

CHAPTER ONE

THE SEVEN DAYS OF CREATION

A Manual of Spiritual Power

WHY is it that the Bible goes on being a best-seller year after year? Why is it that even the professed unbeliever will, in times of acute distress, when all other supports are failing, find himself strengthened and comforted by the 91st Psalm or some other Scriptural passage? Because it is natural to appeal to the spiritual the material and human, and because the Bible might be described as a manual of spiritual power, as yet only dimly understood.

What are the Old Testament stories which spring most readily to mind? Daniel in the lions' den, David overcoming Goliath, the Israelites crossing the Red Sea—all illustrations of the practical appeal to spiritual power. The fact that we do not generally avail ourselves of spiritual power no more proves that such a thing does not exist than the fact of a child's ignorance of arithmetic proves the non-existence of arithmetic. We are children in this matter of spiritual power, but the Bible offers us an understanding of its nature and how we too can use it individually, beginning in a humble way, to overcome more and more of the mortal and material. It is not, therefore, a collection of abstract truths, but shows us how spiritual facts have been actively woven into the stuff of ordinary experience and have operated as healing and transformation. That is why the Bible has practical value for you and me today.

The Bible lays open to us the individual and collective experience of men and women who exalted thought to the spiritual—think of the Psalm which begins, "I will lift up mine eyes unto the hills, from whence cometh my help"; who felt the spiritual coming to them as Immanuel, "God with us"—Isaiah wrote of God, "before they call, I will answer; and while they are yet speaking, I will hear"; who availed themselves of spiritual power to conquer material limitations—the Psalmist sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me"; and who discerned the certain and eternal nature of the spiritual—"Lord, thou hast been our dwelling place in all generations."

What is the spiritual? It is not cloudy and evanescent; it is that which is intelligent, infinitely good, unchangeable, operative, present here and now, replete with dominion and with fulfillment.

One of the glories of the Bible is that it does not balk at the difficulties and dangers of existence. It squarely faces every issue which could possibly confront any one of us. It does not meet catastrophes with easy platitudes, but indicates the victorious way to deal with the Pharaohs, Goliaths, Jezebels, and Herods in our own experience. That is why the Bible is our "strong tower."

The Method of the Bible is Symbolism

How does the Bible tell us of spiritual power and its availability? Not in a dry, academic way, but through an enormously rich variety of illustrations,—through straightforward realistic stories, through myths and

legends, through poetry and parables, through letters and sermons, through historical records and eye-witness accounts. Its method is not only to show the right way, but also to make clear the disastrous consequences of taking the wrong way. It constantly tells of those who ignored or forsook or resisted the spiritual and its manifestation in human experience.

Few intelligent people to-day believe that such Bible figures as Noah actually existed. But this heightens rather than lessens for the seeker after fundamental truth the interest of the myths centering round them, because it forces him to turn his attention from dim and distant historical personages to the great spiritual facts symbolized. Noah becomes of vital importance for each one of us when we recognize him as a symbol of that state of thought which is able to preserve all that is good from the flood of destructive evil which would try and overwhelm it. The Scriptural writers called that particular state of thought by the name of Noah so that it should not be an abstract conception; in the same way, the British character has for some time been symbolized by a figure called John Bull, and the American by Uncle Sam.

The method of the Bible in bringing home spiritual power, then, is predominantly symbolism, focusing countless individual experiences all down the ages, including ours today. Jesus Christ, of course, not only lived the spiritual for himself, but is the example of all men for all time.

The Bible is One Ordered Whole

Modern research has made it obvious that as a historical record the Old Testament is highly unreliable, full of inconsistencies and outrageous assertions as to dates. The generally accepted critical theory is that a body of Hebrews in the prophetic age of Israel molded the various writings of their nation into a whole, with the primary purpose of illustrating their great theme of the eternal relationship of God to man. They imposed order on the wealth of vision and experience embodied in those writings, and the Old Testament was the result.

The Bible really tells one continuous and progressive story from the first chapter of Genesis in the Old Testament to the stories of the patriarchs, — Abraham, Isaac, Jacob, Joseph; from the early history of the Hebrew nation (brought together by Moses), and its songs and stories, to exhortations of its major prophets (Isaiah, Jeremiah, Ezekiel) and its minor prophets. Then the story is continued and beautifully expanded in the New Testament, which records the supreme example of Jesus Christ in the demonstration of spiritual power; the struggles of the early Christians to follow his example; the wise counsel of the apostles, especially Paul; and the exact and detailed summary of the message of the entire Bible in Revelation.

The wonder is that such a vast story should undoubtedly unfold one theme,—the dominion of man when he turns to the perfection of the spiritual to redeem the human.

The Need for a Key

Some reader may now say, "Well, I've heard all this kind of thing before and it may be very true; but if the Bible really is a manual of spiritual power, couched for the most part in symbolism, is it possible to learn about this spiritual power intelligently? Naturally I'd like to avail myself of it, but I haven't the time or, to be quite honest, the inclination to tackle hundreds and hundreds of pages, and then find that I just have a few comforting quotations for emergencies and only a vague sense of what it's all about. It's a bit overwhelming, and it's rather hard in lots of cases to see what the symbolism means. What I need is a kind of Baedeker so that I don't miss the high-spots and their subtleties. Even that wouldn't really be enough, because I should probably find myself surfeited with wonders. Is there any way of getting at the basic elements, so as to make the whole thing easier to grasp?"

It is quite true that the Bible does not give any direct explanation of the Principle of spiritual power which it so amply illustrates in operation. A key to the Scriptures therefore becomes necessary in order to decode the symbolism into understandable modern terms and to build up an orderly sense of what the Bible teaches.

To take an analogy: snatches of a symphony played by an orchestra might appeal to you very much, but until you had a sense of the symphony as a whole and were able to understand something of its composition, you certainly could not appreciate it fully. Until you learnt that it was all built on the octave, manifesting tone, given rhythm, formed into a melody, and harmonized, you would not understand its very basis. So it is with the Bible;

until you grasp its key, its ABC, you cannot properly understand it as a whole and so use it as a manual of spiritual power.

The Nature of the Key

Where is the key to the Bible to be found? At its beginning,—not unnaturally. The Bible is a unity because it is all based on the seven Scriptural "notes," which are initially struck in an ascending scale in the first chapter and the first three verses of the second chapter of Genesis. As with music, the possibilities of composition based on combinations of these notes are infinite, and the Scriptural writers were really playing, in one ordered composition moving to its majestic fulfilment, variations on the theme announced at the beginning of the Bible. But, more than that, they were symbolizing a symphony of ideas which is unending, and is still being played today.

What is Genesis 1:1-2:3 about? It is the story of the seven days of creation,—again, not a historical narrative about a material set of events, but a symbolic map for the human traveler of the entire spiritual territory. It might also be likened to the introduction of the main characters at the beginning of a play; later you see them in action, playing their parts in the unfoldment of the story. Or you might describe it as the overture—preparatory and stimulating—to the Bible. It gives the story of the Scriptures in a nutshell.

Humility the Passport

The man who wishes to dig into the many-layered soil of the beginning of Genesis needs, more than anything else, humility. The Bible itself is a

monument to humble gropings after the spiritual,—not with a sense of human sufficiency in this direction, but rather with the assurance that all inspiration is the outcome of a divine impulsion. The individual receives this impulsion only through a sincerely unselfed longing for the spiritual, and a conviction that the spiritual is the only abiding substance; "for the things which are seen are temporal; but the things which are not seen are eternal." Humility is the first step to the understanding of "the things which are not seen." Because the Bible was written by inspired men, it needs an inspired sense to be properly appreciated in its order and Science; it needs something like the patient but certain waiting of a mother for the birth of her child in due time,—not the intellectual arrogance of materialistic thought. A practical understanding of the Science of the Bible is certainly not dependent on race or class or flair or birth or education. As Isaiah wrote, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The challenge of the Bible is direct to the individual; and the individual's ability to meet it does not necessarily come through religious organization,—in fact, it is usually in spite of it that the individual can shoulder his own responsibilities to God, to the Principle of the universe.

The Days of Creation as a Simple Order

The story of the seven days of creation is a marvelously universal symbolization of spiritual unfoldment. The symbols chosen to represent the coming to fruition of an eternal truth are all of them basic,—not difficult or private. Every "day" takes up the story from where the preceding "day" left it and on a higher tone of the scale. Each stage reveals a more living

conception of that which is fundamental reality,—that which is the truth about you and me and everything we are conscious of.

The story begins, "In the beginning God created the heaven and the earth"—since this is not an account of material occurrences, this must symbolize the infinite cause and its infinite effect,—namely, the spiritual universe. We could never say of a material world, including within itself the vileness of a Belsen and the death of innocent children in earthquakes, that any God worth having had created it.

"And the earth was without form, and void; and darkness was upon the face of the deep"—there is mental darkness and vagueness before we begin to appreciate this infinite creative power and its creation. "And the Spirit of God moved upon the face of the waters"—the spiritual makes itself clear to us.

That is how the stage is set for the first of the seven steps to be taken in exploring the spiritual universe.

"And God said, Let there be light: and there was light." Light is what we see by; when we have light, we can see where we are and how we can go forward. Figuratively, we often say, "He threw some light on the subject," or "I could see what he meant." So light is an immediately understandable symbol of our first glimpse of an intelligent idea, which comes in spite of the limited and fearful human brain, and which comes directly, dispelling the darkness of ignorance. The first day, therefore, symbolizes illumination by the spiritual. The comforting thing about that is that it makes us realize that,

whatever our difficulty, light is present and available for us in the form of ideas of the infinite creative Mind, which cannot help but reveal the very thoughts we need, since it is the source of all ideas. To take an example: it may be an idea of happiness which we need, and which suddenly dawns on us.

The second stage is, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The firmament was the name for the sky. It was believed in those days that the earth was flat and that above it was the sky, and above the sky, waters; beneath the earth were more waters. The earth has not yet been created in this record, but after light the next thing to be created is this firmament to separate the waters at the extremities of the universe. Symbolically, when the light of a good idea has come to us, it then proceeds to separate in our thinking that which is like it from that which is not like it. We often say of things totally unlike, "They're poles apart." So the light shows us that the spiritual has nothing whatever in common with the evil and discordant. When the factory hand has rejected the shoddy components, the good ones alone remain; that gives some idea of what happens in the unfolding of a spiritual idea in our thinking—it shows up and rejects the elements foreign to its purity, and so we have it in its undiluted strength. For instance, we see that happiness is not material, but in its essence entirely spiritual.

The third day of creation sees the gathering together of the waters to one place so that dry land may appear; then the dry land is called Earth, and it begins to bring forth vegetation. People say, "I'm all at sea," when they feel perplexed and vague, and they say of someone whose certainty is taken

from him, "The ground was cut away from under his feet." So this third day would quite naturally be recognized as symbolizing the appearing of definiteness in orderly thinking. Ideas of perfection are not vague and visionary, but certain and identifiable, and they bring forth tangible fruit of themselves. To take a human analogy of this wholly spiritual process: when a child has used his intelligence to separate out the pieces of a jig-saw puzzle, he fits them all together to form one picture, and he can then see clearly the picture for what it is—perhaps an engine. Or think of an expedition which sails out to some unexplored territory, identifies it and names it, and then uses its knowledge to make a map, which carries within itself the seeds of accurate instruction and future exploration. On the third day of our spiritual exploration we become definite, and our understanding of the essential truth of everything begins to put forth encouraging shoots. For instance, we begin to feel a definite sense of happiness within us.

The fourth day introduces the sun, the moon, and the stars. The solar system is used as a symbol of unending universal operation, government and harmony. Symbolically the fourth stage in the order of spiritual unfoldment is when we see that a spiritual idea which has come to us (first day), which has separated pure from impure in our thinking (second day), and which has become definite (third day), is not an isolated phenomenon, but part of the universal Science of ideas. These ideas are all perfectly interrelated and unfailingly operative according to their divine Principle. Every child knows that if he reckons correctly, he is bound to arrive at the right answer in working out a sum. Just so, the fourth day illustrates that a spiritual idea operates irresistibly to produce harmony and that it is universally available. It is not a matter of a few privileged persons being

able to placate a personal and whimsical Deity, but of intelligent obedience to an impartial Principle. Even in a storm the navigator can rely on his scientific calculations, because they are backed by a principle; and because there is a principle behind aircraft construction, pilots can be trained by teaching and practice to fly airplanes. This record in Genesis, therefore, is putting forward a revolutionary idea, —that there is system in the spiritual universe, and that we can learn its Science and allow it to bring out harmony, the music of true being, in our own human experience. For example, we see that happiness is an idea established in its principle and cannot help but promote harmony when we understand it.

With the fifth day comes the creation of birds to fly in the open firmament of heaven, and of fishes, and the command to be fruitful and multiply. Birds are an obvious symbol of thought uplifted spontaneously to the limitless realm of the spiritual; we talk about "giving wings" to our imagination, about limitations "clipping our wings," about "rising above" disagreeable things, or about "getting on top" of anything which tries to depress us. Fish have always been types of abundance and prolific multiplication, and the old saying is, "There's as good fish in the sea as ever came out of it." When the fourth day has shown us the Science of spiritual ideas, we can then avail ourselves of it to outsoar in ever-increasing measure the restrictive element of matter, time, and place, the downward drag of failure and regret and tiredness, and experience the abundance of enjoyment and the continual expansion which a sense of the spiritual brings us. That abundance destroys impoverishment and deterioration of every kind. For instance, we see that happiness is infinite, that there is no end to it and no limit to it except what we ourselves impose.

The sixth day is the climax of creation because it introduces for the first time the cattle and then man, who is made in God's image and is given dominion over the whole of creation. In our present state of existence we see this ideal man "through a glass, darkly," in Paul's phrase, but sometimes we catch clearer glimpses of this man in the lives of reformers, of pioneers, of leaders in every sphere of life, or in the compositions of the greatest poets, musicians, painters, sculptors. When we say of someone, "He's a real man," we mean that he measures up to our ideal of courage and integrity and intelligence, that he is in command of himself and therefore can help others; his manhood is displayed in dominion over animal instincts and tendencies,—over fear and greed and envy and beastliness. When the spiritual idea, whose unfoldment in our thinking we have been following, has passed through its first three stages till we have seen that it is part of universal Science (the fourth stage) and we have let it overcome mortal limitations (the fifth stage), it then achieves the full stature of manhood—it is enthroned as the victor and none can gainsay it. For example, we see that happiness has full command of the situation for us and gives us dominion over all opposing suggestions.

The record of the seventh and, last day of creation begins like this: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The purpose of creation is now fulfilled in all its infinitude and perfection, and that divine rest and peace is open to every one of us as we work and win through the dominion of true manhood (the sixth day). The New Testament says, "And of his fullness have all we received." Rest is symbolized for us by the

leisure and satisfaction after a good day's work, a good job done, a fine purpose achieved. But to enjoy the peace of God is to be always conscious of the full loveliness of all God's creation,—and that state of thought has power to annihilate all imperfection. If we love someone very much, we accept their lovableness and are always being grateful for it; we feel that our longings for perfection are stilled. On a divine plane, we can accept the unblemished, complete beauty and goodness of fulfilled ideas. Full perfection is to be found only in the spiritual; the material is liable to chance and change and disruption of every kind. Humanity requires a Saviour, and that Saviour is the perfection of the infinite, able to meet our every need and silence our every fear. For instance, we accept the full blessing of happiness; and when we acknowledge the motherhood of God, we lose all fear that happiness will leave us.

There ends our first orderly exploration of the nature of the spiritual. Those seven days, every time we ponder them, enrich immeasurably our concept of God and man made in God's likeness. They introduce us to the "light" of infinite wisdom; the "firmament" of infinite purity; the "dry land" of spiritual certainty; the solar system, indicating divine government and harmony; the "birds" and "fishes" of inspired and multiplying ideas: the man of God's creating, with conscious dominion: and the peace and rest of fulfilled realization.

Corroboration in the Old Testament

The exact spiritual values of the seven days of creation were so familiar to the Old Testament writers that they constantly illustrated them at work in particular situations.

For instance, an understanding of the first day of creation—"Let there be light: and there was light"—was used by Elisha at Dothan (see II Kings 6:8-17), and this story is a living symbol for us today. The king of Syria sent horses and chariots and a great host to encompass the city where his enemy Elisha, the great prophet, was to be found. The story goes: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The Bible symbolizes in that wonderfully simple way the fact that spiritual ideas are always present and powerful, active and available. In the night of ignorance we are afraid of the inimical forces holding us at their mercy, but when we see by the light of the first day we see the universe filled with mighty ideas of God.

An illustration of the firmament in operation, and one which helps us to a better understanding of the second day, is given by the story of Balaam and his ass in Numbers 22. Balaam wanted to do something which was displeasing to the Lord and so an angel was sent to prevent him. Balaam didn't use the light of the first day, and so he never saw this angel standing in front of his ass with his sword drawn to forestall repeatedly his attempt to choose the wrong path,—Balaam couldn't distinguish between right and wrong, good and bad. The ass, on the other hand, symbolizing humble service, accepted the divine decision. The story shows that we only have to

let the firmament establish itself through purity of purpose, in order to bring about good.

The short Book of Ruth exemplifies beautifully the third day, with its appearing of the dry land called Earth and the bringing forth of vegetation. This Book of Ruth has a lovely quality—full of grace and serenity, humility and faithfulness. Keats speaks of "the sad heart of Ruth, when, sick for home, She stood in tears amid the alien corn," but that gives a false picture of Ruth, who never wavered in her certainty that the dry land in her experience would appear and bring forth fruit. She identified herself with her mother-in-law and with the God of Israel, and then waited patiently, but with unfaltering hope, for the purpose of her life to appear in her marriage to Boaz and the birth of a son, who was in the direct line to Jesus. Each one of us is a Ruth when we long to identify with that which satisfies our spiritual longings, and that desire inevitably reveals our definite and complete spiritual identity, which bears fruit for us in our lives.

Elijah proved the truth of the fourth day, symbolized by the sun, the moon, and the stars, when he defeated the prophets of Baal in what might be called an "exhibition match" to determine the true God. This story is told in I Kings 18. Elijah said to the people, "How long halt ye between two opinions? if the Lord be God [the fundamental Principle of the universe], follow him: but if Baal, then follow him." The prophets of Baal called upon their god without response, because they were making frantic appeals to a personal god; Elijah's sense of God was as an unfailing Principle forever in operation, and he knew that he had only to appeal to that intelligently and obediently. The result was proof in human experience of the power of God.

We never have to take a chance on good, if our God is the eternal foundation of all things.

The fifth day of exaltation and abundant life was symbolized in the story (Jeremiah 38) of Jeremiah's rescue from a dungeon, to which he had been committed because of his fidelity in prophesying as God told him. "And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire," and was "like to die for hunger." How often we sink in the clogging mire of depression and apathy, starved of inspiration. But Jeremiah was rescued out of this dungeon through the good offices of a well-wisher, just as the abundance of full living returns to us when we have the birds of uplifted thought, outsoaring the limitations of mortality, and the fishes of prolific inspiration, multiplying ideas which supply and sustain.

Nehemiah rebuilding the wall of Jerusalem in the face of tremendous odds exemplified the man of the sixth day of creation,—the man given dominion over all the earth. His enemies were full of wrath, mocked him, ridiculed his every effort, and then plotted to pull down the wall by force. Nehemiah's answer was to arm his workers—they were to work on, but carry a weapon as well; the result was that the attack never materialized.

This story in the opening chapters of the Book of Nehemiah is a challenge to you and to me to build up a positive consciousness, capable of withstanding attack, of the man of God's creating, and to use it to forestall any attempt to force down that standard.

Finally, let us see how the Shunammite woman touched in thought the seventh day of creation,—the day of rest. It is told of her in II Kings 4 that when her only son died suddenly, she "went up, and laid him on the bed of the man of God, and shut the door upon him, and went out." Then she hurried to Elisha, the "man of God," who saw her coming and sent his servant to ask her, "Is it well with thee? is it well with thy husband? is it well with the child?" She answered, "It is well." That was not a facile lie; this woman had enough consciousness of the perfection of the spiritual universe (as symbolized by the seventh day) to rest in the understanding that that was the only fact, even in this desperate situation. Her assurance was perfectly justified and it impelled the resurrection of her son; when Elisha had done his work, "the child sneezed seven times, and the child opened his eyes"—the whole story of the seven days of creation was focused in its perfection in that experience, and it was the irresistible answer to the human argument of death. We need the true motherhood of that Shunammite woman in order to conceive of the perfection of the spiritual universe and to be unwaveringly sure of it in the face of completely opposite testimony, presented by the physical senses. Our assurance of the divine purpose fulfilled operates in our experience to bring to pass whatever is in accord with that supremely loving purpose.

Jesus Lived the Days of Creation

Jesus was obviously very familiar with the Old Testament, as all Jews were. But his understanding of it was as something alive and to be used, whereas most of his contemporaries neglected the living spirit of the Old Testament by concentrating on its dead letter.

Jesus Christ not only understood the first day; he identified himself with it by saying, "I am the light of the world." And because he was so aware of that, he was able to heal a blind man (John 9). His certainty of infinite light was bringing enlightenment at every level.

Again, the firmament of the second day of creation was so real to Jesus that his understanding of it was a dynamic separator of the true from the false. He often cast out unclean spirits and cleansed lepers—he healed by eradicating the belief in impurity. In Luke 4 there is an instance of a healing of this kind. The story runs: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not." Jesus brought about the separation of that individual from the infiltrations of impurity and evil, and the result was that manhood stood forth in its pure goodness.

The parable of the prodigal son in Luke—probably the best-known of all the parables—was Jesus' way of putting the third day of creation into other words. He knew that the dry land of our identity as sons of God can never be lost, though it may seem to be lost to sight through sin. Man just cannot lose his place as the beloved son of the Father, who bestows on him all good, and thus removes any desire to seek material means of satisfaction. The sinner must always return home to the basic truth about his spiritual

selfhood, and Jesus was constantly showing that in his ministry and allowing the “dry land” to bear fruit.

We saw that the fourth day of creation, introducing the sun, the moon, and the stars, symbolized a harmony and spiritual power, available to anyone who understands its divine Principle; all sense of personality yields when thought perceives that which is forever in operation. This is clearly brought out in the story told in John 4 of Jesus' healing of the nobleman's son, who was dying. The father besought Jesus to heal his son, and Jesus said, "Except ye see signs and wonders, ye will not believe" —he saw that the nobleman regarded him as a man with a flair for performing miracles, instead of as the obedient servant of Principle. "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." Afterwards he found that at the moment Jesus had said, "Thy son liveth," his son had recovered. The operation of Principle is instantaneous and impersonal, wherever thought is attuned to it. Jesus was attuned to it because he was continually pondering its operation. No material circumstances, therefore, could make conditions for him.

The fifth day of creation, with its symbols of birds and fishes, represents a tone in the ascending scale which Jesus was perpetually striking. Think how often he said, "Rise up," and how often he lifted up, and of how he resurrected from the dead: consider the healing of the man sick of the palsy, of Peter's wife's mother, of the woman bowed together who "could in no wise lift up herself," of the impotent man at the pool of Bethesda, of the

raising of Jairus' daughter and of Lazarus. Then think of Jesus' sense of the abundance of true living; he said, "I am come that they might have life, and that they might have it more abundantly," and he fed the multitudes and showed the riches of inspiration.

No one has risen to the full stature of manhood as Jesus did. He was able to say, "I have overcome the world." He allowed himself to be tried and crucified in order to furnish the proof of his indestructible spiritual being, and that is why he said to Peter when he was arrested, "Thinkest thou that I can not now pray my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be!" Jesus' everlasting victory over "the world the flesh, and the devil" was the proof of his understanding of the sixth day of manhood, with dominion over all things.

Jesus had a conscious awareness of the seventh day of rest no less than of the other days. Did he not say, "I have finished the work which thou gavest me to do"? He could say that, because he had identified himself with every one of the seven days of creation, symbolizing the nature of God and therefore of His man. Jesus also said, "Say not ye, 'There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.'" He constantly proves that the "harvest" is here, by using his sure understanding of the perfection of the spiritual creation to heal even the desperately ill or dying. He demonstrated true womanhood as well as manhood, because he loved and cherished the spiritual above all else and used his understanding of it with the deepest compassion.

Jesus evidently meant us to follow his example ; he said," He that believeth on me, the works that I do shall he do also." How do we "believe on him"? By making our understanding of the seven days of creation and their illustration throughout the Bible as exact and natural as his was. We start in very small ways, but our dominion inevitably increases, and it is the Bible which gives us the greatest of all joys, —the joy of watching the perfection of the spiritual transform human life and bring to it health and happiness.