

For August of 2011 we are happy to present
TALKS 8-9
from John Sinton's Harrogate Summer School of 1952
A Verbatim Report of Classes on

**"THE GLOSSARY OF SCIENCE AND HEALTH WITH
KEY TO THE SCRIPTURES"**
by Mary Baker Eddy

EIGHTH TALK

(Tuesday morning, July 29th)

We devoted yesterday to the legend of Adam, and we saw that Mrs. Eddy's treatment of this legend in her chapter "Genesis" give us our first insight as to what is meant by the handling of animal magnetism through analysis, uncovering, and annihilation. That process is an indispensable part of the practice; and to bring this work out in the practice we must never lose sight of the fact that it can only be done by beginning with spiritual sense; it cannot be done through book learning, or the agility of the human mind. We need to cultivate spiritual sense as "the discernment of spiritual good,"—in other words, as vision. We need to mature that vision through listening, through gaining the inner or subjective sense, and the subjective understanding, of that which comes to us. And so "eyes" and "ears" correspond to seeing and hearing. But equally, we need to feel the touch of things; learn to handle things unseen; learn each day to assimilate that which is given to us, The Psalmist writes, "O taste and see that the Lord is good" (Ps 3:48). Let us get the taste, the assimilation of these deeper spiritual truths.

Then there is this other sense commonly called "smell", which is so much associated with fragrance and freshness. We read of the oil of gladness and the perfume of gratitude (S&H 367:14-15). Let us see that perfume and fragrance are inseparable from expression and radiation. Flowers, for instance, release their perfume and fragrance as they open, and, owing to a gradual evaporation of their essential oils, their perfume pervades the atmosphere, and we take it in through our sense of smell. Let us see likewise that only as we express and reflect is the fragrance of our own thinking discernible by others. If we get a spiritual sense of what is commonly called "smell", it brings out the fragrance of being. The freshness of being, the beauty, the loveliness, the perfume of being, in terms of our mutual relations with each other. So let us see that what we know as the physical senses, misdirected, lead us into channels of matter; but, rightly directed, they lead us upward and onward. I feel we cannot over-emphasize the need for refreshing our spiritual senses every morning, every day.

Significance of the Adam Record

We saw yesterday in the textbook's treatment of the Adam legend that Adam appears in the Glossary as a type of primitive mortal mind; and we saw how a

consideration of the term Adam and its definition, in conjunction with the chapter "Genesis," threw light on that whole conception; and so we were able to discern the operations of animal magnetism. We saw how the mist symbolized animal magnetism evolving a subjective condition called matter, and advancing that concept through a process of adding lie to lie to the point where it appears as self-conscious matter, represented by Adam. Then we saw a second phase of animal magnetism uttering itself or whispering through the symbol of the serpent, and operating upon these primitive types of human thought through the symbols of Eve and Adam. Together with these, we saw yet another factor in the text, the Lord God, and this term has no spirituality whatever within its Glossary definition; it denotes the belief in good; it also denotes animal magnetism operating dually in the interests of both good and evil.

To gain a satisfying concept of this narrative, let me recall how consistently we have seen the unity of real being, comprehended within the term Principle; in other words, the term Principle is used to gather and to hold all the constituents of being, all the elements, formations, and offices of being. Principle, therefore, is the scientific term that denotes the indivisibility of the Infinite. Contrariwise, in the inverted sense, the term "animal magnetism" includes all there is to the negation of Principle; it aggregates the whole of the Adam' legend into one concept; it includes all its constituents. That legend as a whole is the apparent inversion of all that is denoted by the term Principle and the oneness of being.

We considered the Adam legend so thoroughly that we were able to observe how these offices of analysis, uncovering, and annihilation lead thought to discern the ultimate disappearance of all materialism. And if we follow the narrative on from where we left off, we discern also that these two legendary figures, Adam and Eve, had a third son named Seth, and that there are seven generations from Adam through Seth to Enoch, who was translated, and walked with God. I regard this closing portion of the narrative as prophetic, in a symbolic way, of the fact that ultimately all materialism dissolves; and it dissolves by virtue of the forever coming of the Christ-idea, first as the Word of Revelation, and second as the Christ itself, reducing and translating itself from the ideal to manifestation as idea, where it appears to touch the human or mortal concept that we call the flesh. And from that point on translation begins the culmination of which is denoted by the statement that Enoch "walked with God." So we see that Seth comes into the narrative to provide continuity.

I regard these Old Testament legends as distinct mind-pictures, or portraits, indicating progressive states and stages of human experience. It is now clear that the metaphysical structure of the Old Testament is co-ordinate with the days of Genesis. Let us recognize that the leading symbol of the days of Genesis is light, and that yesterday we were projecting this light upon the Adam legend.

An Important Glossary Distinction

When we advance to the flood legend, we come to an entirely new picture, and we consider this from the standpoint of the second day, the day of the firmament, whose office it is to separate the waters above from the waters beneath. Just as waters figured so prominently in the second day, so they figure prominently in this second legend. Comparing the first legend with the second, in terms of the relevant Glossary definitions, we at once notice an interesting distinction. Mrs. Eddy defines Adam and Eve in the Glossary purely as types of mortal thought; but she defines Noah as "A corporeal mortal," and likewise Ham, Shem, and Japhet. Moreover she adds to these last three the qualification "Noah's son" in brackets. Then she treats Abraham as a type; but Jacob she again defines as "A corporeal mortal." When we come to the twelve sons of Jacob, we notice that of the nine which are listed in the Glossary, seven are referred to in brackets as "Jacob's son," and two are not,—namely, Judah and Joseph, which once again are interpreted more as types.

Let us consider this fine distinction, because I believe it contains an important fact. Why did Mrs. Eddy take these legendary figures and denominate some as corporeal mortals or as somebody's sons, and others as broad impersonal types? I have come to the conclusion that those legendary figures which are introduced as impersonal types are capable of being traced to good purpose throughout considerable portions of both the Old and New Testaments; whereas those that are treated in a more personal way are to be regarded within a much smaller context,—that is, within the context of the immediate narrative. For instance, we have these three sons of Noah, referred to in brackets as the sons of Noah; we have Canaan referred to as the son of Ham; and I have come to the conclusion that the spiritual sense and interpretation of those terms is to be taken from the immediate context of the Genesis narrative. Whereas Judah and Joseph—to take two examples—extend far and wide throughout the Old Testament and are much more universal in type. We now know both from scholarship and also from the study of Mrs. Eddy's

writings, that Judah and Joseph provide the line of thought that leads to the Christ and Science; and consequently their spiritual and scientific interpretation extends far beyond the immediate context of the Jacob narrative. As we go forward into the study of these terms, it is helpful to observe in which of these two ways Mrs. Eddy treats each individual name or character.

Let us begin to consider this story of Noah. All the time let us keep in the background of our thought that our consideration of these Old Testament narratives through the Glossary is inseparable from the operation of divine Principle, denoted by that one river with its four heads. The more I think of this, the more I am sure that this river parted into four heads is the governing factor behind these narratives and our interpretation of them. Nor let us lose sight of a point I made earlier this week that we need to make the admission each day to ourselves that we are the sons of God; that our being is poised in Principle; that this divine Principle is forever operative as Word, Christ, Christianity, and Science, denoted by this river divided into four heads. Considering these narratives from the standpoint of Principle, we can follow the line of light and go with it right on to the inspired page; we can see Principle operating as a beam of light thrown on to the page. We are not looking at the page as if to learn it; we are looking at it from Principle, and our vision following that line of light serves to analyze, to uncover, and to annihilate the inversion; in other words, it enables us to understand the whole purpose of the narrative from the standpoint of Principle. We can thus consider and understand it in a much more subjective way than if we were to make the human effort of trying to learn it or study it.

Do you see the difference? If we will never lose sight of the fact that our consciousness is poised in Principle, that it is an individual reflection of Principle, and that it has the ability to follow that line of light operating on the inspired page as Word, Christ, Christianity, and Science, then these old legends just become illumined, and throw back to us whatever we need to know. But if we come to them on a human plane, as it were, trying to read and study them through scholarship alone, there is no illumination. It is the difference between the two pictures in "Christ and Christmas." One is characterized as "Christian Science Healing," and the other as "Treating the Sick." In the latter picture there is a woman sitting beside a bed, with her head down resting on her hand, and there is not a beam of light in the picture. Also in "Christ and Christmas," in the picture called "Seeking and Finding," we see the light shining down through the attic

window on to the printed page, and Mrs. Eddy's spiritual vision is parallel with that same line of light. This picture portrays in graphic form what I have been trying to make clear in words; it denotes the inspired approach to the Scriptures as distinct from the unilluminated effort of learning.

Noah and the Ark

Turning to the Noah legend, I am not going to attempt to take with you all the detail of the narrative, but I propose to treat these legends strictly from the standpoint of the Glossary. If we do that, I am sure we shall find that the detail will yield further light when we come to study the text individually.

As we have seen, Mrs. Eddy defines Noah first of all as "A corporeal mortal." By contrast with that, the definition of Adam began: "Error; a falsity; the belief in 'original sin,'. . ." With Noah the scale is much reduced, it is individual, or almost personal, implying that the term should be considered within the framework of an individual consciousness. That leads us to see that we, in applying this legend to ourselves, have an element of Noah in our own consciousness. These legends, understood spiritually, are timeless. They are outside of time because they denote spiritual Truth and the operation of spiritual Truth upon mortal mind to effect translation out of matter into Spirit. Don't let us limit ourselves by keeping this narrative in time; let us have it in the domain of metaphysics.

The full definition of Noah in the Glossary is as follows:

"Noah. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual" (592: 22-24).

In the definition of Adam there was not one gleam of light; in the definition of Noah we see a distinct advance; not yet advanced to spiritual understanding—that does not appear until we come to Abraham—but at least an advance sufficient to distinguish between opposites. Noah had "knowledge of the nothingness of material things," but not yet the demonstration of that nothingness. That is parallel with the separation process found in the second day, where it is the office of the firmament to separate the waters above from the waters beneath. This "knowledge" is able to take one so far; it enables one, if not yet to handle animal magnetism fully, at least to demonstrate sufficient safety to survive.

Inseparable from Noah is the symbol of the ark, which is defined in the Glossary as follows:

"Ark. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

"God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation" (581:8-14).

Notice that the opening word of the definition is "safety." The very use of that word implies a corresponding danger. But we know there is no element of danger whatsoever in Principle; therefore the use of the term "safety" is very relative. Noah had not the ability to stem this flood, but his "knowledge of the nothingness of material things and of the immortality of all that is spiritual" was sufficient to enable him to rise enough in consciousness at least to demonstrate safety. Altogether in the first paragraph of the definition we notice three clauses. The first is "Safety;" the second one is "the idea, or reflection, of Truth, proved to be as immortal as its Principle;" and the third is "the understanding of Spirit, destroying belief in matter." It is quite clear that those three phrases are all relative.

But the second paragraph of the definition is in quite a different strain: "God and man coexistent and eternal;"— that is at a much higher level;—"Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation." In the Noah narrative we recall that after his survival, he fell victim to temptation; whereas the definition here is "temptation overcome and followed by exaltation." So clearly the implications of this symbol of the ark extend beyond the immediate flood narrative. Studying the term through the Bible, it is apparent that there are three distinct types: there is this primitive ark built by Noah; then later in the Old Testament we come to "the ark of the covenant;" and finally the term reappears in the Book of Revelation as "the ark of his testament."

To summarize: the first paragraph of the definition is relative. The second paragraph begins in the absolute as "God and man coexistent and eternal;..." The next sentence has an element of reduction in it: "Science showing that the spiritual realities of all things are created by Him and exist forever." And I would say that that to which Science is "showing" is the receptive or discerning human consciousness, the consciousness touched by spiritual sense (in the absolute and eternal, in the realm of coexistence it is not necessary to show these things because they are already understood, man participates in them). Finally, we have: "The ark indicates temptation overcome and followed by exaltation." I feel that that relates

more to the Old Testament concept of the Ark of the Covenant, which was supposed to house the Commandments, the inspired Word. As we trace the history of Israel through the Old Testament, we see that they had one constant struggle to overcome temptation. Likewise (this applies to us just as much to-day), whenever we resist temptation and overcome it, that is always followed by exaltation; and that, in turn, becomes the ark of our covenant, leading to a higher concept wherein God and man are coexistent and eternal. In the early phases of our human demonstration, we are often faced with a flood of primitive animal magnetism that would overwhelm us. For instance, in the first half of this century we have had plenty of evidence of that; we have had two world wars when humanity would appear to have been overwhelmed by a flood of animal magnetism operating as destruction, fire, famine, and pestilence. And what is our need in these experiences? It is that the Christ-idea shall operate for us as safety. That provides the opportunity to retreat from the flood, or to have a realm of consciousness that enables us to rise above it. We may not be able to stem it; but we can rise above it sufficiently so that we are preserved; and in that preservation we are able to go on and prove "the idea, or reflection, of Truth, . . . to be as immortal as its Principle." As we do that, we have a measure of understanding that begins to destroy belief in matter.

So this first paragraph in the definition relates to relative human experience. The second paragraph represents the point where we are faced with temptation. Then our demonstration demands a higher self-discipline, because we have to deal with the serpent. If we will so resist and handle that serpent that its silent whisperings which knock at the back door of consciousness gain no admission then follows exaltation. That, in turn, opens the way for us to rise still further to the consciousness of God and man as coexistent and eternal.

The Categories of Metaphysics

With these Glossary definitions, it is essential that we ponder and balance them in our thought through spiritual sense. To balance them accurately, it is necessary that the different categories of thought in this system of divine metaphysics should be clearly defined, because nothing leads to confusion more readily than mixed categories of thought. So often students are confused because they mix their categories, and try to reach conclusions on this basis.

What are the categories of thought within this system of divine metaphysics? First and foremost we have the synonymous terms. Then we have this diversified concept of the divine idea through Word, Christ, Christianity, and Science—we have there a second category concerned with operation. Those four can in turn be regarded at the altitude of the divine, the absolute, or the relative. Likewise they can be regarded subjectively or objectively. Similarly we have human thought broadly and yet accurately characterized through three degrees: the physical, the moral, and the spiritual. Then, in order that the spiritual idea may operate upon human thought accurately, and in order that we may understand the process of bringing about this scientific translation of mortal mind, it is equally essential that we understand what is meant by the terms "analysis," "uncovering," and "annihilation."

Broadly speaking, those are the leading constituents of divine metaphysics, and, as categories, they constitute classes within which all thoughts, statements, beliefs, and so on can be classified. If we keep these categories clearly before our thought, being careful not to mix them, then the textbook and the light it throws upon the Bible enables us to trace these same categories through the Scriptures. And if we bring this same process of analytical thought to bear upon the Glossary, we shall find, without depending on grammatical construction, that our own illumined spiritual sense will at once enable us to recognize these categories and place them rightly in our own consciousness. Then our understanding of divine metaphysics becomes clear, lucid, free from confusion; and then, by reflection, we are able to make it clear to others. The work does demand primarily an inspired sense; and also, in a lower degree, it is equally necessary that we do understand accurately technical terms; for instance, the distinction between "subjective" and "objective," or "relative" and "absolute." To gain accuracy, it is helpful to use a good dictionary—but use it as a servant.

So, in considering this Glossary, bring to it an inspired sense, but also a clear, accurate, orderly use of the categories of divine metaphysics. The moment I saw "safety" in the definition of "ark," I classified it as very relative, because by contrast it implies danger. Of course, one's safety in Principle has no dual sense or counterfeit, because Principle is infinite. However, in relative human experience, safety is associated with danger—it implies a dual state. This was the situation Noah was faced with; he was faced with a flood of materialism, and it was his problem to learn how to cope with it.

The Noah Story

Let us now turn to the text of Genesis.* Notice in the construction of the ark that it has a window and three stories (Gen. 6:15-16). What do these three stories or levels imply? I think they are indicated in the Glossary definition. I pointed out just now how we have first the demonstration of "safety;" then we have "temptation overcome;" and thirdly we have "God and man coexistent and eternal." There are three distinct degrees or planes of consciousness in that definition. Likewise, this ark has within itself those three degrees that cover the whole range of human experience.

The command to bring in to the ark the "twos" and the "sevens" of all kinds, is type and symbol of the fact that our metaphysical ark includes a universal range of thought. Get rid of the idea of gopher wood and pitch as material objects— we are translating this into metaphysics. Let us see that this ark in all its dimensions and degrees is commensurate with our demonstration. As our thought rises and our demonstration widens, so does our ark become commensurate with whatever demand is made upon us. As idea it has no physical limitation; it is adequate to cover all human needs, and it has illimitable expansion; it is commensurate with every situation and every demand, because it is of the nature of idea and is not physical. Because it is commensurate with these three degrees, it is commensurate with the whole range of human experience from the lowest to the highest. And so if we will only translate this concept out of the physical to the metaphysical, then it becomes immediately available to every one of us.

*Some detailed reading and comment in this and later talks is omitted for reasons of space.

Then we come to the part where the floods came and it rained and rained and rained. That is all symbolic of the flood of dualism and pantheism,—in other words, of animal magnetism. So the narrative goes on to the point where Noah sees that he must emerge from the ark, and he sends out first a raven, then a dove, and finally emerges on Ararat.

The Three Sons of Noah

It is at this point that Noah's three sons come into prominence. What do these three sons denote? They denote the spiritual idea bringing to each one of us an increasing measure of self-knowledge; so that we see that the term Noah means a quickening of spiritual sense to recognize "the nothingness of material things " and

"the immortality of all that is spiritual." Remember, in these narratives we must recognize that Noah and all his sons and families constitute one symbol. Later on we shall see how the Jacob narrative, although it becomes more complex, is, taken comprehensively, all one symbol. If we will see it as a whole, as one symbol subjective to our thought, it is orderly and it makes sense. But if we have just a limited, objective sense, we get so entangled with wives and sons that we may lose ourselves.

In considering these three sons as they are defined in the Glossary, we recognize at once that they fall into the three degrees of mortal mind, as set forth in the textbook on pages 115-116.

Let us take the definition of Ham first, which corresponds to the first degree of mortal mind. You will notice that "Noah's son" is added in brackets after the name. As I said earlier, I think that is because Mrs. Eddy drew her inspiration from this immediate context in Genesis, where he is introduced as Noah's son.

"Ham (Noah's son). Corporeal belief; sensuality; slavery; tyranny" (587: 21-22).

There we have four types of thought that are grossly physical and of very low degree. Clearly they fall within the category of the first degree, which is "physical." In the first degree of the translation of mortal mind we read: "Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death" (115:21-24). As a type, Ham illustrates that Noah, who had "knowledge of the nothingness of material things and of the immortality of all that is spiritual," had not yet advanced to the full demonstration of that proposition; he had advanced to the point where spiritual sense was sufficient to preserve him and provide safety, but these depraved elements were still dormant in the background of consciousness.

Considering the definition of Shem, we have an entirely different category of thought, which is clearly that of the second degree, or "moral." He again is termed, in brackets, "Noah's son."

"Shem (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism" (594:14-15).

We know enough of human nature to know that from the moment we recognize these types, there is a warfare between the Ham and the Shem in us; that which is denoted by Shem, the second degree, is constantly at war with that which is denoted by Ham, the first degree.

Lastly, we come to the definition of Japhet, who is once again specifically referred to as "Noah's son."

"Japhet (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care" (589:8-11).

This definition would denote Noah's thought at its highest, at the point of the third degree, or "spiritual." Notice that the phrase "spiritual peace" is not used in a static sense; it is "flowing," thus denoting movement and action. We might say that this action, or movement, is a first hint of that which is destined to come forth as Science and the calculus.

Ham, Canaan, and Babel

When we take these three sons of Noah and consider their development in the narrative, we find that Ham has a son called Canaan, and, true to type, we read his Glossary definition as follows:

"Canaan (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body" (582:24-27).

He is not quite so depraved as Ham. From that line of Ham, through Canaan, we come later to Nimrod, who does not appear in the Glossary but who was a mighty hunter, and also to Babel. Ham, through Canaan, leads to Babel and the city or tower of Babel, with all that it implies. Babel is defined in the Glossary as:

"Babel. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge."

In one sense that is a development of what we have been saying all along, that this concept of animal magnetism gathered within the term Adam, following through to Noah, to Ham, Canaan, and finally to Babel, is "self-destroying;" in other words, animal magnetism is a self-destroying concept from beginning to end. The definition concludes:

"The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (581: 17-22).

That second paragraph is as true in the twentieth century as it was in 4000 B.C. To-day, through the advances and developments of physical science, particularly in the last ten or fifteen years, we have seen physical knowledge building and

building and building, until to-day it is clear that matter is the subjective state of mortal thought; the physicists can make it disappear into energy. Yet what does it all amount to? "The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, ..." Have we ever witnessed a period more confused—if we take in the evidence of the senses—than to-day? Confusion and primitive fear are rife all round the world, whether at home, or in the Middle East, or in South Africa, no matter where. The human mind, because of this advance of physical knowledge, is in a greater state of confusion than it has ever been.

What is the answer? The ark provides the way out, and there is no other. This is the way of the spiritual idea, and it comes to our consciousness first to provide safety, to provide proof that the spiritual idea *is* as immortal as its Principle; and the understanding of Spirit destroying the belief in matter begins to eliminate the confusion that appears to be all around us. Those of us who understand Christian Science have safer, happier, and more orderly lives than the great majority of mortals, because already in large measure our ark, the spiritual idea, has given us safety; it has given us a measure of demonstration; it is enabling us already to destroy our belief in matter. And as that takes place, confusion gives way and divine order begins to emerge into consciousness, until it finally permeates the minutiae of human affairs. So our homes, our businesses, our lives socially and otherwise, by averages, express high standards of order. Confusion is a diminishing factor with us, whereas in the world at large, in primitive mortal mind, it appears to be an expanding factor; but even so, its days are numbered, it is approaching its "zenith in illusion," when it is destined to deflate and disappear.

Let us bring to these old narratives the vision of Science that is ours when we hold our consciousness poised in Principle, so that our vision of the printed page is not the horizontal one, but it is coming down along that line of light. Then we can translate these narratives into the thought, life, and experience of to-day. So if the flood of animal magnetism appears to be overwhelming the material world, it is just synonymous with the confusion of Babel, physical science; but we have found an ark, and it has provided us with safety and some measure of demonstration; it is already giving us the ability to destroy belief in matter; it is giving us the spiritual strength to resist temptation; already we have a measure of exaltation, and we are well on the way to real being. I find that most satisfying.

Remember, until your spiritual insight is sufficient to deal intelligently with the finer detail, don't struggle with it, but get the broader outline first. We either have the answer spontaneously by direct vision, or not. I prefer to wait years rather than labour horizontally,—that is, through unilluminated human effort.

INTERVAL

Safety in the Practice

In considering this definition of "ark," although it rises to the concept of "God and man coexistent," and naturally our gaze is fixed on the highest concept of it, let us not lose sight of the great importance of the relative part of the definition beginning with "safety." I recall the experience of two friends who, in 1940, were living in London. Late one night one of these friends had her house shattered in an air raid, and she came down three floors into the cellar in her bed. But she came out of that experience without physical harm. Someone told me the other day that in a similar experience the whole ceiling came down on top of her when she was in bed, and she got away safely without a scratch; and when that ceiling came to be removed, four men could not lift it. Then, last summer, I knew of someone who was actually on an operating table under the anesthetic when the surgeon said that he had not the heart to operate on the case and give the person weeks of suffering when he was convinced that there was nothing there. So he called the operation off, and the person was discharged twenty-four hours later. Ten days ago someone rang me up who was in a somewhat similar position. She told me that her husband had had a very severe brain operation, and the surgeon had just said that he could not live ten minutes. She implored help—and just opened her thought to God. In that moment of great extremity I too opened my thought, and I saw his identity as "an angel standing in the sun," imperishable, indestructible; and that all the powers of darkness had no power of attachment or lodgment in his consciousness. This man slept six to eight hours naturally that night without any sleeping draught or any physical attention. I had a telegram later saying, "Progress excellent."

And so in that case of extreme anguish that woman turned to God; she opened her thought. What was it that saved the situation with a man who the surgeon said could not last more than ten minutes? It was the spiritual idea. It was the consciousness that man, as "an angel standing in the sun," was law to that situation; and that that great fact was irreversible—his identity and individuality were irradiant in Life and its infinite progression.

In this flood of animal magnetism which sometimes seems to overwhelm us, all we need to do is to retreat into our ark of spiritual consciousness. The Psalmist presented it as "the secret place of the most High" (Ps. 91:1); or we might put it similarly as "an angel standing in the sun"—the human phrasing does not matter very much. What does matter and what controls the situation is the quality of consciousness, the spirituality of consciousness, the vision that is found in that consciousness, the conviction and fearlessness that go with it. Even if we cannot voice a word, that is immaterial, for the spirituality of consciousness controls the situation, and that will express itself outwardly as safety; and that which appears outwardly to be overwhelming us will be made *to* recede, no matter whether it is a bomb crashing on the house, or a person lying in an operating theatre, or a street accident, or a physical temptation. These are all types of animal magnetism that would claim to come in like a flood, but the consciousness of divine Science can roll back the clouds, it can cause the waters of that flood to abate according to the immediate need, and the outward manifestation will be safety. Then, if we want to lift that experience of safety to a higher level, it becomes "the idea, or reflection, of Truth, proved to be as immortal as its Principle;" and with the consciousness of that proof we begin to see Spirit destroying the belief in matter.

These old legends of Noah and his sons are timeless. If we will cultivate our consciousness of at-one-ment with Principle, think from Principle, then we see this inspired page, as the prophets saw it, as God gave it to them; in other words, the text becomes subjective to our thought. Then we gather from the text through spiritual sense the idea that was placed there by Principle. Scholarship does not provide that. It may help in some ways and it is useful, but it is not vital.

Another lovely thing in connection with this point is that the spiritual idea, as we open thought to receive it, always provides us with whatever measure of even human education we need to understand these books. I recall some years ago, a woman who had been a mill worker all her life and who came to Christian Science at about the age of sixty. She had had a hard working life, and when she came to Science she was healed, but she could neither read nor write. At the age of sixty years, in order to understand the textbook, that woman was taught to read and write, and she now reads this book intelligently, and she understands it with a good measure of spiritual sense, showing that where the spiritual idea is active it provides first the incentive and second the ability to acquire whatever education is necessary.

So whenever we retreat into this ark of spiritual consciousness, if the immediate need is safety it is there in our midst. We might be on the Atlantic, we might be ten thousand feet up in the air, we might be down a coal mine; it does not matter where we are, the immanence of divine Love is there before us. We cannot escape this divine omnipresence if we will only open our thought to recognize it, to see it, to feel it, to gain the touch, the taste, perfume, and fragrance of it and it is adequate to meet every human need. One person may be labouring with a tumour, another may appear to have his crops ravaged by pestilence. No matter where or what the nature of the need, divine Love's immanence and omnipresence is there before the sense-testimony, it underlies the sense-testimony, and is a thousand times more fundamental than physical sense-testimony itself. All we need is the spiritual sense to recognize that fact, love it, trust it, live within the consciousness of it; and then, as we read yesterday at the close of the second record, divine Science will come to us and cause those clouds to disperse, to roll back; it will cause the mist that induced the claim to dissolve, and thereby lift "the curtain on man as never born and as never dying, but as coexistent with his creator."

Let us see that all we are discussing this week is of necessity brought down to just where we are, no matter whether one is a mother with children or a father and a business man—there is no human detail too small to merit translation from matter back into Spirit. This idea must permeate every detail of our daily lives, even to our finger-tips, to our "joints and marrow." When we love it supremely and all our reservations are gone, then it will operate in just that way. So often it seems not to do so, but that is because we say, "Yes, I know it is so, BUT . . ."; and it is our "buts," our private reservations, that defeat us. We don't doubt the truth of what we read, but we cling to our reservations, because they may give us pleasure or a little satisfaction, and so we are loath to let them go; and more often than not our private reservations defeat demonstration. That explains why self-knowledge is so important if we are to bring this work out in the practice.

You will remember, in the article called "The Way," that Mrs. Eddy speaks of three outstanding qualities: self-knowledge, humility, and love (see Mis. 355-359). Self-knowledge enables us to look within, to bring this power of analysis to bear upon the hidden errors of the senses. Then humility enables us to uncover whatever we need to know. Mrs. Eddy writes in this connection: "This virtue triumphs over the flesh; it is the genius of Christian Science" (356:23-24). But when that is followed by an unselfed love, nothing is impossible and nothing is withholden. Let

us watch, let us be selfless enough to let go anything in the nature of reservations that would cause us to lose our demonstration. That is why even the preliminary safety which comes through the ark is just as vital or necessary in its degree at the appropriate moment, as the higher conception of God and man as co-existent. Unless these lower conceptions of demonstration are worked out in practice, the higher conceptions that are awaiting our adoption will still be impracticable. So let us be simple and direct enough to cultivate self-knowledge, humility, and love, recognizing that no detail is too small to merit translation from matter back into Spirit.

Noah's Relapse and the Symbol "Wine"

Another vital passage in the flood legend is the account of Noah's backsliding after the covenant. In chapter 9 we have the following passage, from which it appears that Mrs. Eddy derives her Glossary definition of the symbol "wine."

Genesis 9: 20, 21. "And Noah began to be an husbandman, and he planted a vineyard: ..." What is that vineyard? It is just another symbol of human consciousness. Our human consciousness is our own vineyard, and we have to watch that we do not allow it *to be overgrown* with weeds, for instance. "... and he drank of the wine, and was drunken; and he was uncovered within his tent." The Glossary definition of "wine" is as follows:

"Wine. Inspiration; understanding. ..."

That is the sense we were concerned with in connection with the verse concerning "a little wine for thy stomach's sake." The definition continues with the inversion of it as:

"...Error; fornication; temptation; passion" (598:17-18).

Noah was still confronted with the problem of working out his own salvation; he had at this stage his "knowledge of the nothingness of material things and of the immortality of all that is spiritual;" and that was sufficient to provide him with safety, whereby in the ark he was able to rise above the flood, though unable to stem it. On his emergence from the ark, from that initial measure of demonstration, he was faced with this demand for "self-knowledge."

Genesis 9: 22, 23. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's

nakedness." In other words, they saw his identity as God knows it. There is a corresponding passage in *Science and Health*, at a much higher level: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (476:32-2). In the Gospel narratives, the crowd saw the "nakedness" of blind Bartimams, or Jairus' daughter, or the widow's son of Nain; that is to say, they saw the situation as presented by the five physical senses. Whereas spiritual sense beholds identity, physical sense always beholds "nakedness." But "Jesus beheld in Science the perfect man,..." The use of the higher always rules the lower, and when that is so, demonstration begins to emerge.

Genesis 9: 24-27. "And Noah awoke from his wine, and knew what his younger son had done unto him." Like the Prodigal Son, he "came to himself," and then his spiritual sense was rekindled; and the moment he came to himself he was able to classify Ham as a state of thought rightly. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant." The physical shall be made to serve the moral and spiritual. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The Three Sons : A Summary

What is the significance of these three sons? As we trace their line, Ham leads to Canaan, and also through Cush and Nimrod to Babel with all that that term implies. Shem provides the line that leads on to Christ and the Messiah, and you remember that that line is presented in Luke backwards, from the Messiah to Adam. Interestingly enough, Japheth disappears after the third generation; he just disappears into the mass of human thought, but he reappears later in the Bible and the first evidence we have of his reappearance is in Numbers, in the song of Balaam.

Numbers 24: 15, 17, 23, 24. "And he took up his parable, and said, . . . there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." The Star and Sceptre are type and symbol of the forthcoming Christ. Moab is from the line of Esau, and Esau in contrast with Jacob is a type of physicality. "And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim,"—Japheth reappears through Chittim, who was his grandson,—

"and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever." Asshur is synonymous with Assyria, which later gave way to Babylon. Ghittim denotes Japheth as a universal type spreading the "Science that operates unspent" (My. 353:16).

So, of these three sons of Noah, Ham and his descendants typify corporeality, sensuality, slavery, and tyranny; and that line leads to the tower of Babel—confusion confounded. Shem provides the type that leads to the Christ, or Messiah. Japheth is type and symbol of that which leads to Science, and he has no traceable genealogy, because Science is without "beginning of days, nor end of life;" it is the immaculate conception in its highest sense. So beyond the third generation Japheth has no genealogy, but he has been identified in different parts of the Scriptures as a universal type.

What does this whole legend of Noah denote now? It denotes a human consciousness sufficiently quickened by and sensitive to spiritual sense to demonstrate an initial safety, even if unable to stem the flood of animal magnetism; and consequently it denotes the ability to rise above it and prove, in some degree, "the idea, or reflection, of Truth, . . . to be as immortal as its Principle." That, in turn, leads to a further concept of Spirit destroying matter. Then the Christ-idea begins to operate on Noah's thought, and it discloses three degrees: the physical, which still remains with Noah until finally eliminated, through the figure of Ham leading to the Babel of confusion; Shem, the humanly good, or love rebuking error and sensualism, leading to the Christ; and Japheth, the type without traceable descent, denoting the spiritual, leading ultimately to a concept of Science. To-day the spiritual idea as Science has no corporeality or genealogy; it has come to us as pure revelation, as pure manifestation and, like Melchizedek, it is without "beginning of days, nor end of life."

From Noah to Abraham

So these three types are clearly discernible in the symbol of Noah, but at the point where they are not yet able to bring forth clear demonstration. It is not until we advance to Abraham that we see them being brought out in demonstration. Noah was unable to handle that which is symbolized by Ham; he could do nothing with Ham beyond classifying him as a type. But when we come to the story of Abraham and we see how Lot attached himself to him, we find Abraham to be a tower of spiritual strength. He did not merely classify the evil symbolized by Lot,

he handled it. So we find in Abraham, for the first time, spiritual sense and understanding sufficiently mature to handle animal magnetism, as distinct from just rising above it and gaining safety. When we read the Glossary definitions of Abraham and Noah comparatively, the difference is stupendous, in the measure both of understanding and power. Noah is "corporeal" and he does not advance beyond "knowledge" of spiritual things. Abraham appears in the Glossary as a spiritual type, not as a mortal.

Before we go on to consider Abraham, let us briefly notice one or two more details of the Noah story. We have seen that the line of Ham began with Canaan. The sons of Canaan included the Jebusites, the Amorites, and the Girgasites, and we know from the later history of Israel what trouble those tribes were to the national life. You remember the warning that they "shall be pricks in your eyes, and thorns in your sides" (Num. 33:55); they were "thorns" and "pricks" unless Israel would handle them. That is a great lesson to us. If we will handle these different types represented by Canaan, the Jebusite, the Amorite, the Girgasite, Edom, and so on, seeing them all just as types of animal magnetism, then our eyes will be continually open. But if we refuse to handle them, then these same elements become thorns in our sides or pricks in our eyes, and we lose our vision.

The offspring of Shem lead to Terah, and to Abraham, and then on through Judah to the Christ, Japheth, as we have seen, has no traceable genealogy beyond the third generation; he illustrates a type of Science which to-day is coming to us in its fullness.

We have already discussed the symbol of Babel. But notice in the story the statement: "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. 11:6). This "one" is a spurious oneness; it is the so-called unity of evil; in other words, it refers to the domain of animal magnetism and all that is contained within it. Notice the element of self-will—"nothing will be restrained from them." We see there the human will or determination that just resolves to have its own way no matter what the cost or the outcome may be—there is not one element of humility. This quality appears in the Glossary, together with the counterfact about it, through the two terms "zeal" and "will," which are defined as follows:

"Zeal. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will" (599: 4-5).

"Will. The motive-power of error; mortal belief; animal power. The might and wisdom of God. . . .

"Will, as a quality of so-called mortal mind, is a wrongdoer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities" (597:20-26).

Also, the "imagnations" of animal magnetism are self-destroying concepts. The Psalmist says, "Why do . . . the people imagine a vain thing?"

The Significance of Abraham

Chapter 12 brings us to the point where the figure of Abraham (Abram at first) enters. The Adam legend, for the purpose of co-ordination with the first record of Genesis, extends over a thousand years, and likewise the Noah legend extends over a thousand years. With the opening of chapter 12 we come to a third period with an entirely new type of symbolism, much higher and more spiritual than anything that has gone before.

The last few verses of chapter 11 give us a little of the background of Abram. They record details of his parentage and relatives and his marriage to Sarai, who was barren. Then we read that Terah "took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. 11:31). That is all the background we have of Abram, and yet it is significant. What we really witness in this brief passage is the fact that Abram depicts a type of consciousness touched and quickened by spiritual sense in deeper measure than that portrayed by Noah, because in Abram there was generated the resolve to make a journey. With Noah, spiritual sense was merely sufficient to cause him to build the ark and to rise up above the flood; but with Abram, for the first time in these narratives, we have resolve and purpose coming into the foreground. Those are most important qualities, and Abram is the first patriarch of this third period.

Let us turn back to the beginning of the third day in Genesis and compare it with this development. Mrs. Eddy says of this third day: "Spirit, God, gathers unformed thoughts into their proper channels,"—indicative of all our thoughts being resolved into good order,— "and unfolds these thoughts,"— accompanying this resolving into order is unfoldment, expansion,— "even as He opens the petals of a holy purpose in order that the purpose may appear" (506: 18-21). What are the "petals

of a holy purpose"? They are symbolic of the qualities that surround or enfold the coming of a spiritual idea to our consciousness, giving us resolve and purpose. We often read of some great figure who has made a name in history, maybe Paul on the Damascus road, Abraham Lincoln back in the woods of Kentucky, or Mary Baker Eddy on a New England farm—time does not matter. A spiritual idea is born to consciousness, and with the coming of that idea into consciousness is born resolve and a sufficient measure of loyalty to the idea, so that human life unfolds and develops without deviation from purpose. And that is the Abraham coming out in us. When something is born to us, we love it and cherish it, we hold to it, and it establishes itself with resolve and firmness and purpose; such is the power accompanying that idea that the surrounding circumstances which at first appear to cramp or imprison it are made to fold back and give way. The rosebud unfolds under the warmth of sunlight, and not until those petals are made to fold back and open is the perfume released. So it is in human life; the surrounding circumstances which cramp and imprison always give way, because the idea is irresistible.

In our age, think of the difficulties that beset Mary Baker Eddy in writing her textbook. In the course of writing that book, she had several different lodging places and no permanent home, and on one occasion her baggage was put on the doorstep at night, and she was told to go, but she did not relinquish her hold on her revelation. We may not have anything like that to contend with, but even so, if we are true to our vision, these "petals of a holy purpose" will fold back, and that purpose will appear and become identified in our lives.

Abram, as he emerges from the darkness, the witchcraft, and the superstition of Chaldea, and journeys westward, is type and symbol of the opening of this third day of Genesis. His journey, as it begins to unfold, is a fulfillment of that opening passage.

The Journey from Sense to Soul

Abram's father, Terah, remained in Haran and died there, but Abram went on, impelled by the idea that was born to him.

Genesis 12:1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be

blessed." Once that journey begins in our own lives, there is no going back; in fact, it is impossible to go back. If we attempt to go back, then the Moabites, the Edomites, the Jebusites, and so on, become thorns in our sides. Once this vision has come to us in some measure, there is no going back; the idea behind us is irresistible, and consequently we can only go forward.

Genesis 12:4, 5. Now we come to the point where Abram has his nephew Lot attached to him. An interesting point is that Lot does not appear in the Glossary. Lot is such a clearly defined type that he scarcely needs a place there, his meaning is self-evident. We find as we go further into the narrative that Lot is a weakling; he is type and symbol of physical sense. His weakness is that he won't abandon sensuality; and after Abraham has done all he can for Lot, we find that Lot just goes right out of the narrative, whereas Abraham goes on to become type and symbol of demonstration.

At this point let us take the Glossary definition of Abraham:

"Abraham. Fidelity; faith in the divine Life and in the eternal Principle of being."

We exemplify that fidelity as we are firm in purpose in handling what is symbolized by Lot. When we are willing to deal with this problem of animal magnetism, we are renamed, and Abram becomes Abraham, and Sarai becomes Sarah. The second paragraph of the definition reads:

"This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (579:10-14).

Genesis 12:7-20. The rest of this chapter records how Abram goes on journeying "still toward the south." But he goes so far to the south that he makes contact with Egypt, and has trouble. If we go down into Egypt, we are heading for trouble. Abram got out safely because spiritual sense was still uppermost. Maybe in human life we likewise journey to the south and come to Egypt, and we have moments of anxiety; but, even so, if spiritual sense is still active, we can always emerge from that. Genesis 13:1-4. Having come up out of Egypt, Abram now returns to his starting-point, Bethel. We might say that Bethel is type and symbol of spiritual sense and the acknowledgment of it. When Abram returns to Bethel, the Egypt experience is washed out.

The Separation from Lot

Genesis 13: 5-13. "And Lot also, which went with Abram, had flocks, and herds, and tents." It does not say that Lot was "very rich." "And the land was not able to

bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land." How often that is the case with us; there is this inward struggle because of the constant pricking or stabbing of physical sense. The Canaanite and Perizzite were always thorns in the sides of the Israelites, constantly prodding.

Then, you remember, Abram asks Lot to choose land for himself, and Lot "chose him all the plain"—he was a plain dweller. You remember that when he was later faced with destruction, the angel's advice was to get up into the hills, but he still kept harking back to the plain and the cities. "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." There was the pull of animal magnetism that would destroy him unless he would face it. "But the men of Sodom were wicked and sinners before the Lord exceedingly."

The Promise to Abram

Genesis 13: 14-18. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. . . . Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." His thought was constantly reaching out and returning to Principle in Bethel, and this recurrent symbol of building an altar to the Lord is indicative of an increasing measure of self-sacrifice. That which began with Abel as "self-offering; surrendering to the creator the early fruits of experience," is now expanding and developing in Abram's consciousness.

Let us recognize that these legends must be understood spiritually, understood from the basis of man as idea in Principle, and consequently we are looking down on them in that sense. Then we can examine them quite objectively, analytically, and trace the development of the spiritual idea in the narrative; and as we do that we see a corresponding development in our own consciousness. Thus we see what

a wonderful treasure the Bible is,—the "chart of life," the "supreme statute-book," the "only authority."

NINTH TALK

(Tuesday afternoon, July 29th)

It is helpful to remember, in studying the Glossary and these Scriptural narratives, that the Old Testament millennial periods correspond with the days of Genesis in the first record, that they are progressive treatments of the same fundamental conceptions. That is important. The categories of metaphysics never change; they continue throughout the Scriptures and the textbook from beginning to end. For example, we have that first-degree type in the Adam legend, Cain, who is a "murderer from the beginning." In the flood legend we have the same basic type illustrated by Ham and Canaan, the former typifying "Corporeal belief; sensuality; slavery; tyranny;" and Canaan similar qualities. Then we come to Lot, and although he is not defined in the Glossary, he is nevertheless the embodiment of those first-degree qualities. Similarly, we can take together all the second-degree types,—Abel, for example, and Shem and, as we shall see later, some of the sons of Jacob. With a clear sense of these categories before us, so many things become simple and clear which previously were perhaps a little difficult.

Analyzing the Glossary Definitions

In approaching these great characters, I ask myself repeatedly, Upon what incident or experience is the definition in the Glossary really based? What is the hinge on which the definition turns? And if we consider Abraham and Jacob, it is clear that with Abraham the crucial experience was the demand upon him to lay down Isaac, whereas in the life experience of Jacob, undoubtedly the crucial point was Peniel. Considering those two together, an interesting point emerges: in the Glossary definition of Abraham there is no element of duplicity, because Abram is renamed, or identified as Abraham *before* the crucial experience of his life; but Jacob is defined partially in terms of duplicity and sensuality because his crucial experience comes first, and he is renamed afterwards.

As we advance to the position where we are characterized by the term Abraham, and there is no duplicity in our consciousness, we can be identified without struggle. But if, perchance, we have an inward struggle against duplicity, sensualism, and so on, there may be quite a struggle, and we shall find our spiritual awakening and identity afterwards. No two of us are alike, and no two of us have experiences alike. These Biblical characters are wonderfully diverse, and they virtually cover every type of human experience.

In the Glossary definition of Abraham, the qualities of which he is the embodiment are given in two simple phrases: the first is "fidelity" and the second "faith in the divine Life and in the eternal Principle of being." How did Mrs. Eddy arrive at that definition? What provided her with the fact or statement which would enable her to define the character as she has done? The writer of Hebrews has a good deal to say about Abraham. In chapter 7 we have the writer's comment on Abraham in relation to Melchizedek. Then in chapter 11 there are two other significant passages. It would seem that the passages from chapter 11 provide Mrs. Eddy with the substance of her definition.

Hebrews 11: 8-10, 17-19. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;"—there was implicit obedience with this character Abraham;—"and he went out, not knowing whither he went"—he was willing to walk by faith, not by human sight. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." An interesting point emerges here: the city which Abraham sought, after which he sojourned, was the same city that the Psalmist beheld afar off when he wrote, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2). And so the city which Abraham sought was beheld objectively by the Psalmist, but the same conception became wholly subjective to Christ Jesus and the Revelator. This wonderful symbol of the city can be traced through the Bible from Abraham to the Revelator, and in an ascending scale. We see here why Abraham appears in the Glossary first as "fidelity," because of his implicit obedience, loyalty, faithfulness—no questioning and no duplicity.

The passage continues: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Here was the demand on Abraham for a supreme sacrifice, and we notice at once the parallel with the fifth day, that exalted state of consciousness wherein the demand is obeyed to lay down the mortal sense completely and finally. The demand upon Abraham to lay down the mortal was through that which he cherished above all,—namely Isaac. Because of implicit and unquestioning

obedience and absolute trust, the final sacrifice was withheld; but there was the willingness to make it. And so the second phrase in the definition is "faith in the divine Life . . ." We know that that faith in the divine Life is synonymous with the selflessness that will lay down the mortal concept; at that point there is sufficient spirituality in consciousness to lay down the mortal consciousness, and yet to realize that nothing has been lost, but everything gained. Abraham's conception of good was so exalted that he saw good was impersonal, impartial,—in other words, he saw that it partook of the nature of Principle.

The second paragraph of the definition of Abraham is relative in character: "This patriarch illustrated the purpose of Love to create trust in good,"—all through his life, divine Love was maturing, testing, preparing him for the fulfillment of a great purpose,—and showed the life-preserving power of spiritual understanding." But the heart of the definition is in the two opening characteristics, "fidelity" and "faith in the divine Life." I believe the eleventh chapter of Hebrews explains why the definition is given to us as it is.

Abraham and Melchizedek

Let us return to Genesis. In chapter 14 we have an account of the warfare between four kings and five kings. In the narrative, as it opens, there is no evidence of spirituality, and it would appear to illustrate warring materiality in which Abram had no essential part; but this warring materiality caught Lot, who became involved in it.

Then we observe that Abram succeeded in the rescue of Lot, and welcome to the passage beginning at verse 17, which is taken up again in the seventh chapter of Hebrews. Lot was a weakling and addicted to sensuality; he kept harking back to old beliefs; he was victim to the so-called law of reversal. His weakness was that he would not forsake the old and go forward, whereas Abraham, by contrast, never deviated nor returned to old positions.

Genesis 14: 17-20. "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

The narrative is so brief, but what does it illustrate for us? It illustrates that in proportion to our fidelity, to our unwavering loyalty to Principle, leading to "faith in the divine Life," to a willingness to lay down the mortal, do we, in turn, receive this same visitation characterized by Melchizedek. Returning to Hebrews, we see that the writer is discussing the nature of the Christ; he is speaking of the hope, indeed, the necessity of penetrating the veil of the flesh to that which lies beyond. And so we read: "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6: 19, 20). Clearly Melchisedec is type and symbol of the eternal Christ, impersonal and outside time, matter, and sense. Clearly, too, Abram was qualifying for that in some degree and partaking of it.

We ourselves in our own age and generation need to cultivate and demonstrate the same qualities and properties embodied in the patriarch Abraham,—namely, "fidelity" and "faith in the divine Life," which bring with them the willingness to lay down the mortal concept. Unlike Lot, who was constantly returning to old conditions, we must refuse to listen to the whisperings of the serpent that would drag us down. Mrs. Eddy speaks in this connection of the "downward tendencies and earthward gravitation of sensualism and impurity" (S. & H. 272: 22-23). These were the undoing of Lot. If we refuse to partake of them, but cultivate the qualities of Abram, we shall in like measure partake of Melchisedec, this same eternal Christ, that will come to us with the same visitation of bread and wine; and we, in turn, will be only too glad, like Abram, to render "tithes of all." In the measure that we render our tithes with joy and gratitude we are living by reflection, and that, in turn, opens the way for us to receive more. Mrs. Eddy writes, "Action expresses more gratitude than speech" (S. & H. 3: 26); and it is this action, this rendering of tithes through spiritual sense that opens the way, for greater blessing.

Genesis 14: 22, 23. "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:..." His discernment of good was so impersonal that he saw that the only good that could possibly flow into his life must come through his understanding of divine Principle. He would not for one moment be beholden to any form of good offered to him through personal sense, and consequently we see in the text this wonderful contrast

between the influx of good in the figure of Melchizedek, the eternal Christ, on the one hand, and the temptation to believe that good is personal on the other. That explains why, in addition to "faith in the divine Life," Abraham is also defined as "faith . . . in the eternal Principle of being."

Hagar and Ishmael

In chapter 15 we find Abram praying for seed; he is without a child, and there is given to him the promise of an heir. Then in chapter 16 we read of the birth of Ishmael. There is no reference in Mrs. Eddy's writings to Ishmael or to Hagar, but there is an interesting reference in Galatians.

Galatians 4: 22-31. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." There is almost the same antithesis between Esau and Jacob. The narrative is not really discussing sons, it is discussing types of consciousness. Let us see that if we are governed by physical sense, our thoughts are the offspring of physical sense, they are "of the bondwoman;" but if we are governed by spiritual sense, our thoughts are the offspring of spiritual sense, and they would be characterized as "of the freewoman." They come "by promise,"—that is, from Principle.

"Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." This covenant is based on sense-testimony. "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." We also observe this later in the friction between Esau and Jacob; and that same friction goes on within each one of us up to the point of overcoming. "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free."

Then we come to the seventeenth chapter of Genesis, and it is here that the covenant is renewed, and Abram is identified or renamed as Abraham, which, as

we saw, is *prior* to the crucial experience of his life. In this chapter Sarai is also renamed Sarah.

The Destruction of Sodom and Gomorrah

Chapter 18 foreshadows the end of the city of Sodom, and then there are some very interesting points in chapter 19. The narrative here returns to Lot.

Genesis 19: 1-5. "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom:"—that is just where his consciousness was:—"and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them." It is clear from the rest of the narrative that Lot becomes so entangled and enmeshed in physical sense that he is a complete prisoner.

Genesis 19: 17-20, 27-29. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Abraham all along had seen that Sodom and Gomorrah were doomed to utter destruction, and these two cities symbolize the dualism of utter depravity, together with the self-destroying nature of such. So at the last minute the command came to Lot to escape for his life to the mountain—you remember he was a plain dweller, and he was loth to go up into the hills. "And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." That is tantamount to a refusal to accept the safety that is to be found in the ark, or on the mountain top.

"And Abraham got up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

Lot's Utter Depravity

Chapter 19 closes on a note of utter depravity with the birth of Lot's daughters by their father.

Genesis 19: 37, 38. "And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day." The offspring and descendants of Lot's daughters by their own father, characterized as Moab and Ammon, give us a type of lowest depravity. In tracing the development of Moab and Ammon throughout the remainder of the Old Testament, we can see what conflicting types they were. It is no wonder that in the life of later Israel they were "thorns in [their] sides," because Israel refused to handle the type of animal magnetism of which they were the embodiment.

What power of deep penetration and analysis these narratives have if we will only discern the type and quality of thought for good or ill underlying the symbol. The wonder of this Old Testament, when read in the light of our Glossary, is that it provides us with the means of dealing with the elements of evil which it portrays. Christian Science practice, whilst of necessity it includes physical healing, is much more comprehensive than that. Real practice is not attempting to heal the surface of the trouble, but endeavouring to get under the surface and destroy the hidden evil that generates it. When we have a sufficient degree of spirituality to do that, and we can honestly regard ourselves as healers of sin, we shall have much greater success in physical healing; because sin-healing is healing at a much deeper level in human thought, it is much more penetrating, and Mrs. Eddy understood it thoroughly.

The Sacrifice of Isaac

Chapters 20 and 21 do not appear to have particular bearing on the Glossary definition of Abraham. Then in chapter 22 we have undoubtedly the crucial experience in Abraham's life.

Genesis 22: 1-9. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." He lifted up the eyes of spiritual sense. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." They were not able to follow him in his understanding and demonstration. "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." Of course, this is a primitive narrative to us, and even incredible; but we must translate these legendary narratives into terms of consciousness. "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

Let us get rid of the old pictorial sense of the patriarch laying a young lad on an altar; let us translate it into metaphysics and see that it becomes a symbol of the willingness of unselfed love to forego its nearest and dearest earthly possession.

Genesis 22: 10-17. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." In other words, he had met the demand, and because of that there appears the definition, "faith in the

divine Life"—the willingness to lay down the mortal concept and rise to that exaltation associated with the fifth day. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ..." Only the unselfed love that is willing to lay down the mortal concept can so handle animal magnetism as to "possess the gate of his enemies." Notice the promise of such multiplication of good, in complete accord with the tremendous concept of multiplication in the fifth day, when the waters bring forth abundantly.

At chapter 23 it appears that Abraham as type and symbol has fulfilled his purpose, and from that point on the narrative develops into the story of Isaac and Rebekah and the birth of Esau and Jacob. Isaac does not find a place in the Glossary, and it is not until we come to Jacob that we have another character defined. I regard Isaac as transitional between these two great characters, Abraham and Jacob. Isaac is undoubtedly a fine type in his own right, but I still think he is subordinate in value to Abraham and Jacob, his main purpose being to preserve the continuity of the narrative and to serve as a transition from one character to the other.

The Story of Jacob : A Complex Symbol

When we consider Jacob as a character, the early chapters about him contain much evidence of the duplicity that is written into his Glossary definition. You will notice that the definition falls into two parts:

"Jacob. A corporeal mortal embracing duplicity, repentance, sensualism. ..."

That is the first half. The second is as follows:

"... Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love" (589: 4-7).

Clearly Jacob is a much more complex symbol than Abraham. In Abraham we have those simple spiritual values uncontaminated, direct, firm, strong: but in

Jacob we have something much more complex. It becomes apparent, therefore, that if the associated terms in his Glossary definition are to fall into order, we must gain his character in perspective. As we ponder the definition, it is evident that the crucial experience of his life was Peniel; and in the Glossary all that takes place before Peniel is gathered within the opening phrase, "A corporeal mortal embracing duplicity, repentance, sensualism." Peniel occurs at the point of "inspiration," for in that experience the man was changed. Finally, that which comes after Peniel is characterized by "the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." If Peniel is synonymous with the inspiration and victory which was the turning point in Jacob's life, we at once begin to gain light upon the symbolic meaning of his sons. Because we observe in the narrative that eleven of these sons were born prior to Peniel, and only one afterwards,—namely, Benjamin. And I conclude that that likewise is most important in understanding the metaphysical significance of his experience.

Jacob, as we know, had two wives, and those two wives had two maids. The two wives were Leah and Rachel, and the two maids were Zilpah and Bilhah. Quite clearly Leah is a type corresponding to human goodness, a second degree quality. Rachel was endowed with spiritual sense, not at first apparent, and not without struggle and internal wrestlings; but nevertheless there was in Rachel the same spiritual sense that undoubtedly was in Rebekah, who was Isaac's wife.

I want to present this to you—you may not have thought of it in this way, but I offer it as I see it. If we are to understand this narrative concerning Jacob and see how all the constituents of the narrative fall into place, we must regard Jacob, his two wives and their two maids, and the twelve sons as one complex symbol. Try to lose the sense of a man called Jacob, and four women, and twelve sons; instead, see Jacob as type and symbol of a complex state of consciousness—complex in the sense that there are these many constituent factors at work. There is nothing more complex than the human consciousness, and as we gain a measure of self-knowledge we appreciate how complex it is. And so let us try and see Jacob, his two wives and two maids, and his twelve sons as type and symbol of what is taking place in consciousness.

So first we have Jacob, the "corporeal mortal embracing duplicity, repentance, sensualism." This is human thought stated very subjectively, because in several of the sons the attribute changes from "sensualism" to "sensuality;" and if you study those two terms, you will see that although very similar in type they nevertheless

have a distinction in meaning. Sensualism is a type and condition, whereas sensuality denotes action, it denotes the operation of what the other term implies. One is subjective in type, the other is objective; but both are in the domain of one consciousness.

Then we have the hopeful element about the symbol Jacob, —namely, his two wives, Leah and Rachel. They represent his ideal, the highest and finest of his hopes and aspirations. He loved them dearly, and it was his great love for his ideal that was his hope and salvation.

Third, the maids Zilpah and Bilhah are clearly lower in degree; possibly they represent the ideal at a lower level. We could put it this way: if Leah and Rachel stand for Jacob's ideal subjectively, the two maids Zilpah and Bilhah denote that ideal objectively. Lose the sense of them as four women; see them as types of thought and action within consciousness.

From the Sale of the Birthright to Jacob's Ladder

Genesis 25: 27-34. Esau had been born the first, and Jacob followed. "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." I believe that is a very significant verse. It provides us with the primary tone of the whole Jacob narrative. It would imply that the spiritual sense of Rebekah discerned that in Jacob alone could the spiritual idea be propagated and carried on. "And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom." The descendants of Esau right throughout the later Scriptures and the prophets are frequently spoken of as the Edomites and also as the inhabitants of Seir. "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

In chapter 26 we observe that Esau married Judith, a Hittite, and that it caused his father and mother great grief of mind. What does it imply that Esau, whose descendants were characterized by Edom, married into the Hittites? It implies that Esau as a type was going down into materiality, whereas the whole impulsion

behind Jacob, in spite of his duplicity and sensualism, was to rise higher. We observe that at a later stage Esau married again into an alien tribe, illustrating a further descent into materialism. But with Jacob the urge and impulsion continued to be upward.

In chapter 27 we come to Isaac's blessing, and then in chapter 28 we have the lovely story of Jacob's ladder. Here we have indications that Jacob's consciousness is ascending.

Genesis 28: 10-16, 18, 20-22. "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

The same type of promise was bestowed on Abraham. "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place; and I knew it not." In such an experience as that, compared with Esau's, we see how one is responding to an inner spiritual sense, while the other, as was the case with Lot, tends to be pulled down.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." And that stone as a symbol emerges later in the forty-ninth chapter when Jacob bestows his blessing on Joseph. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." There is that recurring symbol of the tithe; not necessarily the numerical fraction of one tenth, but type and symbol of thought returning to Principle; and that underlies all

demonstration, because it is the returning of thought to Principle, especially through that wonderful quality of gratitude, that puts the seal of permanency and finality on demonstration.

The First Four Sons: Reuben, Simeon, Levi, and Judah

Then we come to chapter 29, in which Jacob takes these two wives, Leah and Rachel, and at the end of the chapter we read of the birth of the first four of his sons by Leah. We observe, at the close of chapter 29 and the opening of chapter 30, that there is rivalry between Leah and Rachel and a good deal of envy on the part of Rachel towards Leah. This has some bearing on the sequence in which the sons appear.

Genesis 29: 32-35. "And Leah conceived, and bore a son, and she called his name Reuben: for she said, surely the Lord hath looked upon my affliction; now therefore my husband will love me." Leah was aware that Jacob's heart was really towards Rachel. "And she conceived again, and bore a son; and said, because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bore a son; and said; now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bore a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing." She had overcome that sense of hostility towards Rachel. Her thought had risen above personal sense; it was beginning to rise towards Principle. She could say, "Now will I praise the Lord," because she was no longer concerned that her husband should bear this personal affection towards her.

We can now see the metaphysical sequence of those first four sons. Reuben, Simeon, and Levi were born of an intense personal sense; and not until that was healed in Leah was it possible to bring forth Judah. The moment that hostility or intense personal sense was healed, her thought began to praise the Lord, and there came forth Judah, the fourth son, who appears in the Glossary without being described as Jacob's son, and who is a universal type. The previous three, Reuben, Simeon, and Levi, two of whom appear in the Glossary (Simeon does not appear because he is bracketed throughout the narrative as one with Levi), are described as "Jacob's sons" and are most personal in type; but not so Judah. Let us consider the definitions.

"Reuben (Jacob's son). Corporeality; sensuality; delusion; mortality; error" (593:12-13).

There are five types there. Simeon, the second son,—and you see this particularly when we come to the forty-ninth chapter where the blessings are given,—is paired off with Levi and so is not defined. Levi appears as follows:

"Levi (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fullness of God's creation; ecclesiastical despotism" (590: 11-13).

There is nothing but personal sense in that definition. Reuben is the embodiment of physicality as corporeality, sensuality, and so on. Levi is somewhat more mental in type, and his "denial of the fullness of God's creation" breaks forth in the Book of Revelation as blasphemy, which is ecclesiastical despotism's deliberate and specific defiance of God.

When we come to the fourth son, born at the point where Leah had overcome a personal sense and was ready to praise the Lord, we have Judah, entirely different in type, and not referred to in the Glossary as Jacob's son.

"Judah. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing" (589: 23-25).

At once we notice there a profound change, and furthermore we see that this definition illustrates the translating office of the Christ—one phase coming in causing the other to go out. It was that quality of thought that enabled Judah to be the forerunner of David and the Messiah. We see the action of the Christ in this definition of Judah, and it was only possible because Leah had overcome this inner hostility in her own thought. The moment she overcame that hostility and enmity and her thought began to praise God, it was rising, it was reflecting, it was spontaneous; in other words, it had entered the "vestibule." We read the other day of the wilderness as "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." She had attained to the higher concept of the wilderness whereby Judah and all that he embodied became possible. We now see how natural this all is. This, really, is but type and symbol of what is taking place in the consciousness of each one of us as Jacob. Lose the sense of people or persons and see the story as spiritual unfoldment and development.

Leah represents the humanly good, that which has a relative human sense of spirituality. Rachel illustrates more the third degree type, but not yet fully active or

sensitive, because we notice in Rachel this property of envy. Later it was healed, and with the healing of that envy came the birth of Joseph, as we shall see.

The Fifth and Sixth Sons: Dan and Naphtali

Genesis 30: 1-6. "And when Rachel saw that she bare Jacob no children, Rachel envied her sister;"—and what a desolating element envy is;—"and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan." It is interesting to note that because Rachel was in an envious state of thought Bilhah's first offspring was Dan, and Dan is defined in the Glossary as follows:

"Dan (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another" 583:26-28).

Until that spiritual sense which was quiescent in Rachel was animated by the Christ and made active, it would appear that envy was the dominating factor; consequently the first of her maid's offspring was Dan, followed quickly by Naphtali.

Genesis 30:7, 8. "And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." Naphtali is not defined in the Glossary, because, as a type, he pairs off with Dan in the same way that Simeon pairs off with Levi. Dan and Naphtali are twin in the sense that they both embody the same types of thought.

The Seventh and Eighth Sons : Gad and Asher

Genesis 30: 9-13. "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid

bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher."

Up to this point Leah's thought was still rising, and because of this these two sons, Gad and Asher, appear in the Glossary as follows:

"Gad (Jacob's son). Science; spiritual being understood; haste towards harmony" (586: 21-22).

"Asher (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked" (581: 15-16).

Those are two very fine types, because Leah's thought was still ascending.

The Ninth and Tenth Sons : Issachar and Zebulun

At this point Reuben appears to go to work and manipulate Leah's thought, and the outcome is the birth of Issachar and Zebulun, who pair off in a similar manner to Levi and Simeon.

Genesis 30: 17-20. "And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun." She returns to her old position prior to the birth of Judah. What does that imply? This return to old positions is like the supposed law of reversal, and because Leah allowed her thought to return to that state which preceded the birth of Judah, she says, "God hath endued me with a good dowry; now will my husband dwell with me;" whereas when Judah was born she said, "Now will I praise the Lord." Let us take the Glossary definition of Issachar:

"Issachar (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust" (589:1-3).

Leah, who held such promise after the first three sons and brought forth Judah as a state of praise, allows Reuben to manipulate her thought and throw her right back to where she was, and the outcome is Issachar and Zebulun. It is a marvelous story when you think of it not as the birth of sons but as type and symbol of our own mental processes. Through self-knowledge we are aware of much good within, but which, because of hostility, may be temporarily obscured. Then a degree of spirituality breaks on us through our inner wrestlings with ourselves, and at that

point, that which is typified by Judah comes through in a burst of praise, and immediately we touch the Christ and there is a measure of translation. If we preserve that same exaltation, we can go on and bring forth what is contained within the terms Gad and Asher. But if, through lack of watchfulness, we allow Reuben to manipulate our thought, we go right back to the Simeon and Levi state; in other words, animal magnetism would claim to operate as a law of reversal and throw us back to where we were. The narrative in chapters 29 and 30 is supremely important, because it contains eight terms which are defined in the Glossary,—namely, Jacob and seven of his sons. Although these terms appear at first somewhat difficult and abstract, once we get beneath the surface of the text to see what is at work, then the whole story becomes so clear, so orderly, and so straightforward. These relationships between Jacob, his wives, their maids, and these forthcoming sons, all depict the unseen action of mortal consciousness and the tendency to be thrown back by what is denominated Reuben, unless we watch; only constant watchfulness will protect our thought from that which Reuben typifies.

After Zebulun, Leah brings forth a daughter, Dinah, of whom we have little record until we read of her defilement in a later chapter. She is a type of self-destroying personal sense.

The Eleventh Son: Joseph

Genesis 30: 22-24. Now the narrative goes back to Rachel. "And God remembered Rachel, and God hearkened to her, and opened her womb." At this point she overcame the envy which she had evinced towards Leah. And the moment that envy was overcome in her own consciousness her thought became productive. "And she conceived, and bore a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son."

It is clear that Judah was born of Leah in a moment of great exaltation. Similarly, the moment Rachel overcame envy her thought became productive and Joseph was the outcome. So Joseph appears in the Glossary not as Jacob's son, but as a universal type. His definition, which is a wonderful one, is as follows:

"Joseph. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies" (589:19-22).

Let me now sketch out the remainder of the narrative. In the continuation of chapter 30 and in chapter 31 Jacob leaves Laban and sets out on his journey home. It would appear, in modern phrase, as if Jacob wanted to get away and mature that whole experience in his own consciousness until he could work it out with God and come forward to the point of full demonstration. Then in chapter 32 he goes through the experience at Peniel; and it is not until after this that Benjamin is born (35: 16-20). We will take all this in more detail to-morrow, but just to complete what we have done so far, let us examine once more the definition of Jacob and then go on to Benjamin.

The Climax of the Jacob Symbol: Benjamin

To begin with, Jacob is a "corporeal mortal embracing duplicity, repentance, sensualism." As a result of that, we see that Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun are the offspring of duplicity and sensualism, but Judah, Gad, Asher, and Joseph are undoubtedly the offspring of repentance. Leah overcame her hostility, and Rachel overcame her envy; and so Judah, Joseph, Gad, and Asher are the offspring of repentance, of that same uprising state of consciousness which Jesus discerned in the Magdalen.

Then we come to Peniel, the turning point in Jacob's life, characterized by "inspiration" and the sense of victory, overcoming, in "the revelation of Science." Out of that state of consciousness Benjamin is born. The definition of Benjamin is the longest of the whole series. It appears in two paragraphs. My reading of it is along these lines: the sons we have so far considered were all born prior to Peniel, and consequently are the offspring of either duplicity, repentance, or sensualism; but Benjamin alone comes after Peniel, after this "revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." That is the key to Benjamin. Why? Because through this revelation of Science, whereby the so-called material senses yield to the spiritual sense of Life and Love, we gain a higher concept of translation than we have through Judah. Taking the definition of Benjamin, we observe that the first paragraph gathers into one all that is embodied in Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun; and that is summarized in the definition of Jacob as the so-called material senses. The second paragraph gathers into one all that is implied by Judah, Gad, Asher, and Joseph, and likewise it is summarized in the definition of Jacob by the yielding of

the material senses to the spiritual sense of Life and Love. That spiritual sense of Life and Love denotes Christianity at the altitude of the absolute.

Let us take Benjamin's definition and compare the two paragraphs, seeing how one leads to the other:

"Benjamin (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.

"Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (58a:4-13).

If Jacob had not come forward to the experience of Peniel, all that is gathered from the previous sons in the first paragraph of that definition could never have been translated into the second, into "renewal of affections," and so on. It is interesting to note also that in the later history of Israel, after the Babylonian captivity, ten of the twelve tribes scattered themselves all over the then known world, two alone returning to the land of their forefathers. The two who returned were Judah and Benjamin; and Jesus took his disciples from the Galilean fishermen who were Benjamites, while he himself was of the tribe of Judah. Paul also, who contributed so wonderfully to the founding of Christianity outside Jerusalem, was of the tribe of Benjamin. So we see that the latter portion of the definition of Jacob must of necessity be considered in conjunction with the definition of Benjamin, which is the illustration of its operation.

The important chapters are undoubtedly Genesis 29, 30, and 49—they are the three chapters on which the definition of Jacob really turns. Remember that the whole story is but type and symbol of what takes place in our own consciousness throughout a lifetime's work. We have to deal with the Reuben, the Simeon, and the Levi; and under the exalting action of the Christ we have to translate those out of consciousness until they disappear and cause the Judah to come in and to become an expanding factor. We do that in the measure that we overcome the hostility symbolized by Leah. Likewise we have to deal with that element of envy found in Rachel, which has to be subordinated and replaced by a quickened spiritual sense; and as spiritual sense develops, our thought becomes as Joseph, we are "a fruitful bough," whose branches "run over the wall." Then, when we come to

a crucial experience in our own lives, symbolized by Peniel, we are able to win the "revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love;" and any of the remnants of Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun will be gathered within what we call Benjamin, and have their final translation and final disappearance. Then we touch manhood and we come "unto a perfect man, unto the measure of the stature of the fullness of Christ."