

For September of 2011 we are happy to present

TALKS 10-11

from John Sinton's

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A Verbatim Report of Classes on

**"THE GLOSSARY OF SCIENCE AND
HEALTH WITH KEY TO THE SCRIPTURES"**

by Mary Baker Eddy

TENTH TALK

(Wednesday morning, July 30th)

Yesterday afternoon we studied Jacob, but only in outline, and as the study of Jacob is in itself so profound, I propose to spend the whole morning on the significance of Jacob's life and character as type and symbol of our own spiritual understanding, experience, and demonstration.

Let us recognize every step of the way that understanding of itself is not sufficient; we need to conceive and bring forth this understanding into expression. This calls for joy in our work, a daily ascending sense of gratitude, and equally so, joy in each others progress. Where we have a mutual joy in each other's well-being, we have inevitably the ascending sense that rises as a "sweet savour" (see Gen. 8:21). And it is this uprising quality of consciousness, this return of thought to God that enables us to understand all the more clearly what is meant by the term "reflection," whereby all that proceeds from Principle returns to Principle. This proceeding from and returning to is our present human sense of that which is going on from everlasting to everlasting as "the rhythmic round of unfolding bliss." That which proceeds from and returns to is synonymous with the states and stages of Genesis; but in the divine infinite calculus of being, "man is forever unfolding the endless beatitudes of Being," and he is "a living witness to" this "rhythmic round of unfolding bliss" (see Mis. 82:15-4), which is type and symbol of what is taking place throughout eternity. The present demand on us is for an increasing joy in ourselves and in each other, and thereby we keep our daily work inspired and hold it at the highest altitude of which we are at present capable.

The Jacob Story Resumed

Returning to the study of Jacob, yesterday I sketched his life and character in no more than outline. To-day we can study this wonderful symbol easily and without hurry, and we can treat it subjectively. Let us, as the result of our everyday admission that "now are we the sons of God," become so conscious of our at-one-ment with Principle that from this altitude we can look down on this inspired text and see the whole of the Jacob narrative as one symbol. For instance, in the animosity and rivalry that we witness between the two lesser symbols Leah and Rachel, we have an example of the inward struggle in each one of us that accompanies forthcoming womanhood. That is what is really taking place; it is the inner struggle to attain and demonstrate true womanhood. And so in order to understand the symbol of Jacob in a subjective sense, let us begin by re-reading the

Glossary definition, and then consider the passage in the chapter "Science of Being" in the textbook, where Mrs. Eddy gives her own statement on the crucial experience of Jacob's life.

"Jacob. A corporeal mortal . . ."

As such he is type and symbol of each one of us at a certain stage of progress. Remember that these mind-pictures of Genesis are progressive treatments of fundamental conceptions. And so there comes a stage in our spiritual journey where Jacob represents our position.

". . . embracing duplicity, repentance, sensualism. . ."

That is the first part of the definition. Then follows the second:

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

If, in this definition, Jacob's struggle and victory at Peniel are denoted by "inspiration," followed by the "revelation of Science," then that, in turn, makes possible the demonstration of the continuous office of translation, whereby "the so-called material senses yield to the spiritual sense of Life and Love." When Life and Love are brought together, as they are in numerous texts throughout Mrs. Eddy's writings, they clearly denote the demonstration of Christianity. So "the revelation of Science" clearly makes possible this continuous experience of translation, which leads to a higher Christianity. That is the heart of the interpretation of Jacob in the Glossary.

The Peniel Experience

Jacob's struggle at Peniel is recorded in chapter 32 of Genesis. It is interesting to observe here that the first incident after the struggle and victory is the reconciliation with Esau, illustrating that higher Christianity which emerges from the Glossary definition. I am purposely taking the Peniel struggle first in our study of Jacob, because it is the pivot, the crucial experience of his life; and having considered his life at that moment, we can then review it on both sides of the experience: first, in the development which leads up to it, and second, in that which follows from it. All that the symbol Jacob denotes hinges on Peniel, just as in the earlier experience of Abraham we had the crucial experience coming as the demand for the sacrifice of Isaac,—the laying down of the mortal sense,—and that led to a higher understanding of the divine Life.

Genesis 32: 24-32. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh." That "day" is not a point in time, it is the breaking of the day of Life, Truth, and Love—"The irradiance of Life; light, the spiritual idea of Truth and Love" (584:1-2). "And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." I love these references to "face to face;" they denote a one-to-one relationship, or coincidence, just as negatively "dust to dust" symbolizes the opposite. It is at this altitude of thought, that demonstration becomes spontaneous and irresistible, it becomes the operation of Principle itself. "And as he passed over Peniel the sun rose upon him,"—the "Sun of righteousness . . . with healing in his wings" (Mal. 4: 2),—"and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank." That just indicates that until human thought is inspired, it loses the significance of that great experience.

In chapter 33 follows the reconciliation with Esau, and we see a reflection of what is given in the preceding chapter. Jacob had "seen God face to face," and now in the reconciliation with Esau we have: "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33:10). There is the higher concept of a one-to-one relationship with Principle reflected in a one-to-one relationship with his brother. That is a perfect type and symbol of true treatment, true healing and demonstration. When we have and hold the abiding consciousness of a one-to-one relationship with Principle, when we know that we are found in and of divine Principle and have no other being, then we are enabled to see and hold our neighbour at the same altitude. That, of course, is the ideal Christianity. Thus, returning to the Glossary definition, this "revelation of Science" which came at Peniel set in motion the translation whereby the physical senses yielded to "the spiritual sense of Life

and Love," and the concept of Christianity in the absolute was the outcome, presented in the narrative as seeing God face to face, and, by reflection, seeing the face of his brother at the same altitude.

The Textbook Interpretation of Peniel

Let us turn to the textbook and see how Mrs. Eddy herself treats this experience. Science and Health 308:14-309:23. "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." We saw evidence of that in the story of Abraham.

"Jacob was *alone*"—notice the italics, implying that what took place at Peniel was wholly between God and himself,— "wrestling with error,— struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains,"—that corresponds to the duplicity and sensualism of the definition, which was now beginning to give way to a true repentance,— "when an angel, a message from Truth and Love, appeared to him"—there comes the "revelation of Science"— "and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science"—notice it is *divine* Science. "Then said the spiritual evangel: 'Let me go, for the day breaketh;' that is, the light of Truth and Love dawns upon thee"—in other words, the revelation of Science is gaining a foothold in consciousness. "But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed." And, of course, we must do the same, we must hold to the light equally tenaciously, with consecration and resolve and firmness of purpose, until it does its work, so that our nature likewise is transformed. "When Jacob was asked, 'What is thy name?' he straightway answered; and then his name was changed to Israel, for 'as a prince, had he prevailed and had 'power with God and with men.' Then Jacob questioned his deliverer, 'Tell me, I pray thee, thy name;' but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, restored his Soul,—gave him the spiritual sense of being and rebuked his material sense." There is that recurring evidence of translation; it rebuked his material sense and gave him the spiritual sense of being.

"The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man." Remember that this is true of our own lives, true of what is taking

place in our midst; we must let go the outward or objective sense of something taking place thousands of years ago. "He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight." The marginal heading here is "Israel the new name." "He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, good, and that good is not in elements which are not spiritual,—thus losing the divine power which heals the sick and sinning,—they were to be brought back through great tribulation, to be renamed in Christian Science and led to deny material sense, or mind in matter, even as the gospel teaches."

At this point, let us take the Glossary definition of the children of Israel:

"Children of Israel. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (583: 5-9.

There we have the spiritual meaning of the outcome of Jacob's victory. I believe that "Christ's offspring" corresponds to the gathering of the tribes at the opening of the sixth seal in the second vision of Revelation. In our study of Revelation last year, we saw the closest correspondence between the sixth message, the opening of the sixth seal, the sounding of the sixth trumpet, and the pouring of the sixth vial; in other words, those visions run in parallel as progressive treatments of the same fundamental conceptions, just as do the days of creation and these periods of Genesis. Mrs. Eddy tells us that in the opening of the sixth seal "the distinctive feature has reference to the present age" (see 560: 2-5), and in Revelation at this point of the gathering of the tribes back into their oneness and unity, one of the significant points is that Dan, type and symbol of animal magnetism, drops out of the picture and is replaced by Manasseh, who is one of the offspring of Joseph; and we saw that Joseph was type and symbol leading to the revelation of Science. The disappearance of Dan denotes the final dissolution of animal magnetism; it has no place in the city. In all the other eleven sons, no matter how debased their interpretations show them to be, there must be an element of good that makes possible salvation and Science, makes possible the elimination of the first degree and the full translation whereby even the human gives way to the divine; but in Dan there is only complete disappearance denoting final

dissolution. I believe there is a symbolic correspondence there with Jesus' selection of the twelve disciples, in that Judas too disappears from the narrative completely. If we have a personal sense of those disciples, we might say Judas was unfortunate, but if we have no personal sense of them, and they are type and symbol of states and stages of consciousness, we see that the elimination of Judas is just as inevitable as the elimination of Dan.

In studying these narratives, to gain the Science of the Bible, it is essential that we lose the symbols as persons and discern them as types of consciousness. Then the Jacob narrative, for instance, is to us the most wonderful picture of the interplay of mental forces of different kinds within the individual consciousness, some of which are good and lead to the spiritual, and some again are debased. Once we see that the two wives, the two maids, and the twelve sons are but type and symbol of the interplay of mental forces, the whole picture becomes immaterial, impersonal, simple, orderly, and logical; and we begin to see that it is an outward portrayal of that which is taking place within. The two paragraphs on pages 308-309 of the textbook lift the story of Peniel out of a primitive environment or atmosphere into metaphysics, and enable us to see that it portrays exactly what takes place within each one of us at a certain stage in our spiritual progress.

From this vantage point of exalted consciousness, where Peniel within us brings us "inspiration" and the "revelation of Science," we can likewise survey the field of human consciousness. Just as with Jacob and his narrative we can survey his experience both before and after Peniel, so we can first survey the interplay of mental forces leading up to our present position and demonstration, and that means we gain a true self-knowledge, without which there is no full salvation. Then from this vantage point of Peniel we are able to look ahead and see how our lives are to follow on and fulfill the divine pattern, plan or design. Mrs. Eddy writes: "Metaphysics, . . . enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, ..." (Mis. 369:7-9). Translating that into this present simile, our standing on the heights of metaphysics and looking forward and surveying the universe of Mind would be equivalent to our moment of Peniel; and it is as it were the backward survey which gives us sufficient self-knowledge to seal and cement our demonstration. In the article called "The Way" we have those three outstanding qualities: self-knowledge, humility, and love; and Mrs. Eddy's sense of humility was so exalted that she referred to it as "the genius of Christian Science," which overcomes the flesh. It was that inward

overcoming at Peniel which enabled Jacob to be type and symbol of all that is implied in the definition of "children of Israel" in the Glossary.

Leading up to Peniel

Let us survey what in Jacob's experience led up to Peniel. Yesterday we discussed the earlier phases of his life, where we saw this animosity between Esau and himself, which, of course, is but the same animosity, the same tension, that we experience between the physical and the spiritual in ourselves struggling for expression. When we come to the more mature concept of Jacob as given in chapters 29 and 30, we see that his two wives Leah and Rachel correspond respectively to our ideal of good as it is manifested humanly, and our ideal of the spiritual as an absolute conception. It would seem that the two maids correspond to a dual concept of those twin ideals.

The symbol of Jacob, therefore, contains within it these two concepts of the ideal denoted respectively by Leah and Rachel, and the animosity and sense of rivalry and envy between them again is but symbolic of the struggle going on within our own consciousness, which is incidental to the forthcoming of a higher womanhood. If we take Jacob as manhood, then his two wives and the apparent struggle between them, and the hostility between himself and the wives, is all symbolic of inward struggle, inward and involuntary resistance to the forthcoming ideals of womanhood, divine and human. If these ideals are to come into expression and gain real identity, they must of necessity bear fruit, they must have offspring. Hence the forthcoming of the sons is but symbolic of these concepts of womanhood coming into expression and embodiment. The purpose of the narrative is to illustrate that which is going on within our own consciousness in our struggle to attain the balance between manhood and womanhood; in other words to attain the ideal which Mrs. Eddy sets forth in "The Apocalypse." She writes: "This human sense of Deity" —that is the Yahweh sense—"yields to the divine sense,"— which is what took place in Jacob progressively through his life,— "even as the material sense of personality"—and we see that personality in the thought of Leah when she was craving for the close attachment of her husband—"yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,— as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one;"—the struggle to attain that is illustrated in the Jacob narrative by the friction between Jacob and the two

women, and by the animosity and envy between the two women themselves, the interplay of mental forces involuntarily resisting this forthcoming womanhood; —"and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation" (576: 31-11).

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

That is the ideal of womanhood set forth in Mrs. Eddy's chapter on Revelation, and, as we have seen, the Jacob narrative illustrates the interplay of mental forces that resist the forthcoming of that ideal into full expression. But if womanhood is to gain expression and full identification, there must be activity, and that activity is denoted by the birth of Jacob's sons. Because of the state of thought obtaining between Leah and Rachel at the time, the first to come forth was Reuben. "And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; . . ." What was her affliction? She was feeling sore that Rachel took first place in Jacob's affections. It was, in other words, an involuntary chemicalization due to the fact that the human concept has to give way to the divine concept. Leah went on to say, "now therefore my husband will love me" (Gen. 29:32). There is that craving for an intense personal attachment. "And she conceived again, and bare 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 bare 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" (Gen. 29:33, 34). Those three are a trinity of animosity and personal attachment, the outcome of a sense of being hated, of rivalry, of soreness due to the fact that the human must one day give way to the divine.

And then there must have come a measure of healing, for "she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing" (Gen. 29:35). With this healing came a measure of fulfillment, and she brought forth Judah.

Let us see once again how the Glossary treats these various sons; and I propose this time to consider them in conjunction with the 49th chapter of Genesis, because this gives us the blessings which Jacob in his old age bestowed upon his sons, and they are inseparable from chapters 29 and 30. We must learn to see that the whole of Genesis is really one symbol.

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

Jacob's blessing on him was: "Reuben, thou art my firstborn, my might,"—physical power, human will,—and the beginning of my strength, the excellency of dignity, and the excellency of power:"—notice what a personal sense is there:—"unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch" (Gen 49:3, 4). Couple that with Leah's statement at the birth of Reuben and the account of Reuben bringing mandrakes to his mother, and you will see clearly why Reuben appears in the Glossary as a type that is the embodiment of the first degree, depravity. At the same time there must have been something good there, something of the "seed within itself," or Reuben could not have reappeared at the opening of the sixth seal in the second vision of Revelation.

Then we come to Simeon, and the references to him are brief compared with Reuben. Jacob's blessing, which pairs him with Levi, is as follows: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. Oh my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man,"—in Genesis 34: 25 there is a reference to Simeon and Levi, how they slew all the males in the city,—and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel" (Gen. 49:5-7). One translation of the phrase, "in their selfwill they digged down a wall," reads, "in their selfwill they undermined the wall of the city," which would be illustrative of a certain type of animal magnetism; and, of course, one of the Glossary definitions of Levi is "ecclesiastical despotism," which certainly would undermine what is implied by the city in Revelation

In the Glossary, Levi is defined as follows:

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

Corresponding with that, we have Leah's statement at the birth of Levi, "Now this time will my husband be joined unto me, ..." (Gen. 29:34); we have the ecclesiastical revolt against Moses as recorded in Numbers 16; and we have the record, in Joshua 13, where the land is divided for inheritance, that none is given to the tribe of Levi. Clearly Mrs. Eddy's insight into the

meaning of Simeon and Levi must have been very penetrating, as is seen by her Glossary definition. And yet again there must have been an element of the "seed within itself," because they reappear at the gathering of the tribes in Revelation. Remember that the gathering of the tribes is again symbolic of the universal operation of divine Principle. We read in "The Apocalypse": "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes" (562:11-21).

Let us pause from time to time to consider the tremendous implications of these statements. The changes that are coming to us when we consider what this translation of man and the universe back into Spirit really means, are so profound that as yet we have little idea of what lies ahead. But I give hours to pondering these changes that are taking place in mortal thought to-day, and they are due to the spiritual idea being "projected from divinity upon humanity," received in "bursting paraphrases" (see Mess, '00, 11:26-25), which take form in the narratives of Genesis, the visions of the Apocalypse, and the writings of this textbook. All are type and symbol of the work that the spiritual idea is destined to accomplish, which is going on and on and becoming increasingly irresistible and they illustrate the interplay of mental forces taking place in our own consciousness individually and in the world at large.

With the fourth of Leah's sons, we notice that the intense personal sense in evidence between Jacob and Leah in the previous three now gives way to the sense of praise: "Now will I praise the Lord: therefore she called his name Judah; and left bearing." In the Glossary, Judah is defined as follows:

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

Notice that it is "corporeal belief," not "corporeal mortal" there. Jacob's blessing on Judah is as follows: "Judah, thou art he whom thy brethren shall praise:"—that was the sense of things at his birth:—"thy hand shall be in the neck of thine enemies;"—Jesus fulfilled that to perfection with the measure of spiritual power which he demonstrated; it would symbolize the

strangulation of animal magnetism;—" thy father's children shall bow down before thee"—that is to say, Reuben, Simeon, and Levi will bow down before that which Judah denotes. "Judah is a lion's whelp: from the prey, my son, thou art gone up:"—that element of prey we find in the physicality of Reuben, Simeon, and Levi, but Judah overcame it:—"he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Compare the "lion's whelp" with Mrs. Eddy's statement regarding the sixth day in Genesis: "Moral courage is 'the lion of the tribe of Judah,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures . . . beside the still waters'" (S. & H. 514:10-14). That moral courage is part of the "figurative transmission from the divine thought to the human," of which "diligence, promptness, and perseverance" are also a part. So through this outstanding quality of moral courage, which is "the lion of the tribe of Juda," we witness how Judah symbolizes the transmission of the divine thought to the human. That again was fulfilled in Jesus, who embodied the coming of the Christ to the flesh, the Christ as divine manifestation to the flesh.

Returning to Jacob's blessing on Judah, we read: "The sceptre"—symbol of rulership—"shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;" —in other words, that which is implied in the law and all that derives from the law shall not depart until the coming of Science; it is destined to fulfil its mission with the coming of Science;—"and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine;"—that vine is type and symbol of Jesus' demonstration, with which Judah is inseparably associated;—"he washed his garments in wine, and his clothes in the blood of grapes:"—we have there the true wine as inspiration:—"his eyes shall be red with wine, and his teeth white with milk"—presumably the milk of the Word. Judah is a type that is wholly good and progressive.

Then there is Moses' blessing on Judah in Deuteronomy: "And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his —hands be sufficient for him; and be thou an help to him from his enemies" (33:7).

I think we can now see how Judah drops naturally into place in this wonderful sequence. We see that there is between Jacob and Leah a certain attachment, or the craving for an attachment; and between Leah and Rachel is a distinct animosity. Let me repeat once more that this is but type and

symbol of the interplay of mental forces within ourselves. And when there is a sufficient measure of healing, that which is denoted by Reuben, Simeon, and Levi gives way to that which is represented by Judah, and consciousness praises the Lord. Wherever we have that element of praise, we have a growing consciousness of at-one-ment with Principle, because true praise is inseparable from true gratitude, inseparable from thought returning to Principle. Moreover, that quality of consciousness which makes possible the forthcoming of Judah in our own experience is also that which enables us to understand the mission and the demonstration of Christ Jesus.

In thinking over some of these points concerning Jacob, Leah, and Rachel, my thought went back to that rule for motives and acts in the Church Manual: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; . . ." (Man. 40:1-5), If we deal with animosity and personal attachment, and bring our demonstration forward to the overcoming of those so that divine Love alone governs us, we shall attain to the Judah state of consciousness; we shall be exalted; we shall see the significance of the scepter and the lawgiver, which "shall not depart . . . until Shiloh come." We shall see how it is that moral courage symbolizes "the figurative transmission of the divine thought to the human" in order that there may be a Christ to the flesh.

This is all wholly metaphysical. It is not historical and it is not personal; it is not a question of a man with two wives and two maids; it is all type and symbol of that which is taking place in consciousness.

We should let our thought reflect on these things after a period of assimilation. It is through quiet reflection that the ideas we gather mature in consciousness, and we make them our own; then, in association with others we are able to distil them in our own language, and thereby there comes mutual reflection and joy in each other's work and progress, which is what defeats the personal sense between Jacob and Leah, or the enmity between Leah and Rachel. When those elements of animosity or personal sense or personal attachment are kept subordinate to reflection and joy in each other's well-being and progress, it is then that Reuben, Simeon, and Levi are made to bow down to Judah, and Judah in turn obtains "until Shiloh come," until his mission gives place to the revelation of Science. And with the revelation of Science comes this translation of the material senses, which "yield to the

spiritual sense of Life and Love"—yield to a higher Christianity. And then finally comes the fulfillment of Benjamin in our lives.

INTERVAL

Reviewing the last two days' work, it is becoming clear that Abraham, Isaac, and Jacob contain within themselves not only the symbols of our own consciousness, but the seeds of the forthcoming conception of Life, Truth, and Love. We saw in our study of Abraham that the supreme demand upon him was to lay down the mortal, which enabled him to be defined as "faith in the divine Life . . ." Isaac does not receive a place in the Glossary, but if we study what the prophetic writer has to say concerning him, clearly the accent of thought is on the fact of his sonship; he was the son of Abraham and hence serves to indicate Truth. When we come to Jacob the narrative is prolific, but the sense of fulfillment in Jacob is indicative of Love.

Considering Jacob in relation to Abraham and Isaac, we now have the explanation why with Abraham and all that he symbolizes there is no more struggle with animal magnetism than is denoted by the handling of the Lot situation. It is just as if the symbol Lot in the Abraham story illustrates Abraham handling animal magnetism in quite a detached and objective way; but in the Jacob story, coping with animal magnetism becomes wholly subjective; it is all within consciousness. If we compare Abraham's experience with Lot and the animosity and personal sense leading up to Jacob's struggle at Peniel, we discover that the handling of animal magnetism in the second case is much more thorough and is wholly subjective.

We saw earlier that although Reuben is defined as "Corporeality; sensuality; delusion; mortality; error," there is nevertheless a seed of something good in him; and one indication of that is in the fact that he endeavors in chapter 37 of Genesis to save Joseph from the pit. This impulse to save Joseph from the pit is the element that leads to Reuben's salvation. Similarly, with Simeon and Levi we see that there must likewise be a seed that enables good to be ascendant and so handle the animal magnetism typified in their Glossary definitions.

Here is an interesting observation about Reuben: Samson, who was the embodiment of physical strength, and who appears later in Judges, was of the tribe of Reuben; and Jacob's blessing on Reuben includes the properties

of strength, dignity, power, and yet instability. Taking these properties, it would appear that there is something in Samson as type and symbol that is common to Reuben. There were undoubtedly elements of good in Samson, for he became one of the judges of Israel.

Another point in passing is that Esau, the elder twin, married a Hittite, and then he married again into the tribe of Ishmael, the offspring of Hagar, the bondwoman, whereas Jacob was forbidden to marry a Canaanite. That is another fact of great significance. Why? Jacob was forbidden to marry a Canaanite, in order that the purity of thought that was nascent in him could be preserved.

The Fifth and Sixth Sons: Dan and Naphtali

Let us return to chapter 30 of Genesis. "And when Rachel saw that she bare Jacob no children,"—this denotes a quiescent womanhood, womanhood not yet animated or brought forth into action, not yet conscious,—"Rachel envied her sister; and said unto Jacob, Give me children, or else I die." This envy of Rachel toward Leah called forth hatred in Leah and at the same time an intense attachment towards Jacob. "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" (Gen. 30:1-6). It would appear from those verses, as we must take them symbolically, that Dan was born of envy, which is one of the intrinsic qualities of animal magnetism. In the Glossary Dan appears as follows:

"Dan (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; ..."

That is something more than just the personal sense of one person controlling another; personal control certainly lies within the domain of animal magnetism, but it is only a superficial sense. The comprehensive sense is the involuntary error that generates the selfwill whereby one person appears to control another. I will go into this in more detail later on and show you in the Glossary the terms which denote evil as noumenon, as distinct from the terms denoting evil as phenomenon. So when we read of

Dan as "so-called mortal mind controlling mortal mind," at a deeper level it is the involuntary controlling the voluntary or sin in the abstract controlling sin in the concrete. Mrs. Eddy has several terms to illustrate this point. The definition continues:

" . . . error, working out the designs of error; . . . "

There it is again: error as involuntary or in the abstract controlling the design of error in the concrete or self-evident.

"... one belief preying upon another" (583: 26-28).

Jacob's blessing on Dan reads: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Gen. 49:16, 17)—a graphic symbol. What is this path? It is the journey from sense to Soul. I think the rider falling backwards is indicative of what we have mentioned several times already,—namely, the claim that animal magnetism can throw one back to old situations and conditions; that it can operate as a law of reversal, sometimes through spiritualism, sometimes through accident, sometimes through senile decay. It has many ways of doing it, but basically it is the same argument.

Moses' blessing on Dan in Deuteronomy reads: "And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan" (33:22).

That is as far as the narrative and the Glossary take the symbol, but there are other extensive references that enlarge on the concept of animal magnetism in the most thorough way, and we shall be dealing with these at a later stage.

Continuing, we come to the sixth son, Naphtali, of whose birth Rachel says: "With great wrestlings have I wrestled with my sister, and I have prevailed" (Gen. 30:8). That wrestling is not the overcoming of Peniel, it is quite the opposite; it is the type of wrestling referred to in the definition of Dan as "mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another." It is the inversion of Jacob's Peniel. The outcome of it is the son Naphtali, who pairs off with Dan and who does not appear in the Glossary. So Naphtali is the same type of offspring, to be classified in the same way.

The Seventh and Eighth Sons: Gad and Asher

"When Leah saw that she had left bearing,"—when she saw that her "mission on the basis of human goodness was fulfilled and that she must look ahead,—"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" (Gen. 30:9-13). There are some interesting points concerning Gad and Asher. So far, they are the high-water mark of human thought in this narrative. Gad appears in the Glossary as follows:

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

This illustrates a progressive type of thought, one that is pushing on, in accord with Mrs. Eddy's statement: "As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground" (S. & H. 224:4-7). I think that is type and symbol of the Glossary definition; it suggests the willingness to leave the old behind and pass on to the new. Notice that the definition is in three phases.

The definition of Asher has a correspondence with that of Gad, but on a lower level:

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

It would seem that between these two is a parallel relationship. The three phases of the interpretation of Asher seem to be the outcome in human experience of that which is denoted by Gad. We read in "The Apocalypse" in the passage concerning the outpouring of the seven vials full of seven plagues: "The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love" (574:16-19). No matter what may be the nature of the human problem, no matter how difficult, tenacious, or excruciating it may be, rightly handled, we can reverse it into a blessing and gain "full compensation in the law of Love."

Let us notice too that Gad and Asher, as two of the higher and finer types, are brought into expression prior to Peniel. Clearly Gad and Asher can only be the offspring of "repentance;" they cannot possibly be the offspring of "duplicity" or "sensuality." (Incidentally, we can appreciate a little more clearly through this that fine point I mentioned earlier: in the definition of Jacob the term is "sensuality," denoting the subjective or involuntary condition; in the sons Reuben and Simeon it is "sensitivity," denoting the active and objective condition.) But this repentance is not in the theological or evangelical sense of the term, meaning being humanly sorry for something. It is more than that; it means fundamental thinking, thinking one's way back to Principle; and that is a truer and finer sense of it.

The Ninth and Tenth Sons and Dinah

We come now to a new phase in the narrative, and the text returns to Reuben and his relation with his mother Leah. This illustrates the point we made concerning Dan,—that he symbolizes the attempt of animal magnetism to create a throwback. We have seen how consciousness, typified by Leah, is brought forward out of the intense personal attachment and animosity indicated by Reuben, Simeon, and Levi, to the point of praising God; instead of reaching out to her husband, her thought ascends to God and praises God, and Judah is the outcome. Then there is a further advance that results in the forthcoming of Gad and Asher, symbolizing "haste towards harmony," a reaching out to that which lies beyond the flesh. But now, because thought is not yet sufficiently discerning or mature to understand the work of malicious animal magnetism, this malicious animal magnetism, depicted through the figure Reuben and his relation to his mother, appears to produce in Leah a return to a previous state of thought.

This story of Reuben and the mandrakes is linked up with superstitions concerning sex, and the outcome of it is that Leah brings forth Issachar, followed by Zebulun. Think of the significance of that. We are not concerned with a woman, remember, but with consciousness. Consciousness has advanced to the point where it has brought forth that which is denoted by Judah. Then there is another advance in consciousness bringing forth that which is denoted by Gad and Asher. Then malicious animal magnetism goes to work through the figure of Reuben to create a throwback, and the outcome is Issachar and Zebulun. Those two pair off, and Issachar is defined in the Glossary as follows:

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

The term "lust" there summarizes the relation between Reuben and Leah. The Genesis text continues: "And afterwards she bare a daughter, and called her name Dinah" (Gen. 30: 21). Dinah has no place in the Glossary, and apparently has little place in the narrative, except in the story of her defilement by Shechem and Shechem's destruction at the hands of Simeon and Levi. That story illustrates once more the self-destroying nature of personal sense. We are dealing with states of consciousness through the symbols of these men. Thus, when we see that the overriding theme of the Jacob narrative is the struggle to bring forth true womanhood, it would appear that Dinah, because of that which obtains in the relationship between Reuben and Leah, is nothing but abortive, unfulfilled womanhood, and disappears without any further development. The true womanhood that is destined to come forth inevitably is to be found in Joseph and Benjamin. But we see in Dinah an example of abortive, unfulfilled womanhood resulting from Leah's failure to handle the animal magnetism that operates through the figure of Reuben.

The Eleventh Son: Joseph

The next phase in the narrative is a lovely one, because it denotes the healing of Rachel; in other words, it denotes Jacob overcoming in his own consciousness that element of envy which we saw previously. At this point Rachel's barrenness has gone, and womanhood conceives and brings forth. So we read: "God hath taken away my reproach:"—when envy gives way to true womanhood all reproach has gone:— "and she called his name Joseph; and said, The Lord shall add to me another son" (Gen. 30:23, 24). Joseph is one of the loveliest symbols in the whole story. He is defined in the Glossary 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).

Jacob's blessing on Joseph reads: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:"—one translation of the original Hebrew is, "whose daughters run over the wall," illustrating the womanhood sense now coming forth to fruition and fulfillment:— "the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were

made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)" —that stone is the first direct indication of the forthcoming calculus; it is the stone on which Jacob laid his head; in Daniel it becomes the "stone cut without hands;" and it goes through to fruition and fulfillment in Revelation as the holy city and in Science and Health as the divine infinite calculus: —"even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills:"—think of the breadth of that, the beauty and the majesty of it; what finer symbol of universality could we have than that?—"they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. 49:22-26). That would imply that Joseph lived in a world apart from Reuben, Simeon, and Levi, although there was something good in Reuben, for he attempted to save Joseph.

Then we have Moses' blessing on Joseph in Deuteronomy. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious tiling of the lasting hills,"—the sun and the moon there are both indicative of the forthcoming understanding of Principle and its idea in their Science,— "and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (33:13-17). All this indicates the universality of the "Science that operates unspent."

The story of Joseph is developed in detail from chapter 37 to the end of Genesis. We have a lovely metaphor in his dreams while in Egypt, which illustrate how all these types of mortal thought must make obeisance. We see too how this forthcoming womanhood, which he denotes, enabled him to handle animal magnetism in his experience with Potiphar's wife, and came to further fruition in his sons Ephraim and Manasseh.

Jacob's blessing on Ephraim and Manasseh is as follows: "And he . . . said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth " (Gen. 48:15, 16). That is a wonderful statement indicating the impersonal universal nature of Science, destined to spread and "grow into a multitude in the midst of the earth." It indicates prophetic insight and foresight which recognizes that only through the Joseph and Benjamin type of thought does Science become possible.

In Genesis 42 we have the story of Joseph's provision for his father and brothers in time of famine. We have the story of the brothers and how they sought forgiveness for the evil they did him. That leads on to the Benjamin story; but remember that Benjamin is not born until after Peniel. After the birth of Joseph, the narrative goes back to Laban.

The Outcome of Peniel: Benjamin

In chapter 32 we come to Peniel, which we have already considered in detail, and then the narrative continues without further reference in the Glossary until chapter 35, where we have the birth of Benjamin.

Genesis 35:16-20. "And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour." It was just as if this final conception of true womanhood was struggling against involuntary resistance. "And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni:" —meaning "son of sorrow:"—"but his father called him Benjamin"—meaning "son of my right hand." "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem"—prophetic of the coming of the Messiah. "And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." It would appear that with the coming of Benjamin, Rachel as type and symbol had fulfilled her purpose and must now give place to a higher concept. I think the higher concept that comes out of that experience is to be found in the second parts of the Jacob and Benjamin definitions taken together. In other words, the two must be considered as one; then we gain their full significance.

Jacob's blessing on Benjamin is as follows: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. 49:27). The only conclusion I can reach regarding that is that together with the first paragraph of the Glossary definition it summarizes all the errors that have gone before in the figures of Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun, and shows them to be a single self-consuming and self-devouring conception— they constitute the elements of animal magnetism.

Then we have Moses' blessing on Benjamin: "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him;"—that is reminiscent of the ark;—"and the Lord shall cover him all the day long, and he shall dwell between his shoulders" (Deut. 33:12). Taking those two blessings together, I think the blessing of Jacob, as I have just said, illustrates the first paragraph in the Glossary, and the blessing of Moses illustrates the second paragraph. And both, in turn, must be considered in conjunction with the closing sentence of the Jacob definition. Following Peniel comes "the revelation of Science," in which the "so-called material senses yield," and those material senses are illustrated in the Jacob blessing where Benjamin "shall ravin as a wolf," where all the preceding errors gathered in the terms Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun are shown to be self-consuming. And they yield to "the spiritual sense of Life and Love," denoted by Moses' blessing: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

In chapters 43-45 of Genesis where the brothers go down into Egypt the second time and are entertained by Joseph, Benjamin receives five times as much as his brothers. What does that denote? I think it denotes the tremendous multiplication that comes with the fifth day as one lays down the mortal, as translation takes place, and as the material senses ravining like wolves destroy themselves and yield to the spiritual sense of Life and Love, to a higher Christianity.

Let us now turn to the Benjamin definition itself, which is given in two distinct paragraphs:

"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."

You see, we have Reuben gathered in there in "pride" and "envy," and we have Levi in that "masquerading," although I don't really think that one can partition them off; Reuben, Simeon, Levi, and so on, all gather together as one self-consuming or self-destroying conception, yielding through translation to "the spiritual sense of Life and Love," to a higher Christianity, which is what we see in the second paragraph. This begins:

"Renewal of affections; ..."

Notice that with Joseph we have "pure affection blessing its enemies," and often in the friction of daily life when unenlightened human thought rises to the point where it forgives its enemies, that is merely the equivalent of "Well, forgive and forget." But that is not enough. Benjamin goes farther than that, for he denotes "renewal of affections." Joseph takes us to the point where pure affection blesses its enemies; but the demand made by Benjamin is for "renewal of affections." That is where the true womanhood that never came to birth in Dinah begins to be manifest, because only true womanhood can forgive and then renew affection, no matter what the wrong may have been; only true womanhood has such selflessness as to see through animal magnetism, to see through it so impersonally that it can separate out completely and finally, and thereby go beyond affection blessing its enemies, and renew and reconstruct.

". . . self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; . . ."

Mary and the disciples were among the few who understood "the introduction of a more spiritual origin" which came through Jesus the Messiah.

"... a gleam of the infinite idea of the infinite Principle; ..."

Now thought is reaching out beyond matter, it is breaking through the veil, and it is reaching the Shekinah. Mrs. Eddy writes: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us;"—that is what is taking place with Benjamin;—"and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being" (S. & H. 40:31-7). There we have the present-day concept of Christianity with its peace and blessedness breaking through and

advancing beyond the veil of matter, and touching reality. The definition concludes:

"...a spiritual type; that which comforts, consoles and supports" (582:4-13).

And so what becomes manifest with Benjamin is first "renewal of affections" and "self-offering"—that includes the sacrifice of the mortal as was found in Abraham. Then we have "an improved state of mortal mind" and "the introduction of a more spiritual origin"—thought is now willing to accept God as the only creator. That is parallel with another statement: "Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour" (S. & H. 29:14-19). Again there is a corresponding passage in Mrs. Eddy's chapter "Genesis." Commenting on the verse, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," she writes: "This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error" (534:12-13). Benjamin, as "the introduction of a more spiritual origin," represents that which unfolds the remedy for Adam.

Finally we see that Benjamin means "a gleam of the infinite idea of the infinite Principle." I am sure that we here are bringing our consciousness forward to the point where at last we are beginning to understand Benjamin and beginning to partake of the demonstration of Benjamin, because we have discerned and have accepted God as "the only author of man." We have accepted "the introduction of a more spiritual origin;" we are gaining a "gleam of the infinite idea of the infinite Principle," and we are deriving comfort, consolation, and support from that. Out of this sense of Benjamin came the tribe of Benjamin, which in later centuries returned with Judah after the Babylonian captivity, and from which came the Galilean fishermen; and it is the Benjamin in us that becomes the true womanhood to-day, the womanhood that advances beyond the personal concept of woman and demonstrates the womanhood of God's creating.

An Indication of Life, Truth, and Love

Taking these three narratives of Abraham, Isaac, and Jacob, we see that we have the seed of God understood as Life, as Truth, and then as Love. And it is only when we come to the Jacob narrative and to the understanding of Love and womanhood and the struggles incidental to bringing forth that

womanhood which it gives, that we have the equipment that handles the serpent, animal magnetism. We see now why Abraham couldn't do it in greater measure, why Isaac couldn't do it, but why Jacob, in spite of his duplicity and sensualism, had within himself the elements that brought forth womanhood equal to the occasion.

Let us see too that the underlying significance of these narratives is fulfilled in our midst by the seventh paragraph of the Platform in the chapter "Science of Being" (331:26-3), where we read that "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love." You see, first these terms in their higher symbolization "constitute" this triply divine Principle—they embody its Science. Then in lower degree they "represent a trinity in unity"—it is the divine trinity, a scientific trinity, which in Christianity gives us the structure of reality. Third, they "express in divine Science the threefold, essential nature of the infinite"—the Christ concept. Finally, they "indicate the divine Principle of scientific being"—the Word concept. Reconsidering those three terms in an ascending development, when our thought is only in the domain of the Word, we begin to conceive of the Word of Revelation defining itself humanly as the Word of Life, Truth, and Love, which, of course, is a cardinal point of the city. Then, as we advance to the consciousness of the Christ, Life, Truth, and Love denote the ideal of Principle. When our thought goes further into Christianity, then Life, Truth, and Love denote the infinite family, the universal family of God's creation,—Father, Son, and Mother. And when we go further still into the consciousness of Science, then these three, Life, Truth, and Love, "constitute the triune Person ... the triply divine Principle, Love."

And so as a result of these two days' work, let us gather it all together and see that in the stories of Abraham, Isaac, and Jacob we have a metaphoric presentation of how Life, Truth, and Love formulate in our own consciousness. Through the story of Abraham with his fidelity, his strength of purpose, and his undeviating character, we find the ability to handle animal magnetism up to a point, the point denoted by the symbol Lot, where animal magnetism becomes detached and handled in an objective way. Then we come to Isaac, whose whole characteristic is sonship; but sonship alone, without the accompanying fatherhood and motherhood, cannot go very far. I think it is because of this that at first sight Isaac appears to be insignificant, but insignificant only if he is separated from the fatherhood of Abraham and the motherhood denoted by Jacob; when seen as an integral part of the whole

he becomes co-equal with the other two. Finally we come to Jacob, and we witness this struggle incidental to a forthcoming womanhood.

Genesis as a Whole

Take the whole narrative from the mist right through to chapter 50 of Genesis, and it becomes type and symbol of our own life experience. First, the Adam narrative enables us to discern the analysis of primitive error, involuntary, abstract mortal mind; to uncover it, to lay it bare, and to handle it in a measure; and to see that ultimately it is a self-destroying proposition. Then we come to Noah, the flood story, running parallel with the second day of creation, and that, in turn, opens up a developing phase in human experience that follows on naturally from the first. Third, we come to the triple story of Abraham, Isaac, and Jacob, and this narrative in its entirety corresponds to the third period running parallel in significance with the third day of creation, characterized overall by Soul. It gives us the ability to face the wilderness experience, the ability to handle animal magnetism and malpractice. And so, running from the second chapter through to the end of Genesis, we have these three great Biblical periods, covered respectively by Adam, Noah, and the triple concept of Abraham, Isaac, and Jacob.

In conclusion, an interesting point is this: the Glossary contains 125 terms, and over sixty per cent of those terms appear in the fifty chapters of Genesis. So over sixty percent of the Glossary is rooted in the book of Genesis. Now we see that Genesis and Mrs. Eddy's treatment of it really is the "Key to the Scriptures," and that all subsequent Bible revelation is co-ordinate with the Science of creation as stated in the first record.

ELEVENTH TALK

(Wednesday afternoon, July 30th)

As we wait each day with open, receptive, listening consciousness, ideas flow naturally and spontaneously from their divine source, to find their expression, identification, and reflection in and through and as our own consciousness. When we feel that the learning process based on a human effort is giving way to the natural spiritual acceptance of these conceptions, then this class work is doing what it set out to accomplish, and it becomes truly satisfying.

The Categories of Metaphysics

A number of people have asked me if I will comment on this question of categories. To begin with, let us remember that simply and fundamentally we are concerned with ideas— were there no ideas there would certainly be no categories, no order, and no system. Moreover, we are concerned in the first place with ideas as distinct from thoughts. Thoughts flow into consciousness, and if you observe Mrs. Eddy's use of the term "thought," you will find that she uses it in a much broader sense than the term "idea." Thoughts may be good or bad, human or divine; and consequently the word is not always in the same class as "idea," which has a much more specific meaning. In divine metaphysics there is no such thing as a bad idea; ideas are of the one Mind, they have no other origin. But thoughts have a wider reference and may indicate the divine or otherwise.

And so in divine metaphysics we are concerned basically with ideas. But ideas, if they are to be more than fragmentary and scattered, must of necessity have relationship with each other. So that within the realm of divine metaphysics there are no fragmentary ideas, no scattered ideas; all ideas are within the one Mind or Principle, have natural relationship, and that relationship is determined, held, and fixed in Principle, and can never be interfered with. From the idea of relationship within Principle, fixed and determined by Principle, we arrive at the idea of order. In the highest sense, order is relationship as seen and understood from the standpoint of Principle, whereby Principle gathers and holds all relationship within itself.

In approaching these conceptions, we discern the relationships of ideas in natural sequence; we see that one idea leads on to another, and that the relationship of two ideas leads to a third idea, and so on. So our first conception of order from the human starting-point concerns relationship

seen in terms of a natural sequence, or an unfolding sequence, although Principle holds all relationships in one view simultaneously. Now we see the difference between the objective concept of relationship and the subjective. The subjective concept of relationship is the view held by Principle, in which all relationships are gathered and held in one view simultaneously; but the human objective approach is along the line of a natural sequence, whereby one idea leads to the second, the second to the third, the third to the fourth, and so on. Since Principle holds within itself simultaneously all relationships in the aggregate, and that aggregate is an infinitude of relationship, we can see that there must be countless derivative concepts of relationship; and in divine metaphysics we are aware of at least four, which appear to us through the synonymous terms for God.

Thus when we conceive of these synonymous terms in certain sequences, we see that they serve certain offices of Principle. Those sequences of synonymous terms are designed to lead consciousness into an understanding of what is meant by the divine Word, or the Christ, or Christianity, or Science. We use them to indicate natural sequences of ideas. We see, therefore, that order is narrower in meaning than system. Order is concerned with relationship, either as a whole, or in the lower or derivative sense of sequence. But when we come to system, we have a broader meaning which includes not only relationship but also the aggregate of all identities; it includes both the identity of ideas and order as it obtains between them.

Beginning, therefore, with the fact that ideas are the fundamentals of divine metaphysics from which we derive order, when we gather the identities of those ideas and their respective relationships comprising order all into one conception, we arrive at system. And then, directly connected with system, we have category. The word appears only once in *Science and Health* and yet it has great metaphysical significance: "The categories of metaphysics rest on one basis, the divine Mind" (269:13-14). It is used there in the plural, and the most satisfactory definition for our purpose I have yet found is as follows: "Those classes to which ideas can be reduced and within which they can be arranged, in order to produce a system." So clearly ideas are the constituents of these categories, since ideas alone are the constituents of divine metaphysics.

The Nature of Idea

Now let us examine what we mean by the word "idea". Idea is a specific term, and as such it refers to a purely mental and, in or case, spiritual

conception. It represents a conception conceived and held in Mind and brought forth to the point of realization and expression. Purely spiritual ideas, we recognize, lie beyond the physical senses, beyond the domain of matter. Therefore for our immediate need we require a system of symbolization; otherwise ideas would be incomprehensible and incommunicable to human thought. Without some form of symbolization, how could I communicate these things I am discussing, or vice versa? Without a process of reduction through language, the Bible and *Science and Health* could never have been written.

In this symbolization of ideas, we have observed that a noun, for instance, represents a concept or a subject of some kind and a verb denotes an act or an action of some kind. When we bring the subject and the action together we produce what we commonly call a sentence. There we see how a purely spiritual idea through the combination of noun and verb, or subject and action, is capable of human expression and capable, therefore, of being humanly communicated, although the idea itself remains wholly spiritual.

Let us not lose sight of another important point; that when we have spiritual sense and understanding, when we have the spirit of this work, action or demonstration can take place without either noun or verb, or without expression in language. Then we are gaining some faint sense of the language of Spirit and of the operation of pure spiritual ideas without even the reduction to human comprehension through symbolization. So let us see that when any spiritual conception is brought forth in language, it is but a form of symbolic representation. It is on that fact that the Bible and *Science and Health* as metaphysical textbooks are based. That Mrs. Eddy was fully aware of this is shown by her reference to books and teachings as “a ladder let down from the heaven of Truth and Love” (Ret. 85:10). The important thing is to attain unto the spirit of these things, and then language is always our servant and never our master. Paul said: “for the letter killeth, but the spirit giveth life” (11 Cor. 3:6). Let us see that the spirit is that which is vital, that spiritual sense and understanding is that which animates, quickens, and leads to pure spiritual demonstration. The letter, through language, through noun and verb, subject and action, is but auxiliary to serve the higher purpose. We must never lose sight of the fact that pure spiritual consciousness can demonstrate spiritual ideas without even reduction to language.

Next, because spiritual ideas obtain at the point of perfection, where they are held by Principle, they are likewise held within the divine order that is known to Principle; and that divine order, in turn, is based upon another most important office, which we have disclosed to us in Mrs. Eddy's own words where she writes in the sixth day of Genesis: "Spirit diversifies, classifies, and individualizes all thoughts, . . ." (S. & H. 513:17-18). Spirit diversifies all thoughts,—that is, all ideas, as they manifest themselves both divinely and humanly,—and so infinite is this diversification that no two ideas in the realm of Spirit ever duplicate each other. Because of infinite diversification, we can see how ideas are capable of infinite classification, and then of infinite individualization. Were there no diversification, there would be no classification; and were there no diversification, there would be no individualization. So we see that the power of Spirit operates first to diversify,—that is, to give infinite variety to, so that every idea is distinctive in its own right, thereby providing it with identity that is non-repeatable; then, because of this great spiritual fact, we see that ideas are classified; and third, we see that they are individualized,—that is, they live and dwell eternally within divine classification.

Classification is the process of classifying, whereas class is the fact. So we can now conceive of human classification and divine classification, the former being servant to the latter. Human classification is necessarily finite; divine classification is infinite. All this serves to explain how the categories of divine metaphysics are "those classes to which ideas can be reduced and within which they can be arranged, in order to produce a system." That is the nature of category, and whilst Mrs. Eddy only uses the word once, the edition of the *Encyclopedia Britannica* that I have denotes several pages to it, as it is one of the key terms of science and philosophy. But, of course, we use it in our own particular way for our own particular purpose.

To recapitulate: we see that ideas are the constituents of divine order, divine system, and of the divine categories. Our human sense of category and classification is largely in the domain of language, which we use in order to convey some faint sense of divine diversification, divine classification, and divine individualization. And so our human concept of these things and our expression of them through language is but a human tool in our hands; and let it remain a tool, and never let it become a master. Let us learn to use it as a tool, in order to lift thought from the educational system or process to that which lies beyond it, so that sooner or later we can discard even the human sense of things. Then the true letter - and the true spirit will combine as one.

If these were not the facts of pure metaphysical Science, our analytical discussion of the Genesis narratives over these last few days would have been impossible. It would have been impossible but for the great fact that ideas are the constituents of order, system, and category.

Categories in Our Textbooks

So far, I have discussed these terms in a general way that would be applicable to any concept of science. Let us now come to a more specific use of them for our need in relation to the Bible and our textbook. We are aware that the great fact of the Bible and our textbook, which towers above all others, is this conception of the oneness of being. We opened this Summer School, you remember, by reading Mrs. Eddy's article, "The Way of Wisdom," which begins: "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science" (My. 356:25-28). From the first Commandment through to the close of Revelation and through *Science and Health* from cover to cover runs the theme, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). This is brought out, as we have seen, in Mrs. Eddy's writings through her capitalized and italicized use of the terms *One*, *All*, *Only*, and *Infinite*. If we want to conceive of the infinitude of being within two categories alone, we speak of noumenon and phenomenon, or, more precisely, of Principle and idea. But two categories alone could never provide us with a complete Science—that is quite clear. Neither could two categories alone provide us with the conceptions of order or system. And so these two categories are transitional to further concepts of category whereby we arrive at the constituents of the one Infinite, and we begin to discern their inter-relationship and inter-dependence with each other. If we were students of logic, we would soon discover that three constituents in any subject are the minimum with which to conceive of order or system. In our own subject of divine metaphysics we have many more than three, but the use of two is helpful in developing our thought to the point where we can bridge the interval between the concept of oneness and a group of categories which enable us to conceive of order, relationship, and inter-dependence.

This is not a discussion on logic, but I have to use some of these terms in order to bring you to the point where you can discern how Mrs. Eddy arrived at her concept of order and system, within which she uses such terms as

"category," "objective," "subjective," "inductive," "deductive," and so on. I don't believe I have used one scientific word to-day which is outside her vocabulary, and her vocabulary runs to eighteen thousand words. But again let us always remember that the analysis of the logical structure of her work must always serve the spirit; we must never lose the spirit in pursuit of an intellectual exercise. Language as a servant can be very useful and most helpful; but it must never be our master.

It is clear, then, that if we can in a simple way conceive of God as *One, All, Only, and Infinite*, and whilst this is the prime fact of the Scriptures and *Science and Health*, this one fact alone can never provide us with spiritual understanding, with Science, order, system, and category. Well then, what is our method? It is to advance from one conception and use two related conceptions that follow naturally. Hence within this one Infinite we conceive naturally of noumenon and phenomenon; and we know that those two are inseparable, they are not halves of a whole, they are related concepts of an indivisible whole. When we speak of noumenon and phenomenon, we conceive of two inter-dependent and related concepts within the indivisible Infinite. We take the concept of noumenon and we diversify it; we see that it contains within itself an infinitude of ideas which provide us with phenomenon, and we see that these inter-related ideas are the constituents of divine metaphysics, the constituents of divine order and system with its categories.

Reasoning Inductively

From such a background, let us now suppose that we come to *Science and Health* for the first time, knowing nothing of what we have been discussing above. Up to now we have been reasoning deductively; now we are going to reason inductively. Suppose we come as learners seeking and searching with the Mind of Christ. What do we do? We begin to read, and along with our reading we bring spiritual sense. We begin to gather ideas; we begin to see that ideas alone are the constituents of this textbook; we begin to see that ideas alone can lead us to God, to an understanding of the one Infinite. That is the difference in practical experience between the deductive, which is from the Infinite down to the individual idea, and the inductive, which begins with the individual idea and leads us up to this conception of the Infinite as a whole.

We begin to read the days of Genesis in the Bible, and then we turn to the *Key to the Scriptures* and begin to read Mrs. Eddy's exegesis. As we do this with an active spiritual sense, ideas begin to flow into consciousness; we

gather them, and in this gathering process they appear to be objective to our thought. But as we begin to love them and treasure them, we see that they are priceless and that we can't do without them; and we so hold them in consciousness that they abide and dwell with us. As we continue the process and because we are loving these ideas, we find that they are becoming substance to us, they are becoming permanent in consciousness; and little by little they no longer come in as strangers, they are no longer objective, but they become subjective to our consciousness.

Then as we continue to ponder and meditate upon these ideas, we see that they are very diverse in character. We begin to observe that some of these ideas are associated with thought, action, intelligence. We see that other ideas are associated with substance, reality, purity, permanence; that others again are denoted by such terms as immaculate, sinless, changeless; that a fourth series gives us concepts of demonstration and proof—they are impersonal, impartial, and operative. A fifth range of ideas denotes the nature of Life and being, continuity, immortality, eternity; and further ideas still become the very bread of heaven, they feed us and restore us. Finally we see that a seventh and final range denotes an ideal parentage summarized within the term Love; they denote fatherhood and motherhood, and we have a sense of fulfillment and satisfaction, of being wonderfully blessed.

Can we see that these ideas, whether we are aware of it or not, in spite of their infinite diversity, nevertheless have something in common and begin naturally to associate themselves in classes? We see that there is a distinct relationship and similarity of action and purpose between ideas relating to intelligence and creative ability, between ideas relating to substance, reality, and purity, and so on; we begin to see that these ideas are flowing into consciousness not in any scattered or fragmentary way, but they are beginning to assume in consciousness properties of order, class, and association. Now we see how that which at first appears as the theory of metaphysics is nevertheless actually taking place in consciousness, whether we know it or not; and it is not taking place because of any human arrangement, but because of a divine impulsion; it is taking place not because of ourselves, but in spite of ourselves, taking place spontaneously. And these ideas are assuming order, relationship, and classification because of the divine fact, because they flow from the one Mind, Spirit, or divine Principle, to whom perfection, "the order of celestial being," is the natural and inevitable fact. These ideas, as they flow into consciousness, must

partake of those properties, they cannot help it; and if we bring to our study of them spiritual sense and an increasing consciousness of the Mind of Christ, we cannot fail to accept them in the manner they are given to us. Then we find, again, whether we know it or not, that divine order, divine classification, the divine categories, are formulating themselves in our consciousness and reproducing themselves; and then we see that the inductive and deductive, or the objective and subjective, virtually become one; and little by little we see that everything that comes to us is gathered and integrated and divinely held because of this all-encompassing divine Principle.

The process is so natural, so lovely, so simple, so orderly; all we have to do is to cultivate the spiritual sense that just waits on God and is willing to listen, and is sufficiently self-disciplined to disallow the senses which claim to pull us to the left and to the right. Then the divine fact, which is the spiritual reality of all things, takes place not because of ourselves, but in spite of ourselves; it takes place because of the impulsion behind these ideas, and which is from this infinite One, or divine Principle.

So we see that these ideas as they partake of the nature of class, order, and system, begin to represent to us in the most wonderful, yet most specific way, the nature, essence, and wholeness of this one Infinite; they lead us along a line of light which, if we will only follow, will give us more and more of heaven each day. Remember that because of the infinitude of being we cannot comprehend it as a whole, nor can we comprehend it from without; we can only understand it from within. Thus we awake to the fact that we are not looking up to it, but are being identified within it as its own offspring. And this continuous flow of ideas into the individual consciousness is taking place in terms of diversification, whereby these ideas assume the nature of classification, the nature of divine order, the nature of system; in their natural association with each other, they are revealing to us the Infinite in the only way in which it can be represented and understood,—namely, through the compound idea which expresses it. Then, in order to define these ideas, as they assume the nature of class, order, and system in their representation of the Infinite, we introduce a new term, "numeral," a mathematical term indicating the nature and property, the degree, the identity of number. We take the term from mathematics and use it in metaphysics because, better than any other, it illustrates how these unfolding ideas in their diversification and classification become type and symbol or representation to us of the one Infinite. And in that way we arrive at a conception which our textbook defines as "the numerals of infinity."

Remember that in human language categories are finite; but the divine classification of spiritual ideas is infinite. In divine classification the categories are infinite; but human representation, or sign and symbol, is finite.

These numerals of infinity, in turn, lead us one stage further. Because of their natural association within order, class, and system, they build up in our own consciousness vast unfolding conceptions of the Infinite which *Science and Health* denominates to us as Mind, Spirit, Soul, Principle, Life, Truth, Love. But even in our most exalted moments, these inspired terms for God, for the one Infinite, are still but sign and symbol. Mrs. Eddy writes: "Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good" (Un. 61:17-18). The "substance of good" lies wholly beyond the physical senses, wholly beyond language, and wholly beyond matter. What we have been witnessing is this "figurative transmission from the divine thought to the human," and it is through this transmission that we are now blessed with an exact scientific system of symbolization or representation of what God really is.

The Categories of Divine Operation

So far we have conceived of seven categories within the denomination of seven synonymous terms; but when we consider the *way* these ideas unfold—not the ideas themselves, but the *way* they reveal or are manifest, the *manner* in which they hold relationship and are governed—we come to another conception, and we see that divine action or operation can likewise be considered in terms of four diversified concepts.

These four diversified concepts became identified in our thinking as the categories of Word, Christ, Christianity, and Science. When an idea flows into consciousness and we see it clearly in its diverse nature, it takes its place naturally within the domain of one or more of the synonymous terms. But if we are considering the same idea in the way it came to us, or was manifest to us, or through the office it holds in human experience, that same idea would fall naturally into one of these four domains or categories of Word, Christ, Christianity, and Science. Why? Because, as we saw earlier, noumenon and phenomenon {cause and effect} are not two split halves—the Infinite is one and indivisible. And so according to the immediate office with which we are concerned, this idea would be considered in relation either to a synonymous term, or to Word, Christ, Christianity, or Science. Let us be clear that these categories are not pigeon-holes, they are not rigid

compartments; they are the most flexible, adaptable tools in our hands. Consequently, according to our need, we can see how an idea in one office for one purpose belongs to one category, but in another office or for another purpose it naturally belongs to another category. For instance, we don't say that the number 2 can only belong to addition, 3 can only belong to subtraction, and 4 can only belong to multiplication; on that basis arithmetic would be impossible. If we take a concept of number, we can use it in the office of addition, subtraction, multiplication, or division, as the occasion requires. Nor does the fact that we can adopt or use concepts of number in any given class or category or office destroy the accuracy or the infallible nature of mathematics. But if we had all our concepts of number pigeon-holed—and they are the constituents with which we work—and we couldn't move them from one category to another, how could mathematics work? It could never work; and the same is true in metaphysics. So let us see clearly that this analytical process is not a matter of pigeon-holing anything; it is the most adaptable, flexible tool in our hands that we could possibly have.

Infinite Categories

If we were to stop with the categories of divine operation, we should have conceived of seven categories of one kind and four categories of another, and we might think that divine metaphysics was limited to eleven categories. It is nothing of the kind. As these ideas flow into consciousness, and we allow them to operate within us through that unique property of intelligence with its power of analysis, we are able to use this tool to examine all types of human thought. So far we have been considering divine ideas; but now we have a tool in our hands which enables us to examine all kinds of human thought; and from the right use of this God-given power of analysis we are able to discern that all types of human thought fall into one of three categories,—the physical, the moral, or the spiritual.

Then we begin to ponder even more deeply on the nature of Word, Christ, Christianity, and Science, and we see that these are not four quarters of divine operation, but associated concepts of *one* divine operation; and we see that any one of those four dissociated from the other three is meaningless. To take an example from human experience: a painter or musician who has the urge to do some creative work but who instead goes to sleep and achieves nothing, is neither painter nor musician. If this creative urge to conceive and bring forth is to have any meaning whatsoever, it must have embodiment, it must have fulfillment, something must be done; and by the same analogy, this eternal Word or divine Logos without its

accompanying Christ would be void and vacuous. Likewise, suppose this eternal Christ, as the outcome of the eternal Word or Logos, were fragmentary and without relationship, it would be chaotic. And so we see that it requires order, it requires relationship throughout all its constituents. Thus we begin to see that Christianity is indispensable. Lastly we see that these conceptions of divine order and relationship must have authority, power, and the office of government to hold, determine, and interpret them, and so they require Science. Thus if we conceive of any one of those four without the other three, our thought is unfulfilled.

And so we arrive at this further conception, that since these four are indispensable to each other they naturally reflect each other. Through their inter-dependence and interrelationship and their reflection of each other we arrive at sixteen conceptions, sixteen categories. What does this provide? It provides us with a matrix. But remember that although in the first instance this eternal operation of divine Principle is diversified logically to our thought in terms of four divine offices, and their inter-relationship with each other provides us with sixteen further conceptions of office, this is but our best faint human sense of divine operation. Divine operation itself is infinite, and as God knows it it is capable of infinite diversification, infinite gradation; but our best present sense of it is through this God-given diversification of Word, Christ, Christianity, and Science and their inter-dependence and inter-relationship with each other.

Returning once more to the synonymous terms, we have seen that through God's direction the Scriptures and the textbook present us with seven of them. Just as with the four offices, so we see that these synonymous terms are likewise inseparable from each other, they have inter-dependence with each other. We saw this morning that "Life, Truth, and Love constitute . . . the triply divine Principle," and from this we see that these synonymous terms, in their intimate association and inter-relationship with and reflection of each other, provide us with further divisions and sub-divisions of thought in which ideas can obtain. And if that is so, we can as a result conceive of forty-nine categories. Yet because noumenon and phenomenon (cause and effect) are one and indivisible, no matter to what extent we diversify and expand or develop the noumenon or the phenomena of being, it is all one in the sense that it all obtains within one Infinite, it is all designed to express and interpret the one indivisible Infinite we know and adore as God.

As we develop the system of divine metaphysics, these categories of thought become endless; in terms of language and number they are finite; but as God knows them they are infinite in diversification, classification, and individualization. According to the measure of our own thought and capacity are we able to learn, develop, and use these categories in demonstration. I don't want you to think that this is complex or difficult, but I do want you to see that the subject is infinite and endless, and that it is not a question of learning it humanly but of coming to it with the Mind of Christ.

In our discussion so far, there is one conception I have not yet brought in, the conception that follows naturally from an understanding of the numerals of infinity,—namely, the divine infinite calculus. The divine infinite calculus is the framework or system of divine Principle, within which these numerals of infinity operate; it is not a human system. Mrs. Eddy speaks of thought accepting the divine infinite calculus (see S. & H. 520:14-15), and her elucidation of the seven days brings thought forward to the point where it discerns the nature of divine operation, it discerns the nature of these numerals of infinity, that they are ever-operative within an infinite unfolding system. It discerns them not as a system of language, terminology, nouns and verbs, and so on, but as the divine infinite system within which ideas alone operate in their spiritual identity. When we see them in this light, we begin to understand what Mrs. Eddy means by the divine infinite calculus, of which her inspired use of language and terminology is but a faint human symbol.

The Chapter "Science of Being"⁽¹⁾

Having spoken about the categories of metaphysics in a general way, the best way to make the subject clear to your thought is to illustrate it from the textbook; then it will become useful and practical. I should like to discuss with you now certain aspects of the "Science of Being,"¹ because this wonderful chapter illustrates possibly better than any other in the textbook what we mean by the categories of metaphysics.

⁽¹⁾ The report of this discussion in the present and subsequent talks is largely omitted, since Mr. Sinton has treated the subject exhaustively elsewhere.

When I began to study this chapter, I read it over thoughtfully and carefully many times, and gradually, as mountain peaks rise up above the mists in the valley, certain subjects and properties began to rise up in my thought. I jotted these down—just odd words here and there at first—and gradually I saw that this chapter had under discussion, for the purpose of

elucidating the Science of being, certain outstanding subjects, subjects which were dealt with in the text in the most wonderful way; but only by continuous consecrated thought, observation, and prayerful listening did these come fully to light.

I saw that between pages 268 and 306 there were seven great subjects under discussion, and that these could be summarized as follows: first, metaphysics from the standpoint of Mind; second, the nature and substance of being from the standpoint of Spirit; third, the concept of body and identity from the standpoint of Soul; fourth, person and personality from the standpoint of Principle; fifth, human life and death from the standpoint of Life; sixth, mortal man and true manhood from the standpoint of Truth; and last, man and manhood fulfilled from the standpoint of Love.

Continuous reading of the chapter began to build up those leading conceptions in my thought. Then, when I had seen that between pages 268 and 271 the one theme that was discussed was the nature of metaphysics, I as it were reduced my scale of measurement; and as I reduced my observations to smaller dimensions I began to observe that this subject of metaphysics was dealt with in a sevenfold way. Then I saw that the nature and substance of being was likewise dealt with in a sevenfold way, and similarly body and identity, and so on. What does this denote? It denotes something that has been coming to light during recent months, that no matter what subject Mrs. Eddy is discussing in her textbook, no matter whether it lies mainly in the domain of Word, or Christ, or Christianity, or Science, nevertheless, in order that the textbook may be its own teacher and its own interpreter, her treatment of it is invariably in the Genesis order. That is fundamental. Why? Just as the days of Genesis as God. gave them to the prophets have remained fundamental for three thousand years and are as fundamental today as they were in the days of Babylon, so for the same reason Mrs. Eddy's treatment of any given subject for the purpose that the book may be its own interpreter, is likewise invariably in the Genesis order.

You will discover, if you study with consecration the chapter "Prayer," a corresponding sevenfold treatment, so much so that seven leading concepts of prayer appear to stand out from the text; and then if you reduce your scale of measurement, you will find that each individual treatment of prayer is likewise sevenfold. This obtains right through the textbook, but it stands out with particular clarity in the "Science of Being," and that is why I have chosen this chapter to discuss with you.

Mrs. Eddy's hope was that personal teaching would become a diminishing factor and the textbook itself would increasingly become its own teacher. I am sure that is the reason why in her day she purposely limited the office of teaching in her Church to the appointment of thirty teachers every third year, which means, of course, only ten new teachers per annum. That rate of increase could not possibly take care of a world population. But there is more to it than that. Behind that limitation is the fact that under God's direction she knew that this textbook was destined to be its own teacher and its own interpreter; and in order that it should fulfill that office she embodied in her text an invariable sequence of ideas, first given to the prophets of old, and which today is as natural and inevitable an exposition of divine order as there could possibly be.

Can you see how the seven leading subjects I have just mentioned provide us with the substance or constitution of the Science of being? First, we have metaphysics from the standpoint of Mind. Next, we see the nature and substance of being from the standpoint of Spirit—that includes such subjects as natural history and evolution. And then what concerns us more intimately than body and identity? what needs clearing up in human experience more than person and personality? and what needs overcoming more than this belief of human life and death? And last there are the questions involved in man and manhood, and the fulfillment of one's life. These leading subjects are vital to the Science of being, they are its constituents, and they must be treated scientifically if the Science of being is to merit its name.