

August 2010: Mrs. Eddy's First Tenet for a Christian Scientist: "As adherents of Truth we take the inspired Word of the Bible as our sufficient guide to eternal life." It is in this spirit that we present the work of an eminent Bible scholar and Christian Scientist W. Gordon Brown.

We will present this as the Lesson material in serial form over the next four months.

CHRISTIAN SCIENCE
NONSECTARIAN

By the same author:

FROM GENESIS TO REVELATION

CIVILIZATION LIETH FOURSQUARE

THE SPIRITUAL EVOLUTION OF THE CHRISTIAN SCIENCE
MOVEMENT

THE BIBLE AND "SCIENCE AND HEALTH"-THEIR SPIRITUAL AND
SCIENTIFIC WEDLOCK

EDUCATION OF THE FUTURE

CHRISTIAN
SCIENCE
NONSECTARIAN

by

W. Gordon Brown

1967

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Concerning copyright and Christian Science, Mary Baker Eddy wrote the following: "Christian Science is not copyrighted. . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (Article on "Plagiarism" Ret 76:2-7).

Abbreviations

The following abbreviations are used for the works of Mary Baker Eddy cited in this book:-

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis	<i>Miscellaneous Writings</i>
Ret	<i>Retrospection and Introspection</i>
Un	<i>Unity of Good</i>
No	<i>No and Yes</i>
Hea	<i>Christian Healing</i>
MY	<i>The First Church of Christ Scientist and Miscellany</i>
'01	<i>Message to The Mother Church 1901</i>
Man	<i>Church Manual</i>
Po	<i>Poems</i>

*" . . . ye are the body of Christ,
and members in particular."-Paul*

Contents

Preface

Introduction

<i>Chapter I</i>	<i>THE BIBLE</i>
<i>Chapter II</i>	<i>PROGRESS OF CIVILIZATION</i>
<i>Chapter III</i>	<i>THE CHRISTIAN SCIENCE MOVEMENT</i>
<i>Chapter IV</i>	<i>UNIVERSAL SCIENCE AND SYSTEM</i>
<i>Chapter V</i>	<i>THE BIBLE AND "SCIENCE AND HEALTH"</i>
<i>Chapter VI</i>	<i>MAN'S UNIVERSITY CITY</i>
<i>Chapter VII</i>	<i>ONE MOTHER TONGUE</i>
<i>Appendix</i>	

Preface

DURING the past twenty years a conception of Christian Science has been developing outside official circles which shows Christian Science in a new light as far as the public image is concerned. Far from being an exclusive, sectarian religion which reached the peak of its expansion towards the end of the 1930s, Christian Science, as stated in its textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, can be shown today to be precisely scientific within the accepted meaning of this term, and to be evolving spiritually and irresistibly. Its moral aspect, and indeed its healing aspect, are natural derivatives of its Science.

A science by its very nature is nonsectarian. If mathematics and music are universal, impersonal, and beyond the control of any centralized authority, the same is even more true of the Science of Christianity. The Science Jesus taught and lived speaks today through a system of fundamental ideas of God that involve law and order, identity and relationship, individuality, structure, and design which cannot be humanly restricted or controlled. A science depends for its existence and utility on the freedom of individual scientists to engage in continuous new vision and discovery.

Christian Science is the revelation to human consciousness of the body of divine understanding and love in which all the individual identities of being are harmoniously related and united. Its necessity, therefore, is to open itself out to ever wider and more inclusive horizons, while at the same time maintaining the original purity of its teaching.

In view of this, it is of no small interest to find within the pages of *Science and Health* the prophecy that "A higher discovery" would some time be made regarding Christian Science which would be based upon, and would emanate from, Mary Baker Eddy's original discovery (see S & H 380: 22-28, including marginal heading).

The discovery to which this book bears witness, and which began to the minds of a few forward-looking Christian Scientists in the early 1940s, is based wholly on what the textbook declares Christian Science to be. It is not tempted to reject the name Christian Science, even temporarily. It is fully aware that it can never form itself into another humanly administered, competitive organization, and has no desire at all to abandon either the Bible or *Science and Health* in the belief that new light has dawned which is beyond, or which has outgrown, what these two books teach.

Mary Baker Eddy wrote of Science and Health: "Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated" (Mis 92 : 4-6). The more one knows of the Science of Christian Science the more inevitable seems the truth of this prophecy.

The title CHRISTIAN SCIENCE NONSECTARIAN tells the reader two things : first, it leaves him in no doubt as to the nature of the subject under discussion ; secondly, it tells him that the standpoint from which this book is written is outside the jurisdiction of the Christian Science Church. The vital need is to discover what is in accord with the divine Principle of Christian Science and what is not-hence the plea made here for an honest, free, and unbiased examination of the subject which is in keeping with the spirit of these times.

The picture of Christian Science drawn in this book is one that has come to light free from organizational and ecclesiastical ties. Though essentially an individual work, it contributes to the investigations of a body of people working both independently and together, voluntarily, and with profound intent, outside the controlling interests of careerism, vested interests, or partisanship, which, in one form or another, sooner or later, ensnare centrally directed religious movements. None of these were allowed to creep into Mary Baker Eddy's own provisions for her church. It will be shown that her provisions were for a self-dissolving, not a self-perpetuating religious organization. But this dissolution could not logically take place-indeed, could not safely take place-until, in God's good time, the understanding came that Christian Science is inherently an impersonal, universal Science, rather than yet another religious movement struggling competitively and exclusively, against overwhelming odds, for the soul of mankind.

W.G.B.

Haslemere,

Surrey, England.

April 1967

Introduction

THE dilemma which faces the mid-twentieth century world is unprecedented. Scientific knowledge has so reduced time and space that one man can be in almost immediate physical contact with another living on the other side of the globe, and yet this same scientific knowledge can seem to separate them intellectually by an ever-widening gulf.

The different fields of technology have become so vast, complex and profound, that a blinkered specialization in one particular subject, or even in one of its branches, is virtually all that a single intellect can comprehend. Because of this, multitudes of human beings are unable to understand each other's professional, scientific speech, and are therefore unable to understand the coherency of their world.

Nations, races, civilizations, religions have not in the past tried very hard to appreciate one another's individuality and point of view. Today it has become a life and death issue for the human race that they should. Hitherto, geography has made independence and isolation the natural conditions of human life. Now, isolation is no longer possible, and men have to understand their indispensability to the whole and to each other in order to survive.

The relationship of the individual to his surrounding world-the relation of subject to object-has been the fundamental concern of philosophers down the ages. In fact the problem of problems, which everyone has to face, is how human beings shall integrate collectively and yet retain their individuality and their essential independence and privacy. How, in fact, shall independence and interdependence be reconciled, to the benefit of both the individual and society?

Life's basic problem is the relationship between what appears as me, or us, here, and you, or them, there. And this is true whether we are thinking of individuals, communities, nations, races, religions, philosophies, sciences, arts, or even the two sexes. To bring about a reconciliation between different points of view-between different standpoints from which the one life, the one universe, is viewed-is to begin to solve the problem of this present dismembered and frustrated world. No one could reasonably doubt that the saving grace for us all is a profound desire to see things as others see them, and not to conclude that they are wrong and we are right just because they do not see them exactly as we do.

Never was the problem of relationship between man and man, men and men, so crucial and imperative as today. Yet never on the surface did it seem more insoluble, or the answer more remote. Because of what technology is achieving,

the whole world is wrestling with the dread that the elemental forces of matter, in the hands of misguided and frightened human beings, will one day destroy the human race. But these forces would be unable to wreak their havoc were not the world split into antipathetic cultural camps which exist side by side in a state of mutual suspicion and fear. On every hand misunderstanding and distrust are terrifyingly rampant.

Yet, if it is true, philosophically, that the darkest hour precedes the dawn, then it is logical to hope that the present alarming 'impasse' points to the probability that, in fact, the solution is nearer than it has ever been more imminent than we imagine.

Jesus had the answer when he intimated that we should no longer think in terms of "lo, here" or "lo, there" in the space-time sense, for "the kingdom of God-the kingdom of mutual understanding, trustworthiness, and love-is already "within" us, already is us, if we did but know it. It is already the subjective condition of our own innermost being, if only we would take the trouble intelligently and unselfishly to find this out. What we must learn to do, he implied, is to bring the kingdom and its government forth from within ourselves, or objectify it in our lives. Then subject and object would indeed be one, and the problem would begin to be solved. As he himself showed, the individual solves the life problem by solving spiritually the problem of his relationship with his apparently outside world.

In philosophy, "subject" and "object," as the two complementary halves of the concept of "identity," have a profound and far-reaching significance. On the surface they may not be easy terms to grapple with, but they are immensely useful ones in analyzing life's fundamental problems, and in searching for enduring solutions. The German philosopher Schelling defined "identity," with which all freedom-loving people are so intimately concerned, as "reality at its deepest level, at which subject and object are one."

But however much philosophers, theologians, scientists, politicians, philanthropists, humanists try to find the solution, the problem remains. The question is, can it ever be solved from human or religious bases, or from material premises of reasoning? Can mysticism, atheism, or moralism solve it? Indeed can pantheism or dualism in any form solve it? Certainly, in such subjects as music and mathematics, only ideas based firmly on an understood principle are capable of solving problems within the realms of these two subjects. And is there not abundant evidence, when one thinks about it deeply and in a non-doctrinaire way, that Jesus had just this scientific attitude towards life? Did he not say that he came forth from the Father-that is, from the infallible Principle that underlies the

universe? Did he not imply that his every thought, every deed, started from this Principle as its origin? He referred to his identity as "the bread of life" which comes down from heaven which everyone needs to break up and assimilate (understand subjectively) if he wants truly to live. And he actually proved his Principle in the affairs of everyday life to the point of the total solution of the human problem. If we accept the Gospel story as valid, it is evident that Jesus had something at his command very much more reliable than religious mysticism, dogma, and creed; something much more powerful, and demanding of obedience, than a code of physical, moral, national, or international laws; something much more fundamental than, say, a knowledge of nuclear physics, or of molecular biology, with which to work out the problems of existence.

In the mythical story of Cain and Abel in the Bible, Abel was no match for Cain. Abel was a good conscientious moralist, but was helpless against Cain. Not so Jesus, however. Jesus was a spiritual Scientist. Cain's equivalent, in the experience of Jesus, was quite unable to repeat the earlier victory, no matter what lengths it went to in the attempt. It might seem at one point that Jesus succumbed to Cain's onslaughts just as Abel did. But what mattered was the final outcome. This, in the case of Abel, was death; in the case of Jesus, it was proof of the indestructibility of life.

The reason was that Jesus did not handle Cain personally. He neither fought evil as an entity, nor did he regard it pacifically. It was not a matter of Jesus "here" and Cain "there," as it seemed to Abel. There was no question with Jesus of an evil man "there" and a good man "here." "Why callest thou me good?" he asked. And he answered, in effect: All good is one good, namely, the infinite God. At the same time his whole life reiterated the question: "Why callest thou him evil?" Jesus defined evil as a liar, the father of a lie, having "no truth in him" (John 8: 44).

Spiritually to impersonalize good is to gain good; spiritually to impersonalize evil is to lose evil. Evil is nothing without a personal pronoun. Good, on the other hand, becomes all-in-all when God, not man, is "I." At the point of his own consciousness, Jesus detached evil from persons, and realized in its place the presence and power of his own Christ-intelligence. Hate, fear, envy, greed, malice, sin, disease, death, could no more live and propagate in the consciousness of Christ, or Truth, the emanation of Principle, or God, than darkness could exist in the light of the sun, or errors in the science of mathematics.

Unless, today, we learn to tackle Cain in the world according to Jesus' method of impersonalization, the race cannot fail to destroy itself sooner or later. Scientific technology has furnished the means for this suicide, and Cain is bound to win in

the end unless we understand how Jesus attained his victory. A house divided against itself cannot avoid being brought to desolation if it remains divided, or as long as subject and object, here and there, me and you, us and them, continue to be at loggerheads and refuse to understand each other's point of view.

Somehow or other "specialization" must be found to be the outcome of "generalization," rather than something which is channeled egocentrically through a particular human pin-hole. A new kind of individualism must be born of a living and practical universalism, and the individual be no longer motivated by mere selfish ends. What we all need to specialize in is the great general Principle of the unity and harmony of all men. "Have we not all one Father?" Malachi asked. And Jesus himself prayed "that they all may be one."

On the day of Pentecost, according to the second chapter of Acts, they were all one. The disciples were "with one accord in one place," because Jesus had just finished teaching them the Principle of the unity and indestructibility of life. They had begun to understand one another as he understood them; in obedience to his "new commandment," they had begun to love one another as he loved them. In consequence, representatives "out of every nation under heaven" began to understand them too. For we are told how every man present heard the disciples talking to him in his own tongue. The "language" which the disciples spoke was the spiritual *mother tongue* of the world. In terms of this particular incident, generalization and specialization, universalism and individualism, were one. In fact an illustration was presented of how, eventually, man's foremost problem would be solved, namely, his egotistical inability to love, appreciate, and understand his neighbour's point of view.

Zephaniah saw this coming when he wrote: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with *one consent*" (Zeph 3 : 9). According to Zephaniah, a universal "language," a general means of communication, would present itself to humanity, by which individual "tongues" would find their proper reciprocal relationship, and men would begin truly to understand and trust one another for the first time.

The situation in Jerusalem was the answer to the problem originally posed by the Tower of Babel in the eleventh chapter of Genesis. "Babel" means "confusion"-specifically, "confusion of tongues." The people of Babel, or Babylon, were building their world on the foundations of materialism; finite, destructible values being the stuff out of which the building was made. They used brick instead of stone and slime instead of mortar. Nothing in this case could stop their edifice from disintegrating. Whether they were building atheistically, like the present-day

"East," or mystically, dualistically, pantheistically, like most of the present-day "West," does not matter much. Either policy was bound to scatter them abroad over the face of the earth, and prevent them from understanding one another's speech.

The disciples' position was the exact opposite of this. In Jerusalem they were not setting out to build a "tower" that reached up to heaven, but a "church" that came down from heaven. This church was the brotherhood of man founded on, and proceeding from, Principle. Babel's "one language" was split into a multiplicity of tongues; on the day of Pentecost, the people's diverse tongues found their relationship and unity within one spiritual language.

The Jerusalem "church" was a state of consciousness in which earth and heaven, subject and object, were one; whereas the Babylonian "tower" was calculated to keep these factors in continuous opposition. The latter typifies a world condition of misunderstanding and disarray, tending towards self-destruction; the former is a state of understanding and unity, opening out to an ever more secure and abundant sense of life.

In Jerusalem a new world-era dawned. Christianity was born. The idea of everyone being able to understand everyone else, because there existed a common means of communication, began to radiate out from its centre, Jerusalem, to the four corners of the earth. Twentieth-century Christian Science is the understandable, demonstrable Science of this original pre-ecclesiastical Christianity.

The relationship of the individual to his universe presents the same problem fundamentally as the one which convulses the world today in the form of the East-West division. Two antithetic political systems are at each other's throats in what their extremists believe is a fight to the death for the political, economic, and cultural soul of mankind. The so-called Eastern system is "communism," in which collectivism, under the dictates of the State, supersedes the interests of the individual; the Western system is "capitalism," in which the freedom of the individual is sacrosanct over all other considerations. Happily, a leavening, balancing influence is at work in both camps, and the policies of the two extremes are seen more and more to be unworkable.

Nevertheless, this ideological antithesis continues to rend the world, and will go on doing so, in one form or another, until the solution to the problem of integrating the individual and the collective is reached. The individual, as championed by the West, is terrified that in wedding himself to the community he will lose his individuality. Collectivism, championed by the East, is terrified that, if the individual is given a free rein, he will destroy the collective spirit by his ruthless tendencies towards the exploitation of his brother man for his own personal gain.

If only Western civilization had understood and honored its Christian heritage, if it had been true to the original Christian ideals which found expression on the day of Pentecost, the Western "individual" would not have maltreated his brother, and the "collectivism" of communism would not have formed rebelliously within the Western womb. The collective would have embraced the individual, and the individual the collective, without either concept losing its identity. The individual would have found that there is no real self-governed individuality if it is divided from the collective, and the collective would have found that there is no real collectivity if it is not made up of this kind of self-governing individuality.

The Western society is a world-embracing "mother" society. Had this society not broken faith with its Christianity and worshipped physical science instead, its "child" would have been the Christian brotherhood of man in which individualism and collectivism are one. As it is, we have the monstrous spectacle of a rebellious, atheistic offspring intent on exterminating its parent, and the parent intent on exterminating its offspring. Heaven would have begun to reign on earth if the West had been true to her Christianity. In her universality she would have constituted the "church" foretold by Jesus, namely, the spiritual unity of the whole human race—the undivided "body of Christ."

It can still come. It must come. It is the law of God that it will come. Can we see it coming? Can we, in the midst of the turmoil, see what Jesus called the signs of the "coming of the Son of man"? Do we see signs in the world today of the coming of *man's* "Son" in the form of the world's own spiritual unity? "When ye shall hear of wars and rumours of wars," Jesus said, "be ye not troubled. . . . For nation shall rise against nation, and kingdom against kingdom . . . the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. . . . And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13). Yes, a belated, startled awakening to the need for world unity is becoming more and more evident on every hand.

In the Old Testament, the story of the twin brothers, Jacob and Esau, illustrates the way in which individual man learns to be one with his brother.

Jacob and Esau were afraid of each other. "Jacob" means "supplanter," because he exploited and supplanted Esau. "Esau" means "red." Jacob fled from Esau in terror of his life. But after a succession of much needed lessons Jacob's outlook changed. At a place called "Peniel," which means "face of God," he wrestled with an angel whom he mistakenly took to be his adversary. All his life Jacob had been obsessed with the belief that evil "over there," represented by Esau, was seeking to destroy

him "over here." At Peniel all this changed. If he would not be found fighting against God, Jacob realized at last that he must wrestle subjectively with the Esau in his own nature. As a reward for his victory he was given the new name of "Israel." Immediately, the brothers were united, and Esau was to Jacob as "the face of God." "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" was Jacob's greeting to his twin brother (Gen 33 : 10).

The advent of "Israel" transformed the consciousness of Jacob both subjectively and objectively. Israel was not Jacob's new identity in any personal sense. Israel, like Christ, implies the reconciliation in one harmonious whole of what are otherwise two protagonists, Jacob and Esau. Paul says of Jesus that he broke down "the middle wall of partition between us . . . for to make in himself of twain one new man . . ." (Eph 2: 14-15).

So with the individual and his outside world. So with what is called "East" and "West" today. The coming of the Science of Christianity to the consciousness of the West, like the coming of Israel to the consciousness of Jacob, has power to change Western man's attitude towards his "red" Eastern brother, and in so doing change this brother's attitude to him. Whether the barrier is called a "middle wall of partition" or an "iron curtain" is immaterial; in the Science of Christianity-the Science of the oneness and harmony of being-no such barrier exists.

If only men would seek to deal with the objects of their hates and fears in their own consciousness, as Jacob did, "over there" would be none other than "the face of God."

The same is true of the even more fundamental and mounting world issue, the colour problem. What the white man really fears, if he did but know it, is not the black man, but the blackness in his own nature. When the problem is resolved metaphysically, the black man is really man emerging from the darkness of a primitive, unrestrained and instinctive sense of life into the light of scientific culture. It is the unadmitted darkness deep down in himself which really causes the white man to be frightened, and to want to suppress the black man. It is the aggressions of racism rising up within his own being that really cause the black man to want to overthrow the white man. If only man would love unselfishly the idea of man's natural emergence out of material darkness into the light of spiritual understanding the door to the solution of mankind's great race problem would begin to open.

Likewise with the division of the race into "haves" and "have nots," which is really the cause of the other two problems. When the brothers, Jacob and Esau, met after Jacob's conversion to Israel, Esau lacked nothing -the aid offered him by Jacob was

found to be unnecessary. "I have enough, my brother; keep that thou hast unto thyself," Esau said, as Jacob urged him to accept presents at his hand (Gen 33: 9).

It is to be noted that the Science of Christianity made its appearance in Western man's camp at the close of the nineteenth century, virtually at the same time as communism made its appearance. Although communism thereafter formed itself into an opposing Eastern camp, the fact remains that the Western white man's camp is literally world-embracing. If not culturally, Western civilization has certainly swept the world into its net technologically. Western white man's scientific knowledge has made the world one physically, and West and East, white and coloured, "haves" and "have nots" are parts of the totality of one Westernized world.

Unlike physical science, Christian Science has not come to the West to make the world one physically, with the liability of splitting it intellectually, but to make it one spiritually, and in so doing break down every conceivable kind of technological, ideological, intellectual, political, religious, national and racial "middle wall." In proportion as this is done, the world will be found to be sound and healthy, spiritually, morally, physically.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace . . ." (*ibid*).

Gradually to build up the answer to such fundamental problems as these is the real healing mission of Christian Science. The "Introduction" to this book indicates the general problem. The purpose of the book is to point in the direction of the solution. This has its roots in the Bible, and therefore Chapter I is devoted to a comprehensive survey of the Bible's spiritual meaning.

NOTE

THE Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is based upon two interwoven classes of capitalized terms for the infinite. These are the seven synonymous terms, Mind, Spirit, Soul, Principle, Life, Truth, Love (S & H 465: 10), which teach the nature and constitution of the infinite, and the four sides of the "holy city." Word, Christ, Christianity, Science (S & H 575: 18), which teach the operational activity of the infinite. The spiritual import of these two sets of terms lies at the heart of this present book. From them derive the four purely scientific concepts (likewise

fundamental to this book), the numerals, calculus, matrix and system of the divine Science of man.

CHAPTER I

The Bible

THE Bible is known to most of mankind. The Anglo-Saxons have been mainly responsible for this. Today, the British and Foreign Bible Society publishes the Bible, either as a whole or in part, in well over a thousand different languages. In view of this achievement it is reasonable to conclude that everyone in the world who can read has access to at least part of the Bible translated into his own tongue. One is reminded of how, on a wholly spiritual level, on the day of Pentecost, every man heard the Word of God speaking to him in the tongue wherein he was born.

It is well known that amongst all the world's literature the Bible is a best seller. What can be the reason for this when it seems that, as modern science advances, twentieth-century humanity is becoming less and less religiously inclined, and more and more accurately informed on certain of the great cosmological issues on which the Bible has apparently set its seal?

It can scarcely be as a history book that, year after year, century after century, the Bible retains its hold on human thought; for its history, as such, is often suspect and unreliable. The sheer textual beauty of the English Authorized Version can hardly be the reason either, for this appeal is mainly to the English-speaking world. However majestic and moving the reader may find the stories in the Old Testament, these would surely have begun to grow stale by now if they were simply about the historical comings and goings of a little nomadic people who found themselves religiously unique amongst all the nations of the world.

Contradictions seem to abound. There is the discrepancy, for example, between the character of God in the Old Testament and His character in the New, as well as many other apparent inconsistencies scattered throughout the text. In one place comes the command, "Thou shalt not kill," and in another the same Deity orders the slaughter of thousands of human beings. One would think that this contradiction alone was enough to make the logical thinker close the book.

Yet for a considerable part of the world's populace the Bible's hold does not slacken, nor does human affection for it wane. It must be that in spite of the textual

complexities, irrespective of the fact that during many centuries of compilation the text passed through the hands of a multitude of authors, editors, revisionists, translators, canonizers, and so on-in spite of all this, something instinctively fundamental, something involuntary, living and inescapable, something about the Bible profoundly attuned to the core of man's being, grips the human thought. What can this something be but a timeless spiritual meaning, deep beneath the literal surface of the text, which is in fact the original divine meaning? For unless such stories as the building of the ark, the deliverance from Egypt, the trek through the wilderness, the crossing of the Jordan, or the conquest of the Promised Land, have immediate application in terms of our own lives today, they can have no possible redemptive value.

Peter, in his second epistle, declares that "no prophecy of the scripture is of any private interpretation" (II Pet 1 : 20). A private interpretation would imply something personal and opinionated. Peter realized that the Bible's original meaning, as it existed in the minds of Israel's prophets, was nothing to do with human opinion regarding God, man, and the universe, but with absolute values and ideas of life based on an exact Principle. Free from inconsistencies and contradictions, the ideas which lie beneath the surface of the text constitute a flow of timeless intelligence which articulates the Principle of Life.

These ideas, untouched by centuries of translation into diverse human languages, unaffected by hair-splitting differences as to the meanings of individual words, form a continuous spiritual structure, a system of life-values, in relation to which the myths, sagas, legends, the exploits of the children of Israel, the exemplary life-work of Jesus, the institution of the early Christian Church, St John's apocalyptic images, are all of the nature of instructional symbols, teaching spiritual ideas. "Which things are an allegory,"* says Paul in Galatians, when referring to Isaac and Ishmael, the two sons of Abraham, whose story points to the solution of that most pressing and immediate human problem, the choice between freedom and bondage (Gal 4: 22-31).

Over the years, the ingenuity of the human mind to interpret the Bible's manifold symbolism this way, that way, the other way, has known no bounds. In order to make the symbolism confirm a certain point of view one sect says it means one thing, another sect says it means another. One interpretation of a given passage is liable completely to contradict another.

Only one thing matters, namely, the original "interpretation7' as conceived by Israel's prophetic priestly writers. For if this was not personal, then no interpretation of what they wrote down can afford to be personal either. The fact is,

the human intellect, as such, is incapable of interpreting divine revelation. The Christian Science textbook makes the statement, "The divine Principle of the universe must interpret the universe" (S & H 272: 28). Likewise the divine Principle of the Bible alone can interpret the true meaning of the Bible. Hence the supreme question: What is the Principle upon which the teaching of the Bible is based ?

At once it can be argued that the Christian Science interpretation is just as private and personal as any other; that this is merely one more instance of forcing conclusions on the text in order to make the Bible fit in with, and confirm, Christian Science doctrine. Certainly Christian Science claims to present the Bible's original meaning, but then so do other interpretations. The need, surely, is for a spiritually unprejudiced, a spiritually reasoned, investigation.

The Bible's spiritual meaning can no more be confined to its literal historical meaning- than the meaning of life can be confined to the evidence before the five personal senses. To believe that our awareness of being is restricted to this evidence is to live in a prison house of limitation. Advances in modern physics tell us this on every hand. Quantum Mechanics and the " Relativity Theories distinguish between the world of sense perception and the world of physical "reality" which they tell us lies beyond this perception. These sciences penetrate profoundly the evidence of the limited senses, and through a language of mathematical symbolism present an image of the space-time universe quite unlike the one which our eye beholds. Theirs is a quest for material "truth"-for cause and effect, power and the harnessing of power, on a material basis. Mankind is already aware of the possibility of universal suicide inherent in this search.

How imperative, therefore, that modern metaphysics should likewise penetrate the evidence of the senses and search for truth on a spiritual basis-that men should begin to understand spiritual cause, and tap the resources of spiritual power which Jesus assured us were just as much available to us as to him. For this power is wholly constructive, wholly impersonal, impartial, and beneficent. Christian Science teaches that "mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible" (S & H 264: 13).

What Einstein symbolized mathematically as the "four-dimensional space-time continuum" Christian Science symbolizes metaphysically as a four-dimensional *calculus* of living, indestructible ideas. St John, in Revelation, foresaw the coming of this universal "calculus" as a "city" which "lieth foursquare" (Rev 21). This

relationship between the divine "calculus," revealed in Christian Science, and the holy city, foretold by St John, is one of the principal themes in this book.

Even the artist today declines to interpret his universe literally, in the way he used to, but chooses instead the language of abstract symbolism and ideas, as being more in line with what he believes is fundamental truth.

According to the Gospel record, Jesus invalidated the apparent laws of the physical senses through recourse to higher and more powerful law. For two thousand years men have known and have marveled at the things Jesus did, but without knowing how he did them. They have known the effects of his power on sense evidence, but without understanding the nature and operation of the power. The "how" they have relegated to the realm of mystery and supernaturalism. It is as if they have forgotten the words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12). In the original Greek, the word translated "believe" has the significance of "understand" the opposite of unreasoning acceptance.

How shall we (mankind) do the works? How shall we begin to solve the mortal problem on the "greater" (universal) scale? Paul gives the answer in Philippians, when he says, "Let this mind be in you, which was also in Christ Jesus." Only by having the same "mind", only by beginning to understand what Jesus Himself understood, can we hope to follow his example. Understanding the cause, the Principle, having access to the power that wrought the works, nothing can stop men from beginning to emulate the works.

It is as if Jesus said to his world: "If you look at the mortal sense of me you will never understand me nor find me, any more than I shall understand you if I look at the mortal sense of you; any more than, if you look at yourselves and each other in this way, you will understand yourselves and each other. What I really am is what is meant by the term 'Christ,' and this is something very different from what the senses present as 'Jesus.' What you are is what is properly meant by the term 'Christianity,' and this again is something very different from the mortal appearance of a dismembered, self-destroying world. Do the senses tell you that before Abraham was I am? Do the senses tell you that the kingdom of God is within you-that you are the 'body of Christ'? When I bid you eat my flesh and drink my blood I am teaching you to assimilate and make your identity is in *Truth*. If I accepted as true the evidence before the material senses I would not be able to heal you. I see you the way God sees you-the way you are in Science. This is contrary to sense evidence, but it is the only correct view of you, as I prove every time I heal you. The power that heals is the understanding of what man is in Christ,

Truth. Hence I say to you: 'Ye shall know the truth, and the truth shall make you free' (John 8: 32). The reason for your present sense of bondage and insecurity is that you accept without question the mortal evidence of limitation, division, destruction and death. This breeds fear, hate, envy, rivalry and war among you, and this in turn breeds disease. A fragmented disordered concept of life is contrary to the Principle of the universe, is contrary to Science and to Truth."

Christian Science has this selfsame outlook on its world. It plunges beneath the literal superficial appearance of things to the spiritual reality which lies underneath. Likewise it plunges beneath the literal meaning of the Bible to an underlying Science of ideas. Its unfragmented outlook on life corresponds to its unfragmented outlook on the "book of life," that is, on the Bible. Just as it looks beneath the literal surface of the text for the original inspired meaning, so it looks for the original meaning of life in contrast to what the Adamic race has apparently made of life through accepting as valid the testimony of the material senses.

Was there ever a book so susceptible of being torn into fragments as the Bible? A particular passage here, a favorite text there, all out of context, all out of relation to the whole and to each other, is, almost invariably, the sense which the followers of Christendom's multitude of sects have of the Bible. Wholesale dismemberment of a subject's integrity, the distribution of snippets, is a practice wholly unacceptable in the realm of the physical sciences and will, one day, be found even less acceptable in the realm of the Word of God. As shown by the work of Einstein, the one grand aim of the material sciences is to reach a single edifice of material laws, wherein all the phenomena of the universe find unity. The same is true spiritually of Christian Science.

The message of the Bible is one whole message. The Word, the Logos, is one whole Word, just as the universe is one whole universe. The practice of cutting the Bible into fragments, and the practice of interpreting it literally, go hand in hand. Some people interpret it entirely literally. Its characters, genealogies and places, its numbers, measurements and time spans, are all accepted as being of the nature of actual historical and geographical truth. Yet to interpret the Bible literally in this way is, in the last analysis, no more illogical than to interpret the universe literally that is, to accept as inescapable truth the evidence before the five senses.

It is the universe we live in, not a book called the Bible, which is the real Word of God. The real Logos and the real Cosmos are one and the same thing. The Bible is a means whereby creation, as it is, is made comprehensible to human thought. In fathoming the Bible's original meaning, what we are really doing is fathoming the

original meaning of the world around us. Disordered, disconnected, contradictory fragments belong neither to the one nor to the other.

That the Bible is primarily about the universe as a whole is seen in the introductory cosmogony from Genesis 1: 1 to 2: 5, known as the "*seven day of creation.*" Each new vista of cosmic unfoldment results from what "God said." The words "logos" and "logic" imply order and flow in speech; "cosmos," as opposed to "chaos," implies the order, harmony and flow of the primeval universe. Hence, the relation between the declaratory Logos, or Word, and the unfoldment of creation itself.

The seven days of creation are to the remainder of the Bible as an introductory prelude is to a musical score. Few people today take the seven days literally. Some find a general parallel between them and the eons of time in the theory of material evolution. But Christian Science sees them in a very different light from this. In Christian Science they provide a scale, an order, of cosmic life-values which is to the universe Jesus knew, and which he called the kingdom of God, as the musical scale is to music, or the order of number to the science of mathematics. Hence Christian Science defines the days of creation as *numerals of infinity*. A statement in *Science and Health* reads: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality [the evidence before the confining senses] 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).

These two scientific concepts, *numerals of infinity* and *infinite calculus* are the absolute fundamentals of the Science and system of Christian Science. The numerals provide the elemental ideas of Principle stated in ascending order; the calculus is the living, flowing universe of Principle deriving from these ideas.

In his second epistle, after he has made the statement that the prophecies of Scripture are no "private interpretation," Peter goes on to say how "one day is with the Lord as a thousand years, and a thousand years as one day" (I Pet 3: 8). This is usually taken to mean that there is no difference in God's eyes between a stretch of time of twenty-four hours and one of a thousand years. But Christian Science reveals a very different meaning from this.

In its historicity, ranging from the myths of Genesis to the prophecies of Revelation, the Bible covers a period of some seven thousand years. Underlying this period, millennium by millennium, is the scale of elemental values called the seven days of creation which cannot be reckoned chronologically. Here is the crux of the matter: the prophetic priestly writers, the authors of the Old Testament, evidently foresaw that from the time our present process of world-civilization was

set in motion, a period of approximately seven thousand years would elapse before the problem which Jesus was to solve individually would be solved by the rest of mankind. Of primary importance, therefore, regarding the Science of the Bible, is this correlation between the *seven days of creation* and the Bible's *thousand-year periods*.

The Seven Days and The Seven Periods

For the Christian world, the coming of Jesus started a new calendar. His birth is dated as zero. This is significant spiritually because what in fact Jesus demonstrated was the fundamental timelessness of life. Living ideas operating in his consciousness translated time into eternity, until at the point of the ascension the translation was complete. Paul, in Hebrews, says of the allegorical Enoch that he was "translated." Jesus actually translated consciousness out of the language of time and mortality into the language of immortality, the Word of God.

The juncture of the two Testaments marks this point of zero time. If we look *backwards* through the Old Testament everything is B.C. ; if we look *forwards* into the New Testament everything is A.D. Even if we did not have the "dates" of Bishop Ussher (printed at the tops of pages in some Bible editions) to act as a general guide, it would still not be difficult to recognize in the course of the story the broad sweeps of the different millennia, because the narrative so clearly marks them out.

The first millennium B.C., or the period from approximately 1000 B.C. to 0, is Israel's "kingdom" period, which includes her golden, prophetic age. It opens with I Samuel, and the crowning of the first king, Saul. The story from I Samuel to the close of the Old Testament is different from anything that has gone before, and the period as a whole has a distinct character of its own.

The same is true of the second millennium B.C., or the period from approximately 2000 to 1000. This is equally distinct. It ranges from the time of Abraham, the father of Israel, in the book of Genesis, to the little story of Ruth. It is all about Israel from her point of origin in the days of the patriarchs to where she enters and conquers the Promised Land. The kingdom period, on the other hand, is about her mature nationhood, when she is in possession of the land and governing it.

Going back to the third millennium B.C., the period from 3000 to 2000 is even more distinct. This is covered by a few short chapters of the early part of Genesis. It is the mythical account of Noah and the flood, and includes the building of the tower of Babel.

The fourth millennium B.C., or the period from approximately 4000 to 3000, takes us to the beginning of the Bible, and is the mythical story of Adam. This period begins with the "mist" that "went up from the earth" in Genesis 2: 6 and closes with the translation of Enoch, the seventh in line from Adam. So, moving forward from the beginning, the period 4000-3000 B.C. (the story of *Adam*) becomes the first thousand-year period; the period 3000-2000 B.C. (the story of *Noah*) becomes the second thousand-year period; the period 2000-1000 B.C. (the story of the *rise of Israel*) becomes the third thousand-year period; and the period 1000 B.C. (the story of the *kings* and *prophets*) becomes the fourth thousand-year period. This means that, including the gap of some 400 years which elapse between the close of the Old Testament and the opening of the New, the Biblical time-span from the creation of Adam to the birth of Jesus is approximately 4000 years.

Historically, the New Testament covers but a very short period of time. The Gospel and Apostolic eras which compose it take up at the most about 100 years. They include, however, the writing of Revelation, which is a vision of the future. By means of his apocalyptic images St John scans the historical horizon up to the time when the Christ-principle practiced by Jesus rules the whole of mankind. In other words, he takes into account the remaining fifth, sixth and seventh periods. Inasmuch, therefore, as the Bible includes Revelation, it can be said to cover the full range of all seven periods, even though its own historicity closes in the opening century of the fifth of these periods.

The first millennium A.D., from 0 to 1000, becomes, accordingly, the fifth thousand-year period, or the *Christian era*. The second millennium A.D., from 1000 to 2000, becomes the sixth thousand-year period, and is our present *scientific age*. This is the period which is now drawing to a close, during the final stages of which Christianity as a universal Science has had its birth in the world.

As far as human history is concerned, the third millennium A.D., beginning with the year 2000, lies in the future. The promise is that during this time the city foursquare of Revelation 21 will be set up on earth, and the brotherhood of man, built on spiritual and indestructible foundations, will be progressively brought to light. This is the seventh thousand-year period, which we will identify as the era of *universal man*.

In view of the unprecedented speed with which change and rethinking is taking place today in all walks of life, what may not the next forty years bring forth by way of spiritual revelation and progress, to say nothing of the next millennium ?

The Book Sealed with Seven Seals

One of the foremost features of Revelation is the vision, which begins in Chapter 5, of a book "sealed with seven seals." In Chapter 21, reference is made to those whose names are "written in the Lamb's book of life." The book with its seven seals typifies the Bible as a whole in its seven thousand-year periods as we have just been considering it. It is the "Lamb of God" who finally breaks these seals, and those whose names are entered in his "book of life" are those who follow his example in their own lives and dissolve these same seals.

We read in *Science and Health* that the "opening of the sixth seal" is "typical of six thousand years since Adam" (S & H 560: 2). From this we deduce that the opening of the first seal is typical of one thousand years since Adam, that the opening of the second seal is typical of two thousand years since Adam, that the opening of the third seal is typical of three thousand years since Adam, and so on, with all seven seals.

John is deeply troubled when the book is first shown to him because no man on earth has the necessary qualifications to break open the seals and understand what the book is about. And if it is impossible to understand what the book is about then it is impossible to understand what life is about, for the unfolding of the book is symbolic of the unfolding of every man's own life.

The seven seals are the Bible's "time" sense of life which keeps the spiritual meaning locked away out of sight and prevents the solution to the mortal problem from being available to mankind. The word "solution" is significant, for its root meaning is "to loosen, dissolve." Somehow or other the book's seven seals have to be "loosed," or dissolved (Rev 5: 5).

To meet this paramount need, "a Lamb as it had been slain," having the character and courage of a lion, and armed with what are called the "seven Spirits of God," comes forward and looses the seven seals, so that the book can be opened and understood. The "seven Spirits of God" relate immediately to the seven days of creation. They are the seven aspects of the one "Spirit of God" which, in Genesis 1 : 2, sets the days of creation in motion.

A lamb is a symbol of sacrifice. What the Lamb does in order to break open the seals is courageously to lay down the mortal sense of life, that life as it really is may pour forth abundantly as the life of mankind. No wonder a jubilant paean of praise rises from the assembled multitudes in thanksgiving for the Lamb.

The "Lamb slain" is typical of Jesus having undergone the crucifixion and entombment. At the resurrection he showed himself "alive for evermore." This enabled him to unlock the Scriptures for the disciples. For in the closing chapter of Luke's Gospel, the author records how, on the road to Emmaus, Jesus opened his disciples' understanding "that they might understand the scriptures." We read how "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24). The disciples, for their part, told how their hearts burned within them when he opened to them the Scriptures. What Jesus showed them fired the very core of their being. He had solved the life-problem for himself individually, and this made it possible for all mankind to do the same thing.

It is true that only the four periods of the Old Testament were of record at that time, for the New Testament was not yet written. Nevertheless, for Jesus to have solved the entire mortal problem as he did, he must, in his own consciousness, have dissolved the equivalent of all seven of the Bible's seals. This enabled him to explain the Scriptures to the disciples. Beginning with Moses and ending with the prophets he must have traced the story from Egypt to Babylon, and explained it symbolically in relation to his own life. He showed them that the Christ-idea is both birthless and deathless. Coming from Principle, and returning to Principle, this idea proves the nothingness of the birth-death cycle, and in so doing, liberates humanity from "Egypt" and "Babylon." In the words of Revelation 20, he showed them that he who has "part in the first resurrection : on such the second death hath no power."

The full title of the Christian Science textbook is Science and Health with Key to the Scriptures. A key unlocks something, and opens its contents up to view. In the textbook, this "Key" is based on the two chapters, "Genesis" and "The Apocalypse." "Genesis" includes the interpretation of the seven days of creation; "The Apocalypse" includes the city foursquare. In Christian Science, these two symbols, the seven days and the four-sided city, furnish the "numerals" and "calculus" of the Science of Life. In a different idiom, they correspond to divine "manhood" and "womanhood," in whose spiritual and scientific wedlock lies the key to immortality.

This twofold "key" (or its spiritual equivalent) must have been in the hands of Jesus as he freed himself progressively from mortal confines and emerged into immortal life. With it he unsealed the door of his own tomb. A great stone had been set to seal up the opening of the sepulcher, and this was rolled away. Science and Health says that, in the sepulcher, he "set the seal of eternity on time" (S & H 44: 8). This "seal of eternity" is none other than the numerals and calculus of

infinity which dissolve the "seals" of time. Armed with this understanding, Jesus not only broke open the confines of mortality for himself, but he also made it possible for the disciples and mankind to do the same thing.

Notice that what he did was to open their understanding; he dissolved what was sealing up them. As he earlier told the woman of Samaria, it is within man that the wellspring of life is located. It is from man, therefore, that the seven seals really need to be loosed, not from a book called the Bible. Liberating the timeless meaning of the Bible is indicative of liberating *man* from the limitations of the mortal senses, and revealing his eternal life.

Let us begin to see what this means in terms of the Bible itself, and therefore in terms of our own lives. In other words, let us follow the record of the thousand-year periods in parallel relation to the days of creation, and thus begin to understand for ourselves the loosening of mortality's seals. As we shall find, the key to this liberation lies in reflecting and embodying individually the manhood and womanhood of God.

Let us see how the "light" of the first day underlies the myth of Adam and Eve, and what this means to us; how the "firmament" of the second day underlies the myth of Noah and his ark, and what this means to us; how the "dry land" of the third day underlies the rise to maturity of the children of Israel, and what its significance is to us; how the "universe" of the fourth day underlies the history of Israel's kings and prophets, and what its practical meaning is to us; how the "abundant life" of the fifth day underlies the mission of Jesus, and the beginning of the Christian era, and what its place is in our own lives; how man's world-wide "dominion" of the sixth day underlies the present scientific era and how this applies to us. Finally, let us see how the "finished" creation of the seventh day underlies what at present we look forward to as the era of world brotherhood, but which is, in fact, the reality of our own being *now*.

First Period-First Day

Adam is a generic material concept ; Christ is a generic spiritual concept. The one is the antithesis of the other, in the way that falsity is the antithesis of fact. Materially each one of us individualizes Adam; spiritually each one of us individualizes Christ.

The theory that Adam was the first human being alive on earth, made supernaturally some 6000 years ago out of a mixture of "mist" and "dust," is mythology. In fact, the *mist* that "went up from the earth" in Genesis 2: 6, and "watered the whole face of the ground" from which Adam immediately sprang, is

suggestive of the *myths* formulated by early civilized man in his attempts to explain an apparently material creation. As light dispels an obscuring mist, so scientific enlightenment dispels mythology.

Adam is to Eve in this early anthropomorphic myth what Christ actually is to mankind, his "bride," or his "body." Adam and Eve are the personal mortal counterfeits of the manhood and womanhood of God. Paul calls Jesus "the last Adam." When Jesus rises from the tomb in proof of man's immortality, and in disproof of his mortality, this, in Jesus' experience, is the last of Adam.

Adam and Eve have two sons. The first is Cain, who represents the basic depravity in mortality ; the second is Abel, who represents mortality's moral aspirations. As in our present human experience, depravity sets out to murder morality.

When it becomes clear that neither physicality nor morality (on a physical level) have any real future in them, Adam and Eve have a third son, Seth. Seth represents spirituality beginning to take possession of Adam's thought. Because of Seth, Adam makes a fresh start in life. For then it is that, through precisely seven generations from Adam (through Seth) to Enoch, the problem of mortality is solved. Enoch is said to have "walked with God," and to have been "translated." Enoch, in the myth, achieves what Jesus actually achieves in his life experience, namely, the total elimination of the Adamic sense of life.

What this first thousand-year period foreshadows, therefore, is Jesus' eventual demonstration of translation and life, as against destruction and death. Jesus' career unfolds in the order of the seven "generations" of the days of creation, typified here by the seven generations from Adam to Enoch. The individual Jesus, standing for the indivisible Christ, specifically represents the manhood of God's creating.

"Let there be light," is the demand of the first day of creation. Jesus likened his real Christ-selfhood to "light." John writes of the Christ as the "Light, which lighteth every man that cometh into the world" (John 1 : 9). Jesus said : "If . . . thine eye be single, thy whole body shall be full of light" (Matt 6: 22). This is the light of the first day of creation in its spiritual signification. It has the meaning not of solar radiation but of the coming to consciousness of an immeasurably vast, transcendent *idea*. The idea shows forth its Principle. It declares that a single power, a single presence, reigns throughout the universe. John writes in his first Epistle: "God is light, and in him is no darkness at all." "I am the light of the world," Jesus said, as he spat on the ground out of which Adam was made, and healed a man of blindness. "How were thine eyes opened?" the people asked the man. He replied: "A man that is called Jesus made clay, and anointed mine eyes,

and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight" (John 9).

In order to "see," the man had to wash Adam (a dam) out of his line of vision. He had to let the light of the first day of creation-the one Christ-light-show him the mythical, unreal nature of Adam, whose story constitutes the first thousand-year period.

The name "Siloam" means "sent." All through this episode Jesus explained how he, Christ, the light of the world (and therefore this man's light) was "sent" by God, the light's unexpendable source, to heal the world of blindness. Jesus' eye was "single," and therefore his entire consciousness was full of light. To Christ, Adam is not there. The source and its output are forever undammed.

Unless this light comes to us, too, as the beginning of our spiritual creation; unless it opens our eyes to the idea that good alone is real and true, and that upon this Principle rests the heaven-sent ability to solve the problem of Adam totally, we are still in the dark, sealed up in matter, accepting the confines of the mortal senses as veritable and inescapable.

A great general idea has thus been presented to thought-that of the possibility of solving the problem of mortality in the way that Jesus solved it.

With the coming of this enlightenment-this all-conquering, crowning idea-the first note has sounded on the ascending scale of life. At the same time, the first of the Bible's "seals" has been loosed.

Second Period-Second Day

"Ye must be born again" (John 3: 7), said Jesus to Nicodemus. In the first period, Adam begins to be born again when he has his third son, Seth. In the second period, which is the mythical story of Noah and his ark, the entire Adamic race is represented as being born again. And this, ideally, is what happens to the world through the advent of Christianity, which follows the life-work of Jesus. The development of the story from Adam to Noah foreshadows symbolically the development of the Christ-idea from the first to the second advent ; for Christianity in its original meaning is the same as Christian Science.

In the Noah story, the old corrupt sense of the world is destroyed in the floods of its own wickedness, and a new regenerate sense begins to form when Noah and his family emerge from the ark, and life starts again on a new spiritual basis. All the races and nations of mankind are supposed to descend from Noah's three sons, Ham, Shem, and Japhet, by whom, it is said, the whole earth was overspread.

The name "Noah" means "comfort." We read of him that he "shall comfort us." He is a prefiguring symbol of the Comforter, the name Jesus gave to the Christ's second coming, or to Christianity in its timeless Science. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt 24:37), is Jesus' own forecast of the second Messianic advent. Within his universal consciousness, typified by his ark, Noah embraces and nurtures the embryo of an entire new world.

Christianity, as it continues the work of Jesus, and as it reveals the presence of the holy Comforter, must build its "church" in the way Noah builds his ark. A new world in embryo must be gathered within the womb of the Christian Church in order that, safe from the floods of the old world's materialism, the world may be spiritually reborn.

What Christianity must not do is build its church in the way the people of Babylon, at the close of the Noah story, build the tower of Babel. This is the effort to rise up to heaven from material foundations. We read, "The people is one, and they have all one language." This implies the dictates of a ruling hierarchy. Because of this, God confounds their language "that they may not understand one another's speech." If Christendom builds in this way, instead of in the way exemplified by the disciples on the day of Pentecost, nothing can stop it from being scattered abroad upon the face of the earth in a confusion of sectarian tongues. The same is true of the church organized to represent the Science of Christianity in the nineteenth and twentieth centuries. An organized collectivism is bound to precipitate a segregated individualism if it allows its policies to be dominated by ecclesiasticism.

The positive idea underlying these two brief myths of Adam and Noah, covering as they do the Bible's first two thousand years, is thus the twin missions of the individual Christ Jesus and universal Christianity. Jesus accents the fatherhood of God and the manhood of God; Christianity accents the motherhood of God and the womanhood of God. But manhood and womanhood, in this sense, are not to be confused with the male and female of mortality, to which the physical senses testify. Manhood and womanhood, from the Christ point of view, signify the generic one, represented by the individual Jesus, and the specific *all*, represented by universal Christianity.

Noah's ark floating in the midst of the waters in the Bible's second period corresponds to the firmament in the midst of the waters in the second day of creation. The firmament is called "Heaven" because it signifies the means whereby men understand a universal language and so understand each other. It is the means

whereby all individuals understand for themselves what Jesus understood, and in this way are "born again." This is the purpose of Christian Science, the Science of original Christianity.

The root-meaning of "firmament" is "to make firm." It implies a strengthening, a support, something foundational, something fundamental. Understanding is all these things. The Christian Science textbook shows the underlying idea of the second day of creation to be "understanding" (S & H 505: 4-506: 14).

The firmament, like Noah's ark, is a coherent structure of spiritual ideas which constitutes understanding. By its means men find agreement in a common Principle, and therefore understand and love one another. This is heaven. Such understanding is referred to elsewhere as the "sword of the Spirit," because, through it, warfare ends.

A second note has sounded on the ascending scale of life, and the second of the seals has been loosed. The first note is a general enlightenment, the acceptance of a vast universal idea; the second is the development of this idea, and is the advent of specific understanding.

These two short periods (the first and second) are complementary to each other, in the same way that Christ Jesus and Christian Science, manhood and womanhood, are complementary. The mighty idea underlying them is the twofold Saviour of the world. The journeyings of the children of Israel (in the third period) signify humanity identifying itself with this Messianic idea, in order (in the fourth period) to be governed subjectively by its Principle. Then (in the fifth, sixth, and seventh periods) the Principle itself demonstrates the idea through the actual world-missions of the manhood and womanhood of God.

The simplicity of the sevenfold development is that we make an idea our own (first three periods), in order to be one with its Principle (fourth period), and in order, therefore, to show the idea forth as our own true being (last three periods).

Third Period-Third Day

In the third day, the "waters under the heaven" are "gathered together unto one place" in order that the "dry land," or "Earth," can be formed. The waters under the firmament, in contrast to the waters above the firmament, signify the human standpoint of ordinary mortals in contrast to the divine standpoint, as exemplified by Jesus. When the waters are gathered unto one place, this represents humanity identifying itself not with material standards and fragmentary values but with the standards and values of a universal Principle-identifying itself, that is, with the

light of spiritual understanding revealed in the first two days. Mrs. Eddy writes of the third day of creation as being "important to the human thought," for it lets in "the light of spiritual understanding" (S & H 508 : 28-I)."

The firmament has conferred a promise. It has promised dry land. When Noah emerges from his ark in the second thousand-year period, one of the first things he sees is a rainbow of promise. The "dry land" of the third day of creation becomes, in the third thousand-year period, Israel's "promised land." Spiritual understanding promises spiritual selfhood, spiritual identity, or body. A selfhood founded on spiritual, rather than material, values is the significance of "Israel" in the third period, and of "Earth" in the third day.

Except for the opening of the third period when Israel is in her infancy, and the close, when she occupies the promised land, or has reached the point of maturity, the period is dominated by the figure of Moses. Significantly, the Hebrew word for the "ark" in which the baby Moses floats on the waters of the Nile at the beginning of Exodus is the same as for Noah's "ark" in the second period. The name "Moses" means "to draw out of the water." It has the same significance as "educate"-"to lead out, to draw forth." In the third day of creation earth is "drawn out of the waters" once these waters have been identified with the "one place." Moses is commissioned to educate Israel spiritually, to form her identity from the elements of Principle, to draw her forth out of these same spiritual waters. To school her thus in the understanding of God means, at the same time, to draw her away from the darkness (ignorance) which is Egypt.

To this end, Moses' prime task is to instruct her in the true nature of the first personal pronoun. For, as the story shows, Israel is unable to take one step out of Egypt until he has shown her what her Ego, or her "I Am" is. "And God said unto Moses, I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . I will bring you up out of the affliction of Egypt" (Ex 3: 14-17). The SUBJECT which Moses teaches her she must make her own. Her "I" (as in the case of Jesus) must go unto the Father. It must be identified with the PRINCIPLE of one human race-the Principle of the manhood and womanhood of God-and not with herself personally. Her Subject is the one I AM.

Armed with a system of spiritual laws, Moses trains, disciplines, and mothers Israel compulsively. But this is a means to an end. Paul says, "the law was our schoolmaster to bring us unto Christ" (Gal 3: 24). The "law" reaches fulfilment in the "gospel." Through all that the third period signifies, and all that the fourth period signifies, the divine purpose is to bring Israel to the fifth period-to the point where she will say through the individuality of Jesus, "The Principle itself is my I ;

my Subject is mine subjectively; I come from the Principle, I return to the Principle, as the Principle's pure idea.' Then, in the sixth and seventh periods, this declaration will expand through Christian Science to include all mankind.

This beneficent, impartial Principle of mankind, not her own personally possessive ego, alone will set Israel on the pathway of freedom, the road to the promised land. Egypt is any measure of egocentric self-love, the exploitation of one man by another for personal satisfaction and gain, such as characterizes the lives of mortals.

The period opens with four sagas-the stories of Abraham, Isaac, Jacob, and Joseph, which complete the book of *Genesis*. Abraham, Isaac, and Jacob are Israel's three patriarchs, the three architects of her identity. Joseph, supreme over the land of Egypt, stands for generic Israel herself. Throughout the story, Jacob's two foremost sons are Judah and Joseph. In the coming fourth period, when the promised land splits into the two kingdoms of Judah and Israel, the house of Judah rules the kingdom of Judah, while the house of *Joseph* rules the kingdom of *Israel*.

Israel in her wholeness is Jehovah's "son." "Out of Egypt have I called my son" (Matt 2 : 15), applies to Israel in the Old Testament just as it applies to Jesus in the New, and just as it applies to all mankind in Christian Science. Judah stresses the "manhood" aspect of Jehovah's son, while Joseph stresses the "womanhood" aspect. In his farewell blessing, Jacob blesses Joseph with the "blessings of the breasts, and of the womb" (Gen 49 : 25).

In their divided state, in the fourth period, Israel and Judah are taken captive by Assyria and Babylon. After seventy years of Babylonian exile, Judah returns home again, and in due course Jesus is born of the house of Judah. Jesus, as has been said, stands for the "manhood" of the Son of God, where the emphasis is individuality. Israel, focused in the house of Joseph, is dispersed among the nations of the world. This is because Israel represents the world's own spiritual selfhood revealed eventually to be Christian Science. Israel stands for the "womanhood" of the Son of God, where the emphasis is collective and universal.

But these two aspects of the Son's identity-the manhood and womanhood aspects, the individual and universal aspects, the Christ Jesus and Christian Science aspects-are, as we have seen, the underlying themes of the first two periods. When Israel makes her appearance in the third period, therefore, this represents each one of us beginning to identify himself with these two indivisible aspects of the Son of God.

An important symbol of the third day of creation is the "seed within itself." In the third period, the "seed" of spiritual Israel-the seed of the manhood and womanhood of God, the seed of the underlying reality of the first two periods-is sown in the womb of human consciousness. It has the power and resources within itself to develop itself infinitely. "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore . . . And in thy seed shall all the nations of the earth be blessed," is God's promise to Israel's three patriarchs. The "seed" which is Israel is the world's infant spiritual selfhood developing in human consciousness.

Israel is God's chosen people. Not that a particular human nation is God's chosen people. Principle is impartial, impersonal, universal. Nothing less than the human race as a whole can really be God's chosen people. Israel is a symbol of the universal family of man. Her real significance is not ethnological but spiritual. It lies with the idea of pure monotheism, propagated initially by the Hebrew nomads at the opening of the third period, and destined in the end to purify humanity of its polytheism. Spiritual Israel is divinely commissioned to conquer and constitute the earth.

To this end, in the book of *Exodus*, Moses schools Israel in the laws of a universal monotheism. These are presented in two parts. First, there is the absolute law: "I am the Lord thy God . . . Thou shalt have no other gods before me;" secondly, there is the relative sense of law, or the application of the absolute to the working out of the human problem. This latter is the "moral law" and includes "laws of restitution."

Israel, under divine bidding, builds herself a tabernacle which she carries through the wilderness on her way to the promised land. In this tabernacle, through Moses as mediator, God dwells and communes with His people, and they commune with Him. The book of Leviticus describes the different sacrifices which Israel is called upon to make within the precincts of this tabernacle.

The tabernacle is her own bodily self in transit from Egypt to Canaan, or from a material to a spiritual sense of life. She enshrines God's law in the heart of it. Israel is every one of us learning to be properly individual -properly law-abiding-in order to take our place in a collective and universal world. Hence her foremost sacrifice is that of her own self-centered, animalistic "I." As the echo, or reflection, of her Principle-in the spirit of a true individualism-she is learning to say understandingly, 'I am that I am.'

The meaning of "restitution" is "to restore to a former owner." In carrying out her animal sacrifices, Israel makes restitution to God. Simultaneously as she surrenders self-love, envy, aggression, and so on, she restores her positive qualities, such as

honesty, sincerity, trustworthiness and love, to the Principle where they belong. She acknowledges God, not herself personally, as the possessor of all good. In fact, everything about her belongs to God, and if something does not belong to God, such as her fears and hates, her sins and diseases, then they are not part of her either. If she can impersonalize evil sufficiently it will lose its hold on her, for evil is nothing without a personal pronoun. If she can impersonalize good sufficiently by understanding God as its "I," it will become all-in-all to her, and she will gain good for the first time in her life. Jesus put it this way: "He that findeth his life [in personal sense] shall lose it: and he that loseth his life for my sake [the sake of Principle] shall find it" (Matt 10: 39).

In mathematics, or music, all ideas belong to their respective principles, and not to the mathematician or the musician personally. Likewise, Israel learns to give her entire selfhood back to God in order, like Jesus, to be free from the limitations of mortal sense. Good is infinite. It is infinitely present for her to use, but never to use up. Her true identity is reflection, and reflecting does not expend.

On the journey she is fed with manna. The word "manna" means "what is it?" This implies a step by step process of education. She is being fed with ideas, the understanding, of her Principle. She learns to *inquire* unceasingly. Her thought must be consistently conceptive, unprejudiced, open to new ideas. She must not shut her thought by thinking she already knows. She must not allow her thought to grow stale. The manna of yesterday cannot be substituted for the manna of today. Continuously, scientifically, she must ask herself, 'What is it? What is God? What is the I am? What am I ? What are you? What is anything, what is everything, within the comprehension of Principle?' Only two things count. Is a thing of Principle? Is it not of Principle? The one she learns to accept and assimilate, the other she learns to reject.

In the book of *Numbers*, after much backsliding and bitter discontent after making many mistakes and having to take the punishing but necessary consequences-she at last reaches the borders of Canaan on the east of Jordan and prepares to take possession of the land. Israel taking possession of the promised land is Israel allowing her Principle to take full and undisputed possession of her.

Before she makes the crossing, Moses, in the book of *Deuteronomy*, gives her final instructions. Deuteronomy is known as the "second giving of the law." Not only does he reiterate, in a precise and ordered way, all that he has taught her so far, but he also tells her how she must live, and the way she must conduct herself, once she is in the land. Her standpoint is changing irrevocably now from the objective to the subjective point of view, and an entirely new position is being attained.

The vision of Deuteronomy sweeps prophetically forward into the long distant future. Because of subsequent disobedience to the Mosaic system of laws, Israel will be exiled from her inheritance and scattered far and wide. But Deuteronomy also promises ultimate restoration. Israel's final regathering in the so-called "latter days" of Christian Science is symbolic of the regathering of the human race as a whole from a state of fragmentation and discord into one of unity and brotherly love.

Moses can take her no further. He has fulfilled his mission, and it is Joshua who must escort her over the river. This is because Moses represents the objective phase only in Israel's education. With Moses she has been learning her divine subject one step at a time. A disciplinary instruction has been coming to her compulsively and apparently from outside herself. Now she is maturing in her understanding. She is becoming individual and responsible in her own right. The land she is about to occupy is the subjective understanding of her Principle. Principle must begin to be her "I" consciously and in fact, and not just because Moses tells her it is. No longer does she need the same disciplinary restrictions. No longer does she have to be told what to do. She knows what to do herself now by reason of her cultured understanding. Thus Moses' work is over and Joshua takes control.

The name "Joshua" has the same meaning as "Jesus," namely, "Saviour." The leadership of Joshua is the beginning of Israel's own self-leadership, her own self-government. Having made her subject her own, she is becoming, like Jesus (Joshua), truly individual-ready to be governed from within herself. This is her salvation. "Happy art thou, O Israel . . . O people saved by the Lord," are Moses' parting words.

In the book of Joshua, she crosses the Jordan and sets about the conquest of the land. Once this is complete, and her individuality begins to be established in this new self-governing way, Joshua, too, passes from the scene, and Israel is truly on her own. Like any individual who has finished his preliminary training, Israel stands alone with her Subject.

The book of Judges, which follows, is all about her first faltering efforts in the direction of self-government. Again and again she is guilty of apostasy. Yet every time she returns repentant to the judgment of Principle, the particular judge of the time-the particular idea required at the moment-delivers her from her enemies, and she is reinstated spiritually. The key to the book of Judges is that "there was no [personal] king in Israel: every man did that which was right in his own [individual] eyes."

Finally in the third period, in the little book of Ruth, a Moabite woman marries into the house of Judah. This introduces a Gentile ancestress into the coming royal line of David, and therefore into the line of Jesus. This is essential, for the idea of individuality which is to be fully demonstrated in the fifth period by Jesus himself, is not something which is exclusive in a sectarian way, but which is universally inclusive. Once Jesus appears, and Judaism develops to become Christianity, nothing less than the world as a whole is Israel's promised land; nothing less than the whole human race is God's chosen people. Hence Israel, at this point, begins to wed herself to the outside world of the Gentiles.

The third period ends. It takes its tone from the third day of creation, where the emphasis is on identity. Just as the dry land, "Earth," is born of "Heaven," so Israel's promised land is the outcome of her subjective understanding of her divine Principle, God. Like the seed within itself of the third day, the "seed" of her everlasting development-her eternal life is subjectively, individually, within her. In the words of Jesus, "The kingdom of God is within you."

The balance between subjective and objective, relative to the concept of identity (the spiritual understanding of body), looses the third of the Bible's seals.

And so a third note has sounded on the ascending scale of life. Enlightenment, having led to understanding, the promise is that once understanding is made one's own, the logical outcome is identity.

Fourth Period-Fourth Day

The Bible's fourth thousand-year period ranges from the first book of Samuel to the prophecy of Malachi-that is, to the close of the Old Testament.

Israel's prophets set the tone of this period. "Hear the word of the Lord," or, "Thus saith the Lord," is the keynote of every prophetic utterance. The prophet is directly and immediately subject to the "I AM" revealed by Moses in the third period. What the prophet represents is Israel no longer making the I AM her own, as she has been doing hitherto, but consciously one with it, and a transparency for its "word," or idea.

When Principle is "I," manhood and womanhood are spontaneously one. When the "I" is personal, manhood and womanhood are apparently separate entities, like Judah and Israel in this fourth period when the kingdom splits into two.

The prophet thunders the demand that government by Israel's heavenly Principle shall be supreme in her human affairs. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand," we

read in the book of Daniel. Hence the correlation between this period and the fourth day of creation, where the lights (stars) of the firmament of heaven give light upon the earth.

Stars are self-luminous. Their light is within them subjectively. The individual stars typify individuality in man one with the Principle of the universe. Governed by the Principle of one indivisible Life, man is individual and self-governed. Hence, in the coming fifth period, Jesus will appear as the light of the world. In the fourth period, Israel is busy establishing and consolidating the standpoint which alone makes this individual self-government possible.

Her kings are anointed by her prophets. Ideally, they stand for this very government on earth by a divine and infallible Principle. And this is true in the case of David, the foremost king of all. Through the royal line of David will come Jesus, the spiritual King, who will be called "the son of David."

In practice, what her kings stand for is government by personal egotism rather than by Principle. Hence the task of the prophet is continually to warn Israel against this egotism and to try to save her from its consequences. The prophet spends much of his time specifically denouncing the evil practices of the king. Mortals usually prefer to be ruled by their own personal ego, the first personal pronoun, than by an impersonal Principle.

The price paid for Israel's worship of personality, represented by her kings, instead of worship of Principle, represented by her prophets, is the period known as the Exile. She is assailed and captured by militant outside aggressors. But the real cause of her downfall, which lays her open to this attack, is the aggressive egotism in her own being.

Following the reign of Solomon, when prosperity, wealth, pride, and self-aggrandizement are at their height, united Israel splits into two warring camps—the kingdom of Israel under the house of Joseph, and the kingdom of Judah under the house of Judah. 'Divide and conquer' is the cry of the forces of self-destruction. Israel falls to the king of Assyria, and Judah to the king of Babylon. But these two nations are primarily the self-destroying qualities rampant in the minds of Israel and Judah themselves, once they have become divided.

The key to the significance of Assyria and Babylon lies with their astrological practices, or their astral theology. Aping the true meaning of the fourth day of creation, which is heaven's government of earth, this theology includes the division of the celestial firmament into the twelve houses of the Zodiac. From this comes horoscopy, divination, and the prediction of the future. These twelve "houses"

typify materially what Israel's own twelve houses (or twelve tribes) typify spiritually.

The spiritual meaning of the fourth period is that the twelve houses of Israel are no longer looking up to the stars-are no longer looking up to their Principle-but are looking out from it upon the universe. Assyria and Babylon, on the other hand, personify and deify the celestial constellations and evolve a "science" of astrology. In their calculations, events which take place in the material heavens determine and control the happenings on earth.

Astrology, indeed mythology generally, has much to do with the dark, unknown, uncontrolled source of humanity's conscious experience, namely, what psychiatry today calls the "collective unconscious." This is what Jesus will exercise complete dominion over in the coming fifth period, and in so doing will solve entirely the problem of mortality.

The fourth period opens with I Samuel, which is the story of the first king, Saul. Israel demands that a king shall rule over her so that she can be like all the other nations. She rejects the idea of government by the will of Principle and chooses instead to be governed by personal willpower, like the rest of the human race. Hence God's words to Samuel: "They have rejected me, that I should not reign over them."

It is said of Saul that "there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." Saul is the epitome of all that is personal and vain. When, therefore, the time comes for him to be replaced by David, God's "well-beloved," and Samuel goes in search of David, the bidding reads: "Look not on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Much is made of Saul's jealousy of David, and of how he seeks David's life. Yet David loves his enemy, Saul, and when the opportunity comes for him to take Saul's life, David refuses to avenge himself. David, like Jesus, knows that the only way to lose an enemy is to love him. Such a quality as this identifies David with the Christ-principle, and secures for him his foremost position amongst all Israel's kings.

II Samuel is the story of David's reign. This begins the royal dynasty that culminates in the kingship of Jesus. Yet even David has his lapses, and in his relationship with Bathsheba we see him breaking most of the divine commandments. He covets, steals, and even kills. But this is a picture of what the

real David is not, rather than what he is. None of this is true of God's "well-beloved." Its purpose is to show what happens humanly once Principle is abandoned for personal sense. Rebellion ensues, the throne is usurped by his son, Absalom, and David is exiled from the kingdom. Yet still he refuses to avenge himself, and in due course his kingdom is restored.

Solomon, the heir to the throne, is born of David's marriage to Bathsheba. Solomon is introduced in this way because it is he who builds Israel's Temple, who is responsible for her era of fabulous material prosperity, and who, in spite of his early wisdom and integrity, weds himself to a multitude of foreign wives. All these things contribute to the coming fatal division in Israel, and bring about her downfall.

In *I Kings*, Solomon is on the throne. Once the temple is built, and Israel's affluence is the envy of the world, Solomon imports his thousand wives and concubines who turn away his heart from the Lord. They adulterate the kingdom with their polytheistic practices, and Israel's monotheism is in jeopardy. Chief among the pagan deities are Baal and Ashtaroath from Tyre and Sidon, whence come the materials for building the temple. According to Jesus and Paul, temple is a symbol of body. Baal and his consort are fertility deities which involve sun-worship, and it is due specifically to their influence that the united kingdom, standing for the conjoined qualities of the manhood and womanhood of God, divides into the kingdoms of Judah and Israel, which then typify the male and female of mortality.

Early in the reign of Solomon's son, Rehoboam, the split takes place. Ten of the tribes under the house of Joseph rebel against the high-handed tyranny of Judah (centred in the temple) and form the northern kingdom of Israel. The two remaining tribes, Judah and Benjamin, form the southern kingdom of Judah. But Benjamin is absorbed and lost sight of. Benjamin, the twelfth son of Jacob, born to him after his spiritual rebirth at Peniel, properly stands for regenerate individuality in man. Dictatorial regimes always subjugate free-thinking individuals for fear that they will overthrow the regime. Gradually Benjamin becomes less and less distinguishable as an independent tribe.

At the close of *I Kings*, Elijah arises to heal the breach between Judah and Israel and to cleanse them of their sins. But his efforts are in vain. *II Kings* opens with Elijah's translation, and the ministry of his successor, Elisha. Elisha continues the work of Elijah, but with no greater success.

Judah and Israel keep up their bickering wars and idolatries, until Jehovah's patience is at an end, and He teaches them their final lesson. "Therefore the Lord

was very angry with Israel, and removed them out of his sight." Israel is deported by Assyria, and soon afterwards Judah falls to Babylon. Jerusalem and the temple are destroyed, and Judah too goes into exile. Israel, the "ten lost tribes," disappears as a national entity. Judah, however, returns to the homeland after seventy years (the period of the exile foretold in Jeremiah 25: 11-12) and builds a new Jerusalem.

With special emphasis on the Davidic royal line, I Chronicles retells the story of I and II Samuel, and II Chronicles retells the story of I and II Kings. II Chronicles closes with a brief account of Judah's emergence from Babylon under the authority of the newly arisen, all-conquering Persian Empire.

We come to Ezra, Nehemiah and Esther. These three books relate to the post-exilic period in Judah's life, when the desolation left by Babylon is repaired, and a new temple and a new city arise on the site of the old. Ezra tells of the rebuilding of the temple; Nehemiah recounts the rebuilding of the city itself, with particular emphasis on the surrounding walls with their twelve gates. Spiritually interpreted, the story symbolizes the needful rebuilding of the human sense of life from the ruins produced by mortality. The temple is the centre, and the walls are the circumference, of the circle of individual being. They typify the relationship between subject and object, or between the individual and his surrounding world.

In Esther, every man reflects in himself this union of centre and circumference. The name "Esther" means "star." She is the faithful Jewish wife of the Persian king, Ahasuerus. "Jewish" centre and "Gentile" circumference must be found to be spiritually one. The selfless guardian of both king and queen is Mordecai, whose name means "little man." Because of his loving devotion to Esther and Ahasuerus, Mordecai is exalted to a position of greatness "next to the king." Mordecai is each little man faithful to his Principle, guarding in his own consciousness the wedlock of his "king" and "queen." This, in the story, saves the Jewish race from destruction, even as individual fidelity to Principle (and therefore to the unity of the manhood and womanhood of God) is destined eventually to save the world.

Here the narrative part of the Old Testament closes. Spiritually and logically the stage is set for divine individuality, exemplified by Jesus at the opening of the New Testament, to embrace all mankind. Yet the Old Testament contains two further groups of books. These are the five poetical books from Job to the Song of Solomon, known as the Wisdom Literature, and the sixteen books of the writing prophets that range from Isaiah to Malachi.

The "wisdom" of the five poetical books lies with the endeavour on the part of their authors to preserve the fabric of the Logos, or Word, unrent. Their purpose is to handle, in the thought of Israel, the many theological and philosophical

arguments which would oppose her pure monotheism. Such arguments do not stem from Israel's immortal Principle, but from the evidence before the personal senses. Israel must be ever watchful that she is not deluded by the subtle and specious dialectic of a dualistic sense of life.

Job is sick to death of wordy theorizing, and when, at the end of the book, God speaks to him direct, the arguments of his so-called "comforters" have no further hold over him. The Psalms are accredited to David, the "sweet Psalmist of Israel." Theirs is the voice of a ministering monotheism - comforting the human race. Proverbs are attributed to Solomon. Here, we are told, the teaching is especially adapted to the thought of the ordinary man. The purpose of Proverbs is to prevent the 'little man' from being captivated by false arguments. Ecclesiastes, the fourth book, is from the pen of a "schoolmaster." Over and over again, he reiterates the theme that everything "under the sun" which is not based on Principle and wisdom is egotism and "vanity." The Song of Solomon is about the wedding of a shepherd bridegroom and his bride. It prefigures poetically the wedding of Christ and his church (Christ and his body, the human race), the theme which is soon to dominate the New Testament.

Finally, in the fourth period, come the sixteen books of the writing prophets. These resolve into two groups: four "major" prophets range from *Isaiah* to *Daniel*;" twelve "minor" prophets range from *Hosea* to *Malachi*.

In view of these two groupings of four and twelve, it is significant that when Israel journeyed to the promised land in the book of Numbers when the way was being prepared for her to inherit her spiritual identity she did so in two interdependent formations. The figure she assumed had a *fourfold* centre and a *twelfefold* circumference (Num 2-4). Four groups of Levites, representing all Israel as Jehovah's firstborn son, were in charge the holy tabernacle; surrounding the tabernacle on all four sides were Israel's twelve houses.

Jehovah dwelt in the tabernacle, and there He communed with His people, Israel. Like the temple in the centre of Jerusalem, later on in the story, this priestly tabernacle was the focus, the centre, of Israel's entire life. The twelve tribes which surrounded it have their counterpart in the twelve gates of the walls of Jerusalem which later surround the temple. We are reminded also of how the holy city of Revelation 21, the spiritual New Jerusalem, likewise has twelve gates, and that in these are written "the names of the twelve tribes of the children of Israel" (Rev 21 : 12).

The sixteen prophetic writings, in their order, coherency, and relation to one another, and in their two groups of four and twelve, present this same basic structure in its purely spiritual meaning.

The prophets foresee that the Messiah, the Saviour of the human race, the idea of a universal Christ-principle, will in due course be born to the world. What the sixteen represent, in fact, is the womb of world consciousness pregnant with this idea. Like Israel passing through the wilderness, they prepare the way for the world to receive its eternal Christ-inheritance.

* The book of Daniel was not actually written until about 170 B.C., at the time of the Maccabean revolt. Scholars, therefore, do not include it in the Prophets, and speak only of Isaiah, Jeremiah and Ezekiel as "major" prophets. Yet, in the final canonical order, Daniel is accorded its place in relation to these three prophets. This is Daniel's "spiritual" place. Let it be stressed that the present book is concerned only with this canon, and not with details of chronology and authorship. Therefore, in this book, Daniel is treated as a fourth "major" prophet.

Likewise, part of Deuteronomy is the "book of the law" which was discovered in the temple in 621 B.C. (see 11 Kings 22). Moses, therefore, could not have been its author. Yet Deuteronomy's place in the canon, as Moses' farewell instructions to Israel prior to her taking possession of the promised land, is spiritually indispensable, as the compilers of the Old Testament saw. Similarly, in the New Testament, the Epistles attributed to Paul, and the Gospel, Epistles and Apocalypse attributed to John, are *spiritually* essential in the form in which we have them, under these particular names, irrespective of who their authors actually were, or the dates at which they were written.

Joseph's two sons, Ephraim and Manasseh, had by that time expanded their father's house into two separate houses, thus making it possible for the full complement of twelve houses to surround Levi in the tabernacle.

The four major prophets, as it were, hold the Son of God in his Principle at the centre of all being; while the twelve minor prophets, like twelve surrounding gates, stand ready to open and flood humanity with his healing, transforming presence.

It is not possible in this book to refer to all the prophetic messages; let us, however, turn to one which is of fundamental significance in working out the human problem—that of the prophet Jeremiah. He prescribes the right attitude to the proposition of mortality, and the way in which this yields to immortality.

Jeremiah, prophet of Judah at the time of the Babylonian attack, is regarded by many as being the greatest of all the prophets. More than any other, it is he who implores the people of Judah not to hold onto their old way of life, their old material ways of thinking. Isaiah has told them of the "new heavens" and the "new earth" (Is 65: 17) which await them, and it is Jeremiah's task to show them how to let the old heavens and old earth pass away in order that the new may appear.

If Judah continues to put her trust in Jerusalem and the temple-that is, in an organic and bodily sense of life-she cannot fail to be destroyed, he tells her. Babylon will lay waste every material value, every vested interest. It will rob her of every personal treasure which she holds so dear, and will leave her in a state of desolation. Therefore he implores her not to resist-not to evade-the Babylonian threat, not to try to conserve personal pride and personal egoism, but to let the temple and the old way of looking at things go-in other words, to put her neck "under the yoke of the king of Babylon." This, he insists, is the only thing that will save her. Babylon can destroy her only if her mortality refuses to surrender.

Does it sound, on the surface, like dangerous advice? Surely Judah must resist up to the hilt the encroachments of evil. Surely she must do her utmost to prevent herself from being destroyed by Babylon. Indeed she must. But how? The fact is that, in offering no resistance to the enemy, in the way Jeremiah advocates, she will be offering *total* resistance. Jeremiah is telling her how to *make nothing* of Babylon, spiritually and scientifically.

He is not asking her to lie down before Babylon in a spirit of pacifism and non-violence, so that Babylon can ride over her roughshod; he is telling her how to solve the problem of Babylon on the basis of absolute Science. He is showing her how to eliminate Babylon in herself, and therefore in her experience. He is not asking her to surrender *to* mortality, but to surrender mortality to its own nothingness. For proof of the practicality of his plea, let us turn to the example set by Jesus.

In his encounter with evil, the climax of Jesus' career was the crucifixion and entombment, just as the climax of Judah's career is this impending deportation. Jesus neither resisted Babylon, nor did he submit to her, in the ordinary human sense. It is said of him at his trial that he "opened not his mouth." On the basis of the allness of God, or good, Jesus made nothing of evil. Had he fought evil as a reality, it would have overpowered him ; had he lain down passively before it, it would still have overpowered him. Jesus handled evil spiritually, even as Jeremiah bids Judah handle Babylon. In the case of Jesus, evil capitulated-dissolved into

nothingness -before the power of Principle, the presence of Spirit, the might of his God-intelligence.

Jesus did not hold on to the mortal sense of body, the organic sense of life, in the way that Judah yearns to hold on to the temple. Deliberately, understandingly, he put his neck under the yoke of the king of Babylon. True, there was a temporary agony when it seemed as if his very life was being taken away; but there was no agony at the resurrection, only unspeakable triumph. He had said, "Destroy this temple [body], and in three days I will raise it up" (John 2: 19). At the resurrection, Babylon the destroyer was no more. It was neither here nor there. Babylon is the agonizing human fear, deriving from the subtle enticements of pleasure in matter, that in ceasing to conserve the finite sense of life, man will lose his identity. The resurrection proved this assumption false. Mrs. Eddy says of Jesus at the resurrection that "he found the eternal Ego," and "gained the solution of being" (S & H 314: 5-9).

Jesus looked Babylon squarely in the face. He confronted the proposition called death without willfully trying to evade it. He knew that what he was really confronting was everlasting life. He found himself in the presence, not of death, but of eternal Life, God. At the resurrection he presented alive and well the body which had been crucified. At the ascension this mortal concept of body was fully and finally translated.

There is eventual resurrection for Judah, too. As the symbolic forerunner of Jesus' resurrection, Judah (after seventy years, and as recounted in Ezra and Nehemiah) arises from her Babylonian tomb and rebuilds the temple and Jerusalem which had previously been laid waste. When, in Science, mortals long for their mortality to be replaced by immortality when they engage in spiritual and scientific surrender, and no longer hold on desperately to mortality-the mortal concept is translated, not destroyed, and Babylon is no more.

The book of Jeremiah takes its rightful place in relation to the other fifteen messages. It cannot properly be taken out of its setting and examined by itself, any more than this can be done with any of the books of the Bible. Sixteen is the square of four, and like the holy city in the Apocalypse, the message of the prophets, when conceived of as a whole, is a complete foursquare message. Only when the message has unfolded its spiritual meaning are we logically equipped to enter upon the New Testament, the realm of the four Gospels, and there find foursquare man.

The Bible's fourth period is indeed a vast one. It is the fulcrum period, upon which the entire unfoldment balances. Underlying and determining its meaning is the spiritual significance of the fourth day of creation, namely, government of earth by

a heavenly Principle. By the time the period closes, the celestial sphere, the starry firmament, the fathomless depths of the Mind which is God, is ready, figuratively, to open its gates in order that abundant life, based on this Principle, shall pour itself forth to mankind. Hence the symbol in the coming fifth day of creation is that of the "open firmament."

If, therefore, we say that the first note struck on this ascending scale is a general *enlightenment* regarding this life; that the second is an ordered *understanding* whereby this life can be made one's own; that the third note signifies *identification* with this understanding; then the fourth note, which has now sounded, is where we begin to look out subjectively from an understood Principle, pregnant with this very life. Accordingly we will call the fourth note of the scale the note of *subjective being*.

As violence and death make way subjectively for life and peace, the fourth of the Bible's seals is loosed.

Fifth Period-Fifth Day

"I am come that they might have life, and that they might have it more abundantly" (John 10: 10), says Jesus, at the opening of the fifth thousand year period. "Let the waters bring forth abundantly the moving creature that hath life," says the corresponding fifth day of creation.

This is the first time the word "life" has been used in the days of creation. In the Bible as a whole, the Old Testament has yielded to the New Testament, and an entirely new era has dawned. The Old Testament has prepared the way for the salvation of humanity from sin, disease and death, and the life lived by Jesus is at hand. The heavenly firmament is "open," and its waters are pouring forth inexhaustible, indestructible life.

We are no longer working our way up to the great central fourth period, with its emphasis on government by Principle ; we are no longer consolidating our unity with this Principle, in order to become conscious of the ceaseless impartation of its word; ideally, and in the manner of Christ Jesus, we are coming forth from this Principle. If we have been faithful to all that is signified spiritually by the preceding four periods, the Principle itself is sending us forth in proof of its own being. The life which we live, as we solve the problem of mortality, is the Principle itself in expression. Individually, collectively, universally, our demonstration of Principle will grow and grow until, through an equivalent of the remaining days of creation and the remaining thousand-year periods, the problem of mortality will be fully solved, and our awareness of life translated into immortality.

Increasingly today, scholars and thinkers are asking whether, as an historical figure, Jesus actually existed. Documentary evidence is scanty, and many people wonder, apprehensively, if such a man as he ever really lived. The conclusion of some is that the story in the Gospels is just one more version of the popular religious myth of a maiden goddess and a divine child which was so common at that time throughout the Middle Eastern world. 'Is not the story of a virgin birth just mythological fancy, or at the most a religious symbol?' they ask. 'Can we really believe that a man was born of a virgin womb at one end of his life-span, and was resurrected from a virgin tomb at the other?' (For it is written that no man ever before lay in Joseph of Arimathaea's sepulchre, just as Joseph had never lain with Mary before Jesus was born.)

The fact is that, in coming from God as origin, and in returning to God as ultimate, the Son of God proves the wholly mythological nature of the birth-death cycle, and this appeared to human sense, as the birth and resurrection of Jesus.

The advent, the miracles, the resurrection, the ascension, are insoluble problems when we try to grapple with them biologically, from the evidence before the physical senses. Yet the accounts of them in the Gospels touch our hearts. They meet with a response from our innermost being. They pulsate with a life, they grip with a force, they speak with a conviction, which move, uplift, and fortify us, in a way which is beyond the power of the human intellect to explain.

Mrs. Eddy anticipated the world's questioning on the authenticity of the personal Jesus when she wrote: "If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness" (My 318: 32).

The problem of inadequate historical records regarding Jesus' life need no longer disturb us if, by reason of our anchorage in the Principle of Life, we will cease to look for cause in the evidence before the mortal senses, and will look for it instead in what lies behind this evidence. Then we shall not dismiss a problem like the virgin birth as biological nonsense, on the one hand, nor relegate it lamely to the realm of mystery, on the other. If, with our thought based on the spiritual meaning of the days of creation, we will learn, spiritually and scientifically, to reason our way forward through the Bible story, profoundly, understandingly, in terms of the Bible's underlying ideas; if we will learn to look out upon the historical scene from this spiritual point of view, instead of trying to find out about it from the scene itself, or from the testimony of the mortal senses; if we will begin to understand what Principle, God, is doing, instead of looking all the time at what the race of Adam is doing, as if this were reality separate from God-if gradually we will do

these things, we shall begin to realize that the phenomenon of Jesus' life *had* to appear historically at this particular stage of human development, whether there happen to be adequate human records of it or not. In other words, we shall begin to understand what is going on spiritually behind the scenes, as their scientific determinant, instead of trying to puzzle out biologically, or straining to rationalize physically, such otherwise impossible human happenings as the virgin birth, the miracles, the resurrection, and so on.

Only the "body of Christ" can really have given birth to the universal Christ-idea, the real identity of Jesus. And Jesus was aware of this when, instead of turning to Mary, he pointed in the direction of the disciples and the multitude, and said, "Behold my mother . . ." (Mark 3: 31-34). When we begin to understand Jesus' life-work spiritually and scientifically, together with the world circumstances that attended it, it becomes evident that none other than the spiritual identity of the whole human race can have given birth to it. Hence the title, "Son of *man*." Hence the fact that what is born is the Saviour of *all* mankind.

"I am Alpha and Omega, the beginning and the end, the first and the last," John reports Jesus as saying (Rev 22: 13). The individual Jesus solved the problem of mortality from beginning to end, from its alpha to its omega. And it is evident from the gospel records that he did this in a divinely ordered way. Necessarily, the footsteps of his career were according to the order of the seven days of creation, and therefore to the order of what we know now as the entire Scriptural unfoldment. Only in this way could he have solved the problem totally, overcome the world, and demonstrated man's eternal identity as the image and likeness of God. Thus he unloosed the seven seals. "I have finished the work which thou gavest me to do" (John 17 : 4), he said to his Principle when he reached the stage towards the end of the journey where he could see the fulfilment of his mission. It is as if he was echoing the words of the seventh day of creation: "Thus the heavens and the earth were finished." Paul, in Hebrews, says of him that once his work was completed, he ascended to his "rest" in accordance with the meaning of the seventh day (Heb 4).

The advent, the baptism, the overcoming of temptation in the wilderness, the period of his teaching and healing ministry, the vanquishment of death, the full dominion of his manhood following the resurrection, and the ascension, mark out the seven main stages in his career whereby he fulfilled individually the order of the seven days, and whereby he entered finally into his "rest." At the ascension, the last vestige of belief that life is finite, held within time and space-that subject and object, here and there, are physically two-yielded forever to the infinite unity and reality of life that lies behind all sense phenomena.

The four-dimensional space-time continuum was translated into the four-dimensional calculus of ideas, which is St John's city foursquare. Once this had taken place, nothing could prevent this foursquare city from descending out of heaven to receptive human thought, as the truth about the whole human race. In consequence, nothing can prevent the human race from eventually solving the problem of time, space, and matter, according to Jesus' example.

That there are four canonical Gospels, not three, not five, nor any other number, is not a thing of chance. Just as there are four sides to the holy city, so there are four Gospels. Their necessity is to present four distinct aspects-four viewpoints--of the one Christ-idea, in order that this idea may be comprehended humanly one aspect at a time.

Science and Health defines the four sides of the holy city in terms which are spiritually comprehensible, namely, as "the Word, Christ, Christianity, and divine Science" (S & H 575: 18)" Spiritually, Matthew emphasizes the Word in relation to Jesus' lifework; *Mark* emphasizes the Christ; *Luke* emphasizes Christianity; while John's is essentially the scientific Gospel, where the emphasis is divine Science. Everything that Jesus is, as presented by the four Gospels, the human race is, as represented by the city foursquare.

In the book of Acts and in the Epistles, the "church" of Christianity is in process of being formed. Here the accent shifts from the indivisible Christ, or "head," to humanity as a whole-to this Christ's universal "body." In Acts and the Epistles, the saving Christ-principle begins to radiate out from its centre in Jerusalem to the four corners of the globe. Its effect on mankind is to rid the human race of a fallen, dismembered sense of itself and to gather it back to God. Hence the vision the prophets had of the eventual regathering of Israel.

Like the Prophets, the Epistles resolve naturally into two main groups. The first comprises the fourteen epistles from Romans to Hebrews, which are attributed to Paul; the second is made up of the seven General Epistles, written by James, Peter, John and *Jude*. Examining their messages spiritually, in terms of the overall ideas which each proclaims, Paul's three Pastoral Epistles (I & II Timothy and Titus) form a single spiritual "tone." The same is true of the two Epistles of Peter, and of the three Epistles of John. Looked at in this way-not in terms of how many epistles there are, but in terms of their comprehensive "tones" in-Paul's fourteen Epistles resolve into twelve of these tones, and the seven General Epistles into four.

As in the case of the Prophets, the figure presented is that of the centre and circumference of the circle of being. But whereas the Prophets establish first the centre (with the four major prophets) and second the circumference (with the

twelve minor prophets), the Epistles first present the circumference (with the messages of Paul) and second the centre (with James, Peter, John and Jude). In other words, the order is reversed. Paul is the Apostle to the Gentiles. He is at work on the world perimeter. His mission is to move from place to place in the outside Roman Empire. His four companions, on the other hand, remain at home in Jerusalem in what might be called the Jewish (Israelite) centre of the world.

With the Prophets, the Gospels, and the Epistles, lies the essence of the Bible message. That which is born to the world by reason of the Prophets, namely, the idea enshrined in the Gospels, has the effect, as represented by the Epistles, of restoring an apparently "fallen" world to its original unfallen estate. Hence the note on which the Epistles close the doxology of Jude-reads: "Unto him that is able to keep you from falling . . ." (Jude 1 : 24).

'I come from Principle, I go back to Principle, and in transit I solve the problem of being,' declares the Christ-idea. Through the teachings of the Prophets, the Gospels, and the Epistles, the idea of God, as expressed in Jesus, radiates out from its centre to its circumference, and thence back to its centre. This circulatory movement, spiritually understood, describes what is meant in Christian Science by reflection. It illustrates the functioning of man as God's reflection, or of man in the image and likeness of God.

Reflection is timeless, instantaneous. In the words of Jesus, it comes from the Father and returns to the Father and yet never leaves the Father in doing so. Unfallen, spiritual man is God's timeless reflection. Fallen, mortal man, on the other hand, lives in a world of time. His mythological "fall" necessitates a mythological "return." This mortal counterfeit of reflection is cancelled only by reflection itself, or by the revelation of man's eternal unfallen status. Under the heading "Individual permanency" Mrs. Eddy writes, "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (S & H 258: 27).

Revelation, the final book of the Bible, is St John's vision of the coming of Christian Science, and of the "little book," Science and Health (Rev 10). This discovery of what is in fact the divine Science of the Bible elucidates the Principle of divine reflection, and so becomes the way of salvation for fallen man.

The New Testament as a whole, indeed the early centuries of Christian history, are dominated by the life-work of Jesus. During these centuries, Jesus' supreme accomplishment is the spiritual animus of Christendom. We are told that spiritual healing, such as is recorded in the book of Acts, continued as part of the Church's ministry for at least three hundred years. Hence it can be said that Jesus himself is

the dominating figure of the fifth thousand year period, while the dominant characteristic of Jesus is "individuality." This idea of divine individuality, circling from and to its Principle, undivided from this Principle, is likewise the foremost quality of the fifth day of creation.

Hence the fifth note which sounds on the ascending spiritual scale is that of soaring, unconfined *individuality*. Divesting itself of the organic sense of life, individuality, in its spiritual and impersonal depict, dissolves the fifth of the Bible's seals.

Sixth Period-Sixth Day

The coming of the sixth and seventh thousand-year periods is foretold by John in Revelation.

The fifth period witnesses the first Messianic advent, or the first coming of the Christ-idea; the sixth period witnesses the second Messianic advent, or the second coming of the same universal idea. The second is the reappearing of the first in the form of an impersonal demonstrable Science, which makes the spiritual accomplishments of Jesus available to all mankind.

Whereas the first advent takes place at the opening of the fifth period, and the remainder of the period is the outcome of this, the second takes place towards the close of the sixth period, and the period as a whole leads steadily up to this event. We will call the sixth thousand-year period, in its correlation with the sixth day of creation, the "scientific age," because, in the world picture, the rapid development of the material sciences is the dominating social issue.

From A.D. 1000 onwards, as the so-called Dark Ages draw to a close, the emancipation of humanity from intellectual stagnation through scientific development and freedom of individual thought, is the world's foremost theme. Then when Christian Science makes its impact towards the close of the nineteenth century, the world of science is liberated, and scientific advances in all walks of life begin on a scale, and at a rate, hitherto undreamed of.

Today, as we near the end of the twentieth century, and therefore of the sixth millennium, the achievements of physical science have risen to fantastic heights, and will inevitably go on rising. Their purpose is to give humanity increasing material dominion over its own material environment.

But material dominion is not the kind of "dominion" referred to in the sixth day of creation. The dominion "over all the earth," which is given to man in the sixth day, is spiritual dominion, and is the outcome of spiritual, not material, Science.

Spiritual Science is another name for the Science of Christianity, or Christian Science.

Accordingly, the sixth note that sounds on the ascending scale of life, which is the outcome of the fifth note, individuality, is that of the dominion man has in Science over all the earth and its hosts.

This breaks the sixth seal. Mrs. Eddy writes: "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S & H 560: 2-5).

Seventh Period-Seventh Day

The seventh thousand-year period, correlative with the seventh day of creation, is where mankind increasingly accepts and practises the Science of its own true being. Humanity's attitude, at this point, is not that Christian Science is something alien, something sectarian, something eccentric, which is bent on converting the human race to some new religious point of view; whatever their race, nationality, creed, or politics, whatever their specialized profession, men, in the seventh millennium, come increasingly to realize that the world itself is giving birth to this Science as the understanding of its own real being. Like the mother and her son in Revelation 12, man gives birth to the Son of man, who is the Son of the living God.

The human race gives conscious birth to its own divine identity. The seventh day of creation is the day of "rest" and fulfilment. "I have finished the work which thou gavest me to do . . . glorify thou me" (John 17: 4-5), mankind will declare at last as the process of universal rebirth, universal spiritual education, universal translation, nears fulfilment.

With this note of fulfilment of purpose, the scale has sounded its seven tones, and all seven of the Bible's seals have been broken. Reviewing the scale as a whole, we find that once enlightenment (the first tone) has led to understanding (the second tone), and understanding has formed identity (the third tone), and identity has furnished the standpoint of subjectivity to Principle (the fourth tone), then the outcome of subjectivity is individuality (the fifth tone), on which is bestowed dominion and wholeness (the sixth tone), so that there is continuous fulfilment of purpose (the seventh tone).

The idea of "fulfilment," which comes as the seventh tone, is the climax of the original "enlightenment," which dawns in the first tone. This enlightenment is the appearing of the proposition that, on a scientific basis, all mankind will eventually

solve the problem of Adam totally. The order of the scale as a whole applies not only to the solution of the problem as a whole, but necessarily, also, to the solution of each successive minor problem-each detailed step of the way-that leads to the full solution. Once the solution has been reached, world civilization, as a progressive human journey, comes to an end-its purpose has been fulfilled, its goal has been attained. After this, as in the experience of Jesus, there unfolds to the consciousness of humanity as a whole the unending progression of the "city" (civilization) which "lieth foursquare."