain, scientific sense of the Christ-idea—we have seen in some measure that the Christ is not vague nor personal, but definite, understandable, demonstrable, and scientific, involving divine law, order, rule, system, method, form, plan, and design—but the time has come for us to see more clearly than we have ever seen before that it is *Science* that we are studying. We are not concerned merely with a religious faith, nor with a powerless intellectual system, but with Christian Science, the Science of Christianity, bringing to mankind untold power, comfort, progress, and true being.

As you know, when considering the birth of the Christ-idea as Science with you, I have often drawn your attention to Mrs. Eddy's statement on scientific obstetrics (S. & H. 463: 5-20), and I would like to consider it again with you today. I believe that if every one of us constantly ponders this statement, then something will be born to us collectively and in our own individual lives that is above and beyond our greatest hopes. Mrs. Eddy writes: "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." If we detach mortal thought from its material conceptions, we are open to Science. Science is essentially impersonal—it does not involve any person; it knows nothing of place, human circumstance, or material condition; it is God's law, born of God, and no mere human or mortal effort, no personal endeavour, can either further it or interfere with it. We give birth to the Christ-idea as Science in proportion as we see that we are God's idea, irresistibly impelled by divine Principle, and when we do give birth to it, it operates in spite of ourselves and with power—we do not have to

make it work, we don't even have to use it, because it uses us if we open our thought to it and accept it.

Mrs. Eddy continues: "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth." Let's see how practical that is. Let's realize that as the Christ-idea as Science comes to the birth, it cannot injure anything that is useful to it—it cannot give you a sense of strain, a sense of pressure, a sense of warfare, it cannot chemicalize you so that you suffer in any way, it cannot mar any of your activities in so far as they are activities of Science. The talks you people are giving, your practices, the summer schools, the books that are going out—none of those things can ever be injured by the coming of the idea of Science. "A spiritual idea has not a single element of error"—the Christ-idea as Science is complete, fulfilled, perfect, universal, all-in-all, absolutely pure, and it is identified with God. There's nothing to oppose Science, because it's infinitely one. It is always exalted above matter, always inspired and eternal; it is the one consciousness of Truth, the one form of the Son of God, and the purity of that form precludes anything that is unlike it. The spiritual idea of Science that is coming to us "has not a single element of error," and when we see that clearly, "this truth removes properly whatever is offensive"—it does not do it in any slipshod, half-hearted manner; it does it completely, thoroughly, and painlessly.

Mrs. Eddy goes on: "The new idea, conceived and born of Truth and Love"—this idea is born of Truth and Love, of absolute Science. What does Truth and Love mean? It means the consciousness of Love's plan, it means the ideal of Science fulfilled and perfected, it means God's man eternally embosomed in the plan of divine Love. If you consider it as Love and Truth, it means divine Science forever manifesting its ideal, it means the fulfilled sense of manhood, it means divine motherhood showing forth its perfect Son. That consciousness of Truth and Love is coming nearer to us today than ever before; and in it there is no labour, there is only the unlaboured activity of Science. "The new idea, conceived and born of Truth and Love, is clad in white garments"—it is clad in "seven-hued white" (Chr. 53: 38), the wonderful sevenfold nature of God, the absolute purity of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 9-10) which admits of nothing unlike itself.

"Its beginning will be meek, its growth sturdy, and its maturity undecaying." Science always comes in meekness. We have to be humble before irresistible Science, the plan of Love. There is no Science in pushing and pulling, and when we attempt to dictate how Science should work, it never operates that way. Then its

growth is always sturdy. You know, when a gardener is talking about a plant and he says, "That plant is showing very sturdy growth," he means that that plant is growing as it should grow in every detail, and that its members are growing in the right proportion one to another. A sturdy plant is one whose functions are properly balanced, properly related to one another, and so there is neither too much nor too little of anything. That is the kind of growth we have when we gain the consciousness of Science and are humble enough to accept Science and put aside our personal opinions. Everything in our experience becomes balanced, calm, poised, and progressive. The result of sturdy growth is undecaying maturity—the more we know of Science, the more we have that constant sense of abundant and eternal Life. Nothing decays in Science, because there is no past and no future—no time element. The facts of Science are here and now, they are ever-present and demonstrable, therefore the maturity of the spiritual idea is always undecaying.

"When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering." The birth of the Christ-idea as Science, the "Christian Science infant," takes place not through our human struggles—although we must always stand by what we know to be true—but through the irresistible order and purity of Spirit. Spirit is always saying, "Let there be a firmament"—let there be the understanding which is substantial and which gives birth to the Christ-idea in the divine order of Science; and when that spiritual sense of birth comes to light, the child "can cause the mother no more suffering." If the idea is born of Spirit and not of ourselves, how can we suffer? We only suffer when we feel that *we* are doing something. Science removes the false sense that we are doing something, and shows us that God is the only doer, the only Being that is ever operating.

"By this we know that Truth is here and has fulfilled its perfect work" (S. & H. 463: 6-20). When we accept the full Truth, when we gain the consciousness of Science itself, we see the being of everything here and now. If we are really conscious of Science, the time belief fades, and we have instantaneous demonstration. If we really gain that consciousness of Science today, we shall not be restricted by a time belief in helping the world, or doing our part in lifting up the Christ-idea so that others may see it and love it and begin to understand it. The belief that it will take a long time and much human effort to establish the Christ-idea as Science persists only because we don't really see the idea as Science. If we see it as Science we shall be able to let God establish it, and the promise will be fulfilled right here and now that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

There is no struggle in Science, there is only grace. As someone said to me the other day, "Science is easy." That is quite true; Science itself is easy. We only struggle when we believe that we have to get somewhere, that we have to make a demonstration at some future time, that we have to do something ourselves, whereas when we see that God has done all things well, that Science is here and now, then we cease to struggle.

Mrs. Eddy makes this wonderful statement in "Miscellany:" "One thing is eternally here;"—notice that she says "here;"—"it reigns supreme today, tomorrow, forever. We need it in our homes, at our firesides, on our altars, for with it win we the race of the centuries. We have it only as we live it. This is that needful one thing—divine Science, whereby thought is *spiritualized*, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics" (My. 126: 28-3)—that is what we must have today. I feel that the realization of the importance of understanding the Christ-idea as Science has come to us so clearly today because of our study of the prophetic age. We have been considering the fourth thousand years of Bible history, illustrating God's nature as divine Principle, and Principle always demands Science. For instance, the building of the Temple, which we have been studying, is what we are ourselves doing—we are building the true temple in our consciousness on a scientific basis. We have glimpsed the allness of Mind, the order of Spirit, the identity and sinlessness of Soul, and we have touched the hem of Principle, but today we are being forced to base everything on divine Principle—on Science. We cannot afford to take any steps today unless they are based on Principle. If we do, we shall be let down every time. But if we base everything we do on the omni-action of divine Principle, I foresee that the idea of scientific Christianity will grow beyond our wildest imaginations, because it will be effortless, it will be easy; the strain and the sweat and the pressure will be gone from us, and the infinite ideas of Science will be using us in a universal way.

I feel that it is so important for us to understand this scientific standpoint. If we do, we shall have a wonderful, unlaboured, easy time, and the Christ-idea will be so clear to us. It will make such a difference to what we are all doing. Remember that, to attend properly the birth of the divine idea, we must detach thought from its material conceptions in every way, because as we do that, Science will come to us and give us the ease and poise and balance of effortless, tireless being. We shall never grow stale or weary, but we shall go forward with wonderful spontaneity and newness of Life. You remember that in the fifth vision, characterizing Life, Zechariah

gave the symbol of a candlestick with two olive branches pouring oil into the golden candlestick, and we saw that this whole picture was a symbol of Life, of Science in operation, which is always effortless, easy, flowing, without stress or strain. That scientific sense of things comes as we gain the consciousness of Life, Truth, and Love, because where Life, Truth, and Love reign supreme, there is no effort or strain; there is just grace. So let's remember to think on these things. We have such a great opportunity to help mankind if only we will let Science come into our thoughts.

The Book of Malachi

Now we are going to take the Book of Malachi, which is a wonderful illustration of the Christ in operation. Malachi means "my messenger;" and as you know, Mrs. Eddy says that "Christ is . . . the divine message from God to men speaking to the human consciousness" (S. & H. 332: 9-11). The Book of Malachi gives a very clear sense of this "divine message from God to men."

The identity of Malachi himself is unknown. None of the commentaries seem to know who he was or when he actually prophesied, except for the fact that he was a contemporary of Ezra and Nehemiah and must therefore have prophesied round about their time. The actual date of his prophecy cannot be judged for certain, because the history of his period is so indefinite; it may have been just before 458 B.C. or just before 444 B.C., but on the other hand it may not have been until nearly 400 B.C. There is no agreement on this point amongst the authorities, as is the case with the dates of most of the minor prophets.

The Century Bible says of Malachi:

Like the other prophets, Malachi aims at recalling his people to moral and religious earnestness. But the means adopted by him are not those followed generally by the other prophets. Malachi insists upon the importance of maintaining the purity of the public worship of God and the distinctive character of the nation. His book is remarkable among the writings of the prophets on account of the interest which it evinces in ritual observances, and the grave light in which it views ritual laxity. The explanation is to be found in the circumstances of the time. The course of events since the restoration had made the Temple, with its high priest and its sacrificial system, a centre for the community much more than it had been before: but this very fact had a providential significance in view of the future. It was essential for Israel's preservation as the people of God that the ceremonial obligations laid upon it should be strictly observed, and that it should hold itself aloof socially from its heathen neighbours. Malachi judged the times as the reformers

Ezra and Nehemiah judged them. But he is no formalist; his book breathes the genuine prophetic spirit; he prophesies, as G. A. Smith has happily put it, "within" the law, but not "under" the law. Naturally men's neglect or observance of ritual rules was a measure of their regard for God: but what Malachi demands is not the observance of these rules in themselves, but the spirit of worship, of reverence, and of faithfulness, which finds expression in them: he enforces the claims of the law, but only in so far as its forms are the expression of that spirit: moral offences are strongly reprobated by him (iii. 5); and from the thought of the brotherhood of all Israelites, as children of one spiritual Father, he deduces the social duties which they owe to one another, and the wrongfulness of the selfish system of divorce prevalent in his day.

You notice that the writer says that Malachi prophesied "‘within’ the law, but not ‘under’ the law." The Christ always operates in that way. Paul said, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Christ brings an entirely new sense of the law. Throughout his book Malachi is trying to stir the people from their laxity in worshipping God. From a purely human standpoint that means that he was endeavouring to reform them from their failure to observe rituals properly, but from a spiritual standpoint it means something much more important. As we shall see, Malachi's real purpose was to rouse thought to put on the spirit of the Christ—to realize that the kingdom of God is within man, and therefore man cannot worship God materially through outward observances; he must have the spirit of the Christ in his heart.

Principle and Its Idea Inseparable

Malachi, therefore, lays out his book in the Christ order—Principle, Life, Truth, Love, Soul, Spirit, Mind. He bases everything on divine Principle throughout his work. He begins with the inseparability of Principle and its idea—with the sense that no matter what happens, Principle and its idea are absolutely inseparable. The moment you see that the idea is inseparable from its Principle, you begin to accept Science. Your doubts, your fears, your human failings, and so on cease to worry you once you see the light of Science. For instance, in learning mathematics you may make hundreds of mistakes, but when you begin to grasp the truth and the science of mathematics, then all those mistakes count for nought. They are not piled up against you, waiting for judgment to be pronounced on you for them. They remain until you have grasped the truth, but directly you turn to the correct answer, those

mistakes just melt away. The prophets bring out that sense of things continually. They say, to put it in their language, "Though thou hast strayed, though thou hast not obeyed my commandments, yet return unto me, and you will be saved." Human failures, human mistakes, human fears—whatever they are—count for nought once you lay hold on the facts of Science. That's why Science is so comforting, so ineffably tender and gracious and kind. Science counts all error as nothing—it has no punishment for past sins once the true fact is seen, and no future punishment for sin. Exact, spiritual Science is here and now, absolute, eternally loving, eternally harmonious, eternally blessing man, and having nothing unlike good.

So we begin with the tone of *Principle* in Chapter 1: 1-5, and we have captioned it in this way: Principle and its idea are always inseparable. Our reference to this tone is from "Miscellaneous Writings." In commenting on the Bible verse from John, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," Mrs. Eddy says, "The apostle indicates no personal plan of a personal Jehovah, partial and finite; but the possibility of all finding their place in God's great love, the eternal heritage of the Elohim, His sons and daughters. The text is a metaphysical statement of existence as Principle and idea, wherein man and his Maker are inseparable and eternal" (Mis. 182: 22-28). In Science there is no personal sense, there is only one universal Being. Every idea is included in the plan of Love, the plan of Science, and operates harmoniously with every other idea.

Malachi begins: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness" (Mal. 1: 1-3). Malachi's method of teaching is in the style of question and answer; the question is almost a self-justification by the Israelites, the answer comes from the Lord. The question here is, "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" You remember Mrs. Eddy's statement: "The apostle indicates no personal plan of a personal Jehovah, partial and finite; but the possibility of all finding their place in God's great love." What a sense those two statements give of "Herein is love, not that we loved God, but that he loved us," a wonderful sense of Science—of the fact that it's not our own human character which counts, but the eternal scientific truth about us. Because "Principle and its idea is one" (S. & H.

465: 17) and because that “one” is Love, our salvation is irresistible. But personal sense shuts Principle out of our thoughts, and it seems to us that it is not operating. The answer here is, “Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and hated Esau . . .” Esau, you remember, was red when he was born; the Edomites were his descendants, and Edom, another form of Adam, means “red”—the “red color of the ground, dust, nothingness” (S. & H. 338: 13). Esau is typical of the Adam-man, and symbolizes material sense. Jacob, on the other hand, is “Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love” (S. & H. 589: 5-7). So although to mortal sense it may seem that the Esau and the Jacob in each one of us are very closely related—although it looks as though material sense is interwoven very closely with spiritual sense in mortal man or in his mortal consciousness—nevertheless the only thing that is true about every one of us is what divine Principle knows about us. In answering the question “What is man?” in “Recapitulation” Mrs. Eddy says, “Divine Science shows it to be impossible that a material body, though interwoven with matter’s highest stratum, misnamed mind, should be man,—the genuine and perfect man, the immortal idea of being, indestructible and eternal” (S. & H. 477: 13-17). She shows so clearly that man has nothing to do with mortality, that although he seems to be a mixture of mind and matter, nevertheless the only real man is the man of Spirit, Principle’s own idea. Here, therefore, Malachi is showing that Principle always loves and preserves Jacob—“inspiration; the revelation of Science”—although he seems to be very closely bound up with Esau—material sense. Principle will save the situation—we don’t have to do it. That is always the message of Science—that “by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Malachi continues: “Whereas Edom”—the descendants of Esau—“saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever”—Mrs. Eddy says, “We cannot build safely on false foundations” (S. & H. 201: 7). The Century Bible says that the Edomites were “worldly, unspiritual people.” Whatever material sense, which always is worldly and unspiritual, tries to build is doomed to destruction because it rests on false foundations and never on Principle. “And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel” (Mal. 1: 4, 5)—Principle will be acknowledged universally.

So you see how Malachi is bringing out the fact that Principle and its idea are inseparable, that although it may seem to mortal sense that the Esau and the Jacob are woven together in us—that the inspiration and the revelation of Science are mingled somewhat with material sense—nevertheless because the inspiration and revelation of Science are real and true facts based on Principle, they will always be protected and perpetuated. This wonderful sense of Science is coming to all of us—we are beginning to see that the Christ-idea has nothing to do with mortality or human sense, but is irresistible Science, which operates infallibly in our experience in proportion to our understanding of it, and in spite of ourselves. It promises no *future* salvation, and it involves no recrimination for past mistakes; perfect Science is here and now.

Life Demands Spiritual Love

Now we come to the tone of *Life*, Chapter 1: 6—2: 9, and we have captioned it in this way: Life, the divine Father, demands of all men a deep, spiritual love. Mrs. Eddy writes: "Spiritual love makes man conscious that God is his Father" (Mess. '02, 8: 29-30). Here Malachi denounces and upbraids the people who were defiling the Temple ritual and doing things in a desultory fashion, relying on matter half the time—they weren't in earnest, they weren't spiritually-minded. But he is really showing that divine Life impels us to have that deep spiritual love which sacrifices everything for the divine idea. When we speak of sacrificing everything for the divine idea, what do we mean? We do not mean giving up anything worth-while. We mean sacrificing a false sense of power, a false sense of substance, a false sense of identity, a false sense of system, a false sense of life and being, a false sense of man, or consciousness, and a false sense of what is planned for us—that is all we ever sacrifice. And spiritual love—the desire to lay down the mortal concept in order to find the divine Life—makes us conscious, as Mrs. Eddy says, that God is our Father—that there is one creative impulse going on all the time, one being, one existence, one Life. It is a truly wonderful thing to discover that fact for yourself.

Malachi begins by introducing the sense of fatherhood right away: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" (Mal. 1: 6). A true son will respect his father, and to do that divinely is to acknowledge God as our sustainer and maintainer, as that which protects and leads and guides us, and when we do realize

that, we are honouring our Father in the true way. Jesus said, "I can of mine own self do nothing," and he also said, "I and my Father are one." He understood true fatherhood.

Malachi goes on to uncover the people's sins: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible." They were defiling their sense of sustenance—the bread of Life—which was virtually having contempt for God. They were thinking that life is material, and dependent on a material cause and material conditions, and so they had really polluted their sense of God as Father. "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?"—they wanted to give up only the blind, the lame, and the sick—only the things that they didn't like—and they were unwilling to give up things that they liked in mortal experience. They were not laying their "earthly all on the altar of divine Science" (S. & H. 55: 23-24). "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts" (Mal. 1: 7, 8)—if they offered the lame and sick and blind animals to the governor, he wouldn't like it, so why should they offer such unworthy sacrifices to God? If we translate that out of its merely human significance and consider it metaphysically, it means that if we try to use Science to satisfy our own personal wishes, it doesn't work, any more than that policy would work in any systematic subject. For instance, if in mathematics you merely corrected certain mistakes that you wanted to correct, but didn't correct every mistake, the principle wouldn't operate for you and your solution would be wrong. We have to lay down all our fleshly beliefs for Christ—not only our sick and sinful beliefs but also our false sense of good as merely human, our false sense of pleasure in matter, and all those subtle beliefs which masquerade under the guise of good human beliefs.

"And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts." Here is the graciousness and the mercy of Life, of divine fatherhood. As we have seen, the consciousness of Science does not involve persons either good or bad, but is always irresistible, impersonal good. And it doesn't matter what we believe we have done in the past; it is all wiped out immediately we see the scientific truth. "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand" (Mal. 1: 9, 10). The Century Bible interprets that verse in this way: "Better that the Temple were shut up altogether than that such sacrifices, presented in such a

spirit, should be offered on it!" Sometimes our attempt to follow Christ is so half-hearted that it would be better for us to leave off struggling to go forward until we feel more ready to sacrifice everything for Christ. The attempt to gain Science without seeking it wholeheartedly often gives us a bad time—we become disillusioned and we don't seem to get anywhere. That is really what Malachi is saying at this point.

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." The fatherhood of God is universal—it is great among the Gentiles and among the heathen. We are seeing the universal nature of Science in all these prophetic books, particularly in the last few books we have considered. The prophets emphasize the fact that Israel and Judah were not God's chosen people in any personal sense—they merely stood for the development of the spiritual idea—and that a personal sense of Spirit and the spiritual idea had to give way to Science. "But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit is polluted; and the fruit thereof, even his meat, is contemptible" (Mal. 1: 11, 12). If we believe that the fruit of the Spirit is something material, or that the substance of Spirit should bring us something material, then we don't lay everything on the altar and we pollute our concept of the fruit and the substance of Spirit. But directly we spiritualize our concept of the fruit and the substance of Spirit, we stop polluting the altar and we let the exalted, abundant sense of Life fill our thought.

"Ye said also, Behold, what a weariness is it!" If we are not conscious of Life, of divine fatherhood, sustaining and maintaining everything eternally, then we get weary, in fact we just become tired of everything—tired of making an effort to keep things going, tired of maintaining what might seem a prolonged demonstration, and so forth. But when we are conscious of the one Life—the spontaneity and the "nowness" and the "isness" of being, the fact that every moment is new because Life is always unfolding new views, new inspiration, of Science—then we can never, never get weary; it is an impossibility. "And ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord." They merely offered that which was no good, that which had let them down, and that which was sick—they only wanted to rid themselves of that which pained and troubled them, and such a motive God does not accept. "But cursed be the deceiver,

which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen" (Mal. 1: 13, 14). It was customary, when they performed a vow to the Lord, to sacrifice a male of the flock without any blemish or imperfection, rather than a less valuable female. When we see the necessity of giving up all our material beliefs for God, for the understanding of true Life, and decide to give them up, what we really do is to sacrifice a false male sense. The false male sense always wants to push and pull and to organize things—and to get things going in a purely material and human way—but when we realize that God does everything because He is the only cause, the only sustainer, the only multiplier, then we sacrifice our false male sense and we put on a great measure of true womanhood, which accepts and is willing and able to let God do things. So Malachi indicates that the Hebrew people weren't sacrificing their false male sense—they said they would, but then they didn't. So again we see that the Christ impels the laying down of the mortal concept entirely. "Spiritual love makes man conscious that God is his Father."

Then we come to Chapter 2, and it's still the tone of Life. "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart." You remember the fifth statement of the Commandments, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." To name the name of God and then fail to follow Him faithfully in our lives is to take His name in vain, and that is what these priests were doing. They weren't giving glory unto the name of the Lord of hosts, they were merely performing perfunctory worship—what they did was not living to them, it was dead—and the result was that they had no authority and their blessings were cursed and became void. "Behold, I will corrupt your seed,"—there will be no multiplication,—"and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it" (Mal. 2: 1-3)—because they had done this, because they had named the name of God and been unfaithful in bringing it out in their lives, their faces, their identities, would be temporarily besmeared and would appear to be taken away, or destroyed. We can't escape these things; Science is irresistible. But always remember that Science is infinitely kind, infinitely compassionate, infinitely comforting—it doesn't give us a wonderful, exalted, perfected sense of God and then give us hell in human

experience; it brings everything into accord with God's divine plan.

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name." Levi looked to God for authority—that is what fearing His name means—and therefore he had life and peace. "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." That is an interesting little fourfold statement: "the law of truth was in his mouth"—the law was the Word; "and iniquity was not found in his lips"—the perfect language, or translation, of the Christ; "he walked with me in peace and equity"—the coincidence of Principle and its idea, which is always found in Christianity; "and did turn many away from iniquity"—in Science there is no iniquity, no mistake, no sin, there is only the exactness of spiritual fact. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way;"—the way of Life;—"ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law" (Mal. 2: 4-9). We cannot do a worse thing than be "partial in the law." We must either put our all into Science, or leave Science alone. Science makes demands on us which, as mortals, we resist, but if we will only let Science come into our thoughts and our doings, it will so translate our whole lives that the blessings it will bring will be beyond our dreams. But the way is straight and narrow, and thank God it is, because if it were not, there would be no order, no exactness, no certainty, and therefore no hope. If we are in earnest and we love Science, then all our experiences will combine to show us the certainty, the infinite good, the infinite comfort, and the infinite satisfaction of Science, and we shall begin to realize that it will never let us down.

In that tone of Life, therefore, we have seen that Life, the divine Father, demands of all men a deep spiritual love. "Spiritual love makes man conscious that God is his Father." Malachi was rousing the Hebrews to sacrifice mortal sense for the true creative sense of God, the true fatherhood. He showed them that it wasn't enough for them to sacrifice merely what they were glad to be rid of, but that they had to lay their material all on the altar, and that if they did that, they would gain the sustaining and maintaining power of the divine Life, which would take away their weariness. They had

to give up a false male sense and gain that wonderful sense of true womanhood which always accepts the one Father. They had to give glory to God, and see that they kept their vows in their human experience, and then they would have that eternal covenant of life and peace which the consciousness of God as Father always brings.

Truth Demands a Pure Ideal

Now we come to the tone of *Truth*, Chapter 2: 10-17, and we've captioned it in this way: Truth, the divine Son, demands of all men a pure ideal. This fact is beautifully brought out by Malachi.

Mrs. Eddy writes, "A Christian Scientist and an opponent are like two artists. One says: 'I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness,—and know that these ideals are real and eternal because drawn from Truth,—they will find that nothing is lost, and all is won, by a right estimate of what is real.'

"The other artist replies: 'You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for mine give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions.'

"Dear reader, which mind-picture or externalized thought shall be real to you,—the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal" (S. & H. 359: 29-21). There is a perfect picture on the one hand of the wonderful spiritual ideal, which is real and eternal because drawn from Truth, and on the other hand the ideals which are both mental and material and are therefore imperfect and destructible. Here Malachi deals all the time with the question of marrying foreign wives, which was a sin in Israel. Our "wife," as we saw right at the beginning of the Old Testament, is the ideal to which we wed ourselves, and the ancient law against marrying foreign wives merely means that we must not wed ourselves to ideals which are foreign to our divine nature. As Malachi shows, Truth, the divine Son, demands of all of us that we have a pure ideal.

Malachi begins: "Have we not all one father? hath not one God

created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"—because we all have one Father, and because we are all related to one another through that common source, should we not all have one ideal? The one universal fatherhood that we have just seen impels us to have one ideal—that is the inevitable outcome of one divine fatherhood. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god" (Mal. 2: 10, 11). Judah, as you remember, represents "the spiritual understanding of God and man appearing" (S. & H. 589: 24–25); also Judah was the type of the manhood of God, and Israel of the womanhood of God, and because this is the tone of Truth, Judah is brought in to emphasize the sense of manhood. Malachi is showing that as "the spiritual understanding of God and man" appears to each one of us, we must be careful and watchful that we do not wed our thought to the daughter of a strange god—to anything material, anything fleshly, anything to do with the physical senses. Materiality is strange to us; it is not our native selfhood, our original source, although mortal mind says that it is natural. Mortal mind says that man is material, conceived in sin and "shapen in iniquity," but materiality is foreign to our true, divine nature. Our first-born sense is the spiritual—that which is always nearest to us even as mortals is the spiritual—and if we can only see that and realize the naturalness and the scientific nature of spiritual things, it will make such a difference to us.

"The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts." It doesn't matter who we are, Truth will destroy every attempt to wed ourselves to a false ideal. It doesn't matter if we are a master (one who seems to be a spiritual leader) or a scholar (one who is a student and is beginning to see the light of Truth), the irresistible Christ, the ideal of Truth, will cut off every attempt we make to wed ourselves to a false ideal. "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand" (Mal. 2: 12, 13). We weep and mourn because we think that the ideal demands of us more than we can fulfil, but it never does. You remember that we saw at the beginning that Principle and its idea are inseparable, and if we see that, then we shall also see that we are irresistibly inseparable from the divine ideal. It isn't that we have to try to live up to an ideal; it is that the ideal will never let us go. In the human it may sometimes seem that we are having a

struggle to live up to our ideal, but what is really happening is that our ideal is urging itself upon us, and mortal mind's beliefs, as they lose their hold on us, appear to chemicalize.

You remember Mrs. Eddy's statement in "Science and Health" which reads: "If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it" (S. & H. 422: 5-10). Sometimes when Science is making its demands upon us, there is a certain amount of chemicalization while mortal mind is passing away, but when a situation seems to be stirred up in that manner, and the way ahead seems dark, if we know and stick to the fact that truth is urging "upon mortals its resisted claims" (S. & H. 223: 29-30) and maintain that we are one with Truth, the divine ideal, and refuse to budge, then no matter how dark the way may seem, a wonderful new birth will always come to us. In the development of the idea of the Christ as Science, it has seemed to mortal sense that such chemicalization has happened frequently, but as we understand more and more of Science itself, as we are doing today, we shan't have suffering any more. We shall have problems to overcome, we shall have great issues to face, but with Science in our thought all those things will be worked out easily and naturally with the authority of Principle, and there will be no suffering, because we shall always be working from the One.

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant" (Mal. 2: 14). We ask "Wherefore?"—we wonder why God doesn't meet our need—when the real trouble is that we have wedded ourselves in thought to a false ideal. We may fondly imagine that we have wedded ourselves to Truth, but very often we have wedded ourselves to the way *we* think a situation should work out, or to a personal sense of creation, and that is what holds demonstration back. The "wife of [our] youth" is our true ideal, and if we deal treacherously with that divine ideal, matters will not work out for us, but if we stick to that ideal—if we let it be our "companion" and the "wife of [our] covenant" so that we are irresistibly one with it—then inevitably everything does work out.

"And did not he make one?"—manhood and womanhood combined, man inseparable from, or one with, the divine ideal. "Yet had ye the residue of the spirit. And wherefore one? That he might seek a godly seed"—the seed of Truth. If we maintain our oneness with the ideal, and see that it includes both manhood and woman-

hood, then we shall constantly have that seed of Truth springing up in our thought, bringing forth new fruit all the time. "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away:"—he hateth divorce, because there is no separation of man from God's plan:—"for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously"—that we are not false to our ideal. "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" (Mal. 2: 15-17). If we desert our ideal, we lose our consciousness of Truth, and we can't judge correctly. Then we begin to believe that what is really evil is good and that what is really good is evil, and so we are tricked by animal magnetism. But if we never lose sight of the ideal of Truth, if we dwell in the consciousness of the absolute purity of Truth and we are aware that it contains nothing unlike God's highest ideal, then we shall never lose our vision of what is right and what is wrong, and we shall be able to use the sword of Truth to cleave our way through mortal mind's arguments and discern the right course. Then we shan't ask, "Where is the God of judgment?" because Truth will enable us to judge fearlessly and to act fearlessly. So never forget that it is Truth—the truth about you and the truth about me and the truth about everything as God knows it—that enables us to live up to our ideal under all circumstances and keeps us from ever letting it down by wedding ourselves to any lesser ideal. The sense of Truth that Malachi illustrates there is most trenchant.

Principle, Life, and Truth in Malachi

In this Christ order in Malachi we have so far seen the tones of Principle, Life, and Truth. This book began with the comforting statement, "I have loved you, saith the Lord"—the fact that Principle and its idea are irresistibly one; Principle has always loved us and we are inseparable from it regardless of our human character, our human circumstances, our mortal history, or anything else. The scientific fact is that we are the idea of Principle, and directly we understand that fact, Principle operates for us. Then we saw the tone of Life, of divine fatherhood, which showed that "spiritual love makes man conscious that God is his Father." Malachi showed that we must not merely sacrifice what we want to be rid of, but we must sacrifice all mortality before the one Life, and we must acknowledge God as our Father—we must acknowledge Life as

the one cause, the infinite sustaining and maintaining power, the only thing that is ever operating. And then we came to the tone of Truth, of true sonship, where Malachi showed that we must stick to our ideal under all circumstances, and refuse to budge from it.

Love Chastens, Protects, and Blesses Man

Now we come to the tone of *Love*, which is beautifully illustrated by Malachi, and contains some of the passages in his book that are so familiar to us. We have captioned the tone of Love here in this way: Love, the divine Mother, chastens, protects, and blesses man overwhelmingly. When Life has shown us the necessity of giving up the mortal concept, and Truth has impelled us to stick to our ideal, we then see that Love, the divine Mother, will always chasten, protect, and bless us in this endeavour. Our reference for this tone of Love is: “Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory” (S. & H. 323: 6-12). When we really understand Science, we shall have “conception unconfined.” In Science there is no end to spiritual fact—it is in no way finite, it doesn’t come and go, it hasn’t a past and a future, it is here and now, constant, infinite—and when we see that, we have that unconfined conception of divine ideas.

Malachi begins: “Behold, I will send my messenger, and he shall prepare the way before me”—a perfect sense of Love, of the fact that “Love inspires, illumines, designates, and leads the way” (S. & H. 454: 18-19). Also, you remember, Mrs. Eddy says that “thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee” (My. 149: 31-2). Malachi says exactly the same thing. Mrs. Eddy also gives that sense of Love preparing the way at the opening of her chapter “Science, Theology, Medicine;” she says, “God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing” (S. & H. 107: 3-6). The Christ came to her tenderly and compassionately, through its nature as Love, and prepared her thought to receive the revelation of Science. Malachi goes on: “and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts” (Mal. 3: 1)—he is symbolizing the fact that divine Love “always has met and always

will meet every human need" (S. & H. 494: 10-11). We may not know the exact way in which divine Love will meet our need under certain circumstances, but it is absolutely certain in Science that our need will be met wherever we are and whatever circumstance we are in. Love is always there before us because the divine plan fills all space—wherever we go and whatever we do, we are in that divine plan.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:"—the "refiner's fire" symbolizes the chastening of Love, and "fullers' soap" symbolizes the purifying process of Love. You know, every synonymous term reflects every other, and here we can see clearly the fact that Love reflects Spirit. The most marked similarity between them is this sense of purification: because Love is free from everything that is unlike its perfect plan, it is absolutely pure, and purity is one of the most characteristic qualities of Spirit; also Spirit blesses, and so does Love. In the combination of Love and Spirit, therefore, we have first of all the sense of absolute purity, and out of that absolute purity comes true blessing; absolutely pure thought is certainly always blessed:—"and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3: 2, 3). The prophets so often illustrate the fact of Love "melting and purifying even the gold of human character" (S. & H. 565: 22). It may sometimes seem that divine Love's chastening is hard, but "even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you" (S. & H. 266: 10-14)—until you realize divine Love's true purpose. When you see that Love is infinitely tender, infinitely compassionate, infinitely loving, infinitely comforting, then you can rest in that consciousness, and the chastening and purifying process, which to mortal sense seems hard, will be over. It is only clinging to self-will, or to some personal opinion as to how some problem should work out, or some quality such as hatred or jealousy, which makes you seem to suffer. Directly you put yourself on the side of Love and accept Love's plan, that chastening always turns to blessing.

Now Malachi gives the sense that as soon as we realize that Love's plan is operating, we are blessed. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment;"—Mrs. Eddy says we may "feel, in a certain finite human sense, that God comes to us and pities us" (Un. 4: 8-9), Love is

always right at hand, closer than breathing;—“and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” Malachi gives a beautiful little sevenfold sequence there: “against the sorcerers”—those who use false mental power, the opposite of Mind; “against the adulterers”—those who attempt to mix Spirit and matter; “against false swearers”—those who identify the will of God wrongly, the opposite of Soul-sense; “against those that oppress the hireling in his wages”—those who do not realize that Principle and its idea is one, and that man is subordinate to Principle alone; “the widow, and the fatherless”—the man who believes that he is separated, or widowed, from God and so doesn’t realize his absolute indivisibility and individuality, his coincidence with the one Life, and the man who is not conscious that God is his Father; “and that turn aside the stranger from his right”—those who refuse to accept that man’s birthright is that he is the son of God; “and fear not me, saith the Lord”—those who have not the consciousness of divine Love, the infinite love of God. That sevenfold sequence illustrates that Love destroys the complete opposite of God’s nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love. “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Mal. 3: 4-6). One of Mrs. Eddy’s definitions of “Gethsemane” is “love meeting no response, but still remaining love” (S. & H. 586: 24-25)—a perfect sense of changeless divine Love.

“Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?” (Mal. 3: 7). You know, when reading and pondering the Scriptures, time and time again we come across a statement and immediately a correlative passage in Mrs. Eddy’s writings comes to mind which brings the Scriptural meaning to life wonderfully. When I read, “Return unto me, and I will return unto you, saith the Lord of hosts,” I at once thought of Mrs. Eddy’s statement, “God only waits for man’s worthiness to enhance the means and measure of His grace” (Mis. 154: 10-11). Mrs. Eddy gave us the key to the Scriptures, and every time we use that key it turns the lock and opens up the Scriptures, making their hidden treasure available to us. In these weekly studies on the Science of the Bible we have used that key in a way that it has never been used before, and the treasures that it has unlocked from the Bible are beyond compare.

“Will a man rob God? Yet ye have robbed me. But ye say,

Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3: 8, 9). The truth is, of course, that Love can never be robbed of anything, because "divine Love cannot be deprived of its manifestation, or object" (S. & H. 304: 10-11). If we are conscious of the infinite fulfilment of Love—of the fact that we are forever embosomed in the infinitude of Love's plan, filling all space—how can we be robbed of anything? For one thing, there is nothing to rob us, and for another thing, there is nothing that can be taken away. We are absolutely safe in Love's plan, and cannot be robbed of anything. The only way in which we can seem to rob God is by not giving God the glory. In a purely human sense we might say that we take something away from God, or attempt to rob God, if we believe that we can do or create something of ourselves. As Mrs. Eddy says, "Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create" (S. & H. 263: 1-4). If we think we are mortal entities, then we may seem to rob God, but if we give to Him the entire glory, we cannot even seem to rob Him. When Malachi asks, "Wherein have we robbed thee?" he answers: "In tithes and offerings." The definition of "tithe" in the "Glossary" of "Science and Health" reads, in part, "Contribution; tenth part; homage; gratitude" (S. & H. 595: 22). If we have not paid homage and given gratitude to God, because we have believed that we can do something of ourselves, then in that respect we have, to human sense, robbed God. True gratitude isn't to be found in giving thanks to God and praising God in an emotional and religious kind of way; it means giving the entire glory to God, acknowledging that God alone can and does do all things, and that we of our own selves can do nothing. True gratitude is really accepting the fact of reflection.

Then we have this well-known verse: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). What a wonderful statement that is. It says, first of all, "Bring ye all the tithes into the storehouse"—in other words, we must give everything to God; we must acknowledge no intelligence or wisdom but the divine Mind, no substance or reality but Spirit, no identity but Soul, no system, government, or power but divine Principle, no existence but the divine Life, no manhood, no ideal, but infinite Truth, and no fulfilment and no plan but that of divine Love. If we do that, then we really do bring all our tithes into the storehouse.

Also you remember that the tithes were a tenth part of the year's harvest, so it is as if Malachi was saying, "You must keep the ten Commandments—you must have a sense of the Word and the Christ as the operation of God and the operation of God alone." So if we do bring all our tithes into the storehouse, if we do acknowledge God as All-in-all, then it is true that the windows of heaven are opened and a blessing is poured out that we have not room enough to receive. Let's remember this, because it is so important: we are often inclined to think that God is just going to give us what we consider to be the demonstration we need, and we almost humanly outline what it should be and expect no more, whereas if we left it to God—if we brought all our tithes into the storehouse and filled our thought with the consciousness of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and realized that that is all that is ever going on—then the blessings that would come to us would be far above our expectations. Well, you and I have proved that many times. We have often prayed over something and left it to God, and when we have seen the result of that reliance on God, we have been amazed. We may not have seen at the time what was happening, but afterwards we have seen proof that the windows of heaven were opened, and God did pour out a blessing far beyond what we anticipated.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground;"—our rightful fruits can never be destroyed;—"neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." The vine cannot "cast her fruit before the time" because divine motherhood gives the fruit of the Spirit infinite fulfilment. As Mrs. Eddy says, we must wait "patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (S. & H. 454: 22-24)—a perfect sense of the fact that the vine cannot "cast her fruit before the time;" Love demands and gives perfection. "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. 3: 11, 12). Love always brings blessing, it never fails. We have witnessed that too many times to doubt it.

That ends the tone of Love, in this illustration of the Christ order, and we captioned it, you remember, like this: Love, the divine Mother, chastens, protects, and blesses man overwhelmingly. First of all Malachi showed that Love always prepares the way for us. Then he likened Love's chastening to a refiner's fire, "melting and purifying even the gold of human character." Then he showed the protection of Love as "a swift witness" against the sorcerers and adulterers, and so forth—against everything that is unlike God—

and finally he illustrated Love pouring out a blessing which there shall not be room enough to receive. So you see what a marvellous sense of the operation of divine Love in the Christ translation Malachi brings out there. The closeness and the nearness of it are just beautiful.

Soul Identifies Spiritual Sense with God

Now we come to the tone of *Soul* in Chapter 3: 13-17, and we have captioned it in this way: Soul analyzes material sense and shows that spiritual sense is always identified with God. Mrs. Eddy writes: "A belief in other gods, other creators, and other creations must go down before Christian Science. It unveils the results of sin as shown in sickness and death. When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed 'the way'" (S. & H. 535: 12-18). Here Malachi illustrates perfectly the belief in other gods, other creators and creations going down before the fact of Soul, and also man entering into "the heritage of the first born among men."

Malachi writes: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?" He is telling the Hebrews that most of what they have said has been entirely against spiritual fact, a purely mortal concept absolutely devoid of spiritual sense; but material sense is always blind to its mistakes. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance,"—they had no concept of the fact that the satisfaction of Soul is man's only reward; they were looking for a material reward and, of course, found none, therefore they said that there was no profit in serving God,—"and that we have walked mournfully before the Lord of hosts?" Material sense avails nothing. Here Soul is analyzing the situation. What were the Hebrews looking for? They were not looking for that wonderful satisfaction which comes through spiritual sense—the satisfaction of Soul—but they were looking for some material reward in an attempt to satisfy material sense. "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. 3: 13-15). Lack of spiritual sense gives no discernment, but exalts false identity.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name"—those who "feared the Lord" had spiritual sense, and therefore they were identified for ever. "And they shall be mine,

saith the Lord of hosts,”—they will be forever identified with God,—“in that day when I make up my jewels;”—a beautiful symbol of the fact that true identity is so precious. You remember that Zechariah illustrated identity by the statement: “he that toucheth you toucheth the apple of his eye”—the true identity of man is so precious in the sight of God, so essential to God;—“and I will spare them, as a man spareth his own son that serveth him” (Mal. 3: 16-17)—identity is inseparable from God.

That ends the tone of Soul, and it shows us how lack of spiritual sense made the Hebrews lose their true reward and exalt false identity; but those who feared the Lord—those who had spiritual sense—were precious in God’s sight; they were divinely identified and so they would always be spared, safe, and free.

The Discernment of Spirit Uncovers Error

Now we come to the tone of *Spirit*, Chapters 3: 18—4: 1, and we have captioned it in this way: Spirit’s discernment uncovers error and separates the tares from the wheat. Mrs. Eddy says: “Spirit will ultimately claim its own,—all that really is,—and the voices of physical sense will be forever hushed” (S. & H. 64: 30-32). Here Malachi illustrates the separating process of Spirit.

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch” (Mal. 3: 18-4: 1)—a very, very clear sense of the separating of the tares from the wheat.

In these last three tones of the Christ translation we see, of course, Soul analyzing (analyzing false identity and lack of spiritual sense), Spirit uncovering and separating, and Mind annihilating error.

Mind Destroys All That Is Unlike God

Lastly, therefore, we come to the tone of *Mind* in Chapter 4: 2-6, which we have captioned as follows: Mind brings healing, destroying all that is unlike God. Mrs. Eddy writes: “The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings,—the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of

Spirit" (S. & H. 270: 14-21). These verses illustrate the "demonstration of God, divine Mind."

Malachi writes: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall"—a lovely sense of the righteousness and the healing power of Mind. The Revised Version translates the phrase "grow up as calves" as "gambol as calves," which brings to mind Mrs. Eddy's statement that "Mind's infinite ideas run and disport themselves" (S. & H. 514: 7-8). "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet"—dust to dust, the annihilation of error—"in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant,"—the law of Mind,—"which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:"—now, Elijah is the same as Elias, and Mrs. Eddy defines "Elias" in her "Glossary" as: "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: 9-13). You know, we have been seeing all the way through this Book of Malachi that "spiritual evidence" is all-important. We have seen that when we have spiritual love, when we stick to our ideal, when we are conscious that we can be in no place where Love has not been before us, then the translation of Soul, Spirit, and Mind takes place and inevitably supplies the true, spiritual evidence even to the material senses. But always, in that Christ translation, it is essential to have the spiritual evidence, or prophecy, first—before the material so-called evidence. If we put material evidence first, we are beaten before we start. "Elias" must always come first:—"and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 2-6)—as we accept spiritual evidence, we begin to see that there is only one Mind. Mrs. Eddy says, "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love" (S. & H. 467: 9-10).

In that tone, therefore, Malachi shows that the allness of Mind comes with healing in its wings and treads down the wicked—makes matter and material conditions completely subordinate to its power—brings the law of Mind, shows that spiritual evidence must always precede material so-called evidence in the operation of the Christ translation, and establishes the fact of the one Mind, the one parent Mind.

A Summary of the Story of Malachi

So the Book of Malachi is really a wonderful little gem. It gives a beautiful illustration of the Christ translation through the most inspired symbols. Malachi spends the greater part of his book in establishing the Christ ideal as divine Principle, Life, Truth, and Love. He first shows the inseparability of Principle and its idea—"I have loved you, saith the Lord." Then he shows that we must sacrifice everything for the consciousness of divine fatherhood, divine Life, because Life impels us to lay down the mortal and accept the infinitude of the one cause. Then he shows that we must stick to our spiritual ideal, the ideal of Truth, under all circumstances—that is what true sonship involves. Then he shows that divine Love cares for everything (Love's messenger is always before us), Love is always awaiting our worthiness to bless us, and if we bring all our tithes into the storehouse Love will pour out an overwhelming blessing upon us. Having established that sense of divine Principle forever interpreting itself as Life, Truth, and Love, Malachi then illustrates the operation of Soul, Spirit, and Mind. He shows how Soul analyzes material sense, bringing out that material sense will always exalt false identity, but how those who are conscious of true spiritual sense find their true identity and are preserved. Then he shows how Spirit comes into the picture and uncovers the situation, separating all that is wicked, or unreal, from that which is righteous. And finally he illustrates how Mind arises with healing in its wings, brings the divine law of Mind, and gives us that all-important spiritual evidence which must be foremost in our thought, because then the so-called material evidence quite naturally and painlessly conforms. So you see what a really perfect illustration of the Christ translation the Book of Malachi is, and remember that the meaning of the name "Malachi" is "my messenger"—Christ, "the divine message from God to men speaking to the human consciousness."

Well, we certainly are a people blessed beyond measure, because we have seen something of the Christ-idea in its Science. Now it is up to each one of us to see that we don't falter or fail, but that we go forever forward along this wonderful way of Science.

This Report completes the series of weekly studies on the Science of the Bible by John W. Doorly.

