

April 2012– Brings us to the third installment of "A verbatim report of lectures on The Revelation of St. John in the light of Science and Health With Key to the Scriptures by Mary Baker Eddy", given by John Lawrence Sinton. This important series will be finished in May.

Our reading now brings us to chapter 12 and to the fourth Vision. As I read these chapters over quietly, I find myself reading them more and more on a comparative basis, and now it is clear that to the Revelator himself these visions were not seven conceptions to be regarded as no more than a simple sequence. As I have several times mentioned, owing to the limitations of language both in speech and on the printed page, we can consider these ideas only one by one, - that is, in a sequence, But now we see that because of the essential oneness of being with which we began and which we have never lost sight of, first, these messages, and second, these visions are seven parallel conceptions of one divine operation. Being is one; it has one divine, compound idea, and the modus operandi of being is intrinsically one compound operation, Now because we are considering that which is in itself infinite, the vastness of this operation and of the idea that is identified with it is such that humanly it can only be reduced to one's apprehension through a sequence of distinct visions or views concerning it.

For instance, in a scientific subject such as mathematics, the range of knowledge to-day is so vast, that no one student or professor can possibly cover the whole field of mathematics even in a life-time, and consequently one student chooses a certain field for his investigation, likewise another field, and so on. So that if we were to go into the mathematics library, for instance, at one of the universities, we should find many textbooks on many fields of mathematics, and yet mathematics is essentially one science having one modus operandi. Now I think there's a parallel there with John the Revelator. He found himself confronted with the conception opening up to him of the vastness of infinity. Then doubtless he would say, "How can I record what I have been shown or taught? How can I record it for posterity in a way that is adequate, in a way that is logical, in a way that is orderly, and so on?" And so doubtless he arrived at this conception of a series of visions, for want of a better word, and he presented them from the basis of the oneness of being, beginning with Principle, and continuing in the remaining six with a sequence which to-day we call the translation sequence, and which makes a logical sequence when understood. Mary Baker Eddy discovered the nature of that underlying sequence and used it to a considerable extent throughout her Textbook. She also discovered, of course, the deep significance of the Genesis sequence and used that in her elucidation of Genesis.

And so the Revelator planned his work most meticulously, and although his imagery to us in this Western world and in this twentieth century often seems

extravagant or even fantastic, yet to the Easterner of two thousand years ago, much of it was almost second nature. The trouble is that through the centuries the ideas underlying it have largely been lost sight of, and so little by little we are having to re-discover the underlying nature and essence and substance of this work. And now that we do know that there is behind it a definite structure and a definite sequence appearing through the order of these seven visions, and whilst we initially read them one by one, we can see that these seven diversified conceptions all concern one Principle and one operation. And once that becomes clear in our thought, we can reduce this Book of Revelation to comparatively simple terms. And then, as our thought matures, we are able to consider these seven presentations more and more in parallel, and as we consider them in parallel, they become more and more essentially one in their nature and office in our own thought. So that now it is comparatively easy to read, for instance, the second and the third and the fifth in parallel. The first concerns the unity of being, the oneness of being, and that of course is foundational to the whole structure. In the second and the third, where John unfolds the meaning of the opening of the seals and of the trumpets, he is presenting two processes of thought which undoubtedly run parallel with each other in consciousness as we understand them. Then the fourth Vision, which arises out of the opening of the sixth seal and the sounding of the sixth trumpet, concerns what is contemporary with us to-day. It precedes the fifth Vision concerning these vials, which undoubtedly has close relationship with the second and third, because it is, as it were, an interpolation, but for a purpose. It is prophetic in character, and whilst prophetic from the standpoint of the Revelator, with us to-day it is contemporary. The remarkable thing about it is that it characterizes so closely the life-work of Mary Baker Eddy from the time of her discovery to the completion of her Textbook. It characterizes her life-work in the most remarkable manner, not, of course, historically in terms of dates and places, but in qualities and values.

FOURTH VISION - CHAPTERS 12:1 - 1-20

Well now, when we turn over in Science and Health to page 560, we have practically the full text of chapter 12 commented on in the Textbook itself.

Verse 1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". While that, of course, is wholly symbolic, it serves a most lovely purpose in our own lives, if from that symbolism we can gather a higher conception of what

man really is. I know in recent months I have often found myself conceiving of man as an "angel standing in the sun" (to use another of the Revelator's metaphors), Now an "angel standing in the sun," if we take that literally, is indicative of light, and such a measure of light as to be dazzling and too bright for the human eye. But nevertheless it is sign and symbol of the immaculate sinlessness, nature, and character of true being. So as we learn to let go the human concept of ourselves as human minds based upon human bodies which are located geographically on a rotating planet, and we learn to penetrate the embodiment of matter to that which underlies matter and we reach man as idea, then we can regard man as idea in and of his Principle. And to put that metaphorically, we can regard man as an "angel standing in the sun," or, to use this metaphor here, we can regard man as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". Literally taken, of course, it just becomes imagination, but if we can use the symbol to give us a more accurate, a more exalted conception of what man as idea really is, then it can have the most wonderful value to each one of us, in helping to lift us out of the limitations and the burden and even the grossness of materialism when we are faced with problems of sin and disease and such like. So here the Revelator starts with the most exalted conception.

Mrs. Eddy devotes over two pages to her comment on this first verse, and I don't propose to read the whole of her text, but let us just observe one or two passages. "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." Now we all think that we have different needs according to our problem or according to the demands made on us, but the grand necessity, the greatest necessity of all, is "to gain the true idea of what constitutes the kingdom of heaven in man." "This goal is never reached while we hate our neighbour or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle" - that is, of the idea. You see, Principle is understood only through the idea expressing it. That is the only approach to it. The next paragraph illustrates this point from the life of St. Paul.

And then page 561 brings in a number of leading points which I would prefer to discuss with you a little later in the week, but at line 5 we have a point I

can touch on in passing. Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." Now can you see that one is the inversion of the other? The "angel standing in the sun" is symbolic of the fact that the idea is found in its Principle. But the sun in the egg at a point of embryonic life would be the inversion, -namely, Principle found in its idea. And so she takes this illustration from the naturalist and uses it to show the nature of the inversion.

Now turn over to page 562, line 3. "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe "borrows its reflected light, substance, life, and intelligence." Now we have no original light of our own. Because man is the expression of God's being, - that is to say, because he is the individualized intelligence, the individual emanation or expression, of divine Mind, and as such is to be recognized as an individual intelligence, a conscious identity, - he has no original light of his own. His light is reflected light, it is derived; and thus when that is extended, even the universe is secondary, tributary, and borrows its reflected light. It borrows its reflected light from Spirit. Now in the metaphor the idea was crowned with twelve stars, and so Mrs. Eddy continues: "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." In this connection, it is most interesting to observe that the internal structure of this fourth Vision follows the Christianity sequence. You notice here that the idea is crowned with twelve stars; and it was in one of the earlier visions that we read of the gathering of the twelve tribes of Israel. Well, this is a parallel reference, and it indicates through the twelve stars and the twelve tribes the gathering of humanity into one conception. In other words, it typifies the return of thought to Principle, the gathering or integrating of all within one unity, and consequently it denotes Christianity; which is why the structure of this fourth Vision is in terms of the Christianity sequence. It opens on the note of Principle, as is indicated in the opening line of Mrs. Eddy's comment, "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony." And now continuing here: "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." Now that process of yielding, whether individual or collective, is the process of subscribing to Principle, coming into harmony with Principle, and as it is extended, it is not only the individual, hut also the collective and the universal all subscribing to one unity, all coming within the one Principle.

Mrs. Eddy continues again: "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." Now the viewpoint that we must embrace there is history conceived of universally, not just the history of this nation or that, or even of humanity as we know it here on this planet to-day, but the history of humanity as a whole. Let us not lose sight of the fact that this planet is but a speck even in the natural universe; one tiny planet, which to the human senses seems to be large in extent, and yet is but one of the smaller members of a solar system. And this solar system in itself is but a comparatively small group in the vast galaxy that we know as the Milky Way. Up to some few years ago the Milky Way was regarded as the summation of the universe as far as men knew. To-day this galaxy is but one galaxy amongst millions of similar galaxies, extending far beyond the confines of the Milky Way. So that even the Milky Way is but one unit of a vast conception. And so this earth, which seems to us to be so important, and which embraces the rise and fall of some twenty-three civilizations and to-day seems to be the arena for conflicting forces, is but a speck in immensity. And similarly, when the Revelator speaks of the gathering of the tribes of Israel in one unity, he is not referring to a small group of Hebrew people as if they were the whole human race or the whole of the universe. Doubtless to his generation it might have seemed so, but to you and me, the gathering of all being into one unity is something far vaster than the combined population of this planet, past, present, and future. Whether there are living conscious conceptions on other planets, or in other systems, I do not know, nobody knows, but why should there not be? If we have self-conscious life and existence on this planet, this planet that is but a speck in immensity, it is not only likely, but also quite reasonable, even intelligent and logical, that there will be other manifestations of life equally important in the divine plan, because they are equal constituents of an infinite whole. So we must learn as we go along to drop the

swaddling clothes of a finite theology, we must learn to drop the limits of even natural science, we must learn to accustom our thought to thinking in terms of infinity. It is a staggering conception to think that even our galaxy, the Milky Way, is, I believe, one amongst a hundred million, which have already been counted. But that is the nature of immensity.

And so we can quite readily see how finite a vehicle is human language and the symbolization that goes with it. But it is the best tool we possess. Mrs. Eddy speaks of "the spiritual man and the infinite range of his thought" (S. & H, 258:25-26), Well now, let us accustom ourselves to the idea of infinity, and although the vastness of this immensity can almost stagger us, the wonder and beauty of it is that in its aggregate it is comprehended within an equally infinite self-governing divine Principle. At one time we used to think that man was high up in the scale of immensity, and Mrs. Eddy undoubtedly states that "Man is the climax of creation" (No. 17:13); as individuals, we are but "specks in His universe" (My. 109:21). And yet, even as specks, we are all individually seen and beloved and cared for within this one divine Principle, if anything less than that were the case, imperfection would have entered perfection and the divine order would have been lost, or would be disintegrating. Let us at once accustom ourselves to thinking in terms of infinity. Now that doesn't cause being to become nebulous, nor does it cause any fear that individually we are lost sight of, not in the slightest. If we could take the whole of creation as far as we can conceive it, and we could integrate it into one unity, that unity would be as an "angel standing in the sun." It would be as the idea conceived, beheld, beloved, and found in its divine Principle, And thus the wonder of that simple yet searching statement, "Principle and its idea is one." And how it at once begins to eliminate the fear of death! How small do personal likes and dislikes, personal animosities and attractions become, when considered in the face of this immensity and its beauty and its wonder! How frail and poor and fragile is human life if it means no more than being based upon brain and nerve! And a body that appears and flickers out in three score and ten years. But if, with even this natural world in all its beauty and loveliness, we can echo Mrs. Eddy's words, "I love your promise; and shall know, some time, the spiritual reality, of what I now through you discern dimly" (Mis. 87:8-10); and if thereby we can penetrate the veil of matter and arrive at a conception of man and the universe as idea, well, then we shall no longer think of man as isolated and imprisoned within a physical body.

Many years ago, Thoreau, a New England scholar and contemporary of Emerson, asked: "Why should I feel lonely? Is not our planet in the Milky Way?" Thoreau was a poet. He saw to some extent through the finite personal sense of things to the fact that he was a unit in the vastness of spiritual immensity, and equally so, an imperishable unit- Just so, you and I live, as imperishable identities, and this appearing through the process of human birth, and this apparent disappearing through the process of what we call death, is "as a tale that is told," and "like a shadow that declineth." Underlying it is the fact of man's identity, unborn and undying, imperishable, indestructible, and characterized by the Revelator through such symbols as "a woman clothed with the sun, and the moon under her feet," and as "an angel standing in the sun," If we can get those symbols into focus in our thought, we lose the literary sense of them and they immediately reveal to us conceptions that are indestructible, imperishable, and really enable us to call our own identity into expression. Then we find ourselves the individual members and constituents of an imperishable universe living throughout eternity, held at the point of perfection, and having a being which is of the nature of an endless and infinite progression,

Such are some of the conceptions that this Book of Revelation and our Textbook are bringing to light, bringing to the notice of all of us. Our task is to become familiar with these things, to treasure them, to ponder them, to love them, And as we do, they become increasingly natural. So much so, that we gain an insight and conviction concerning the underlying spiritual reality that nothing can shake, and it becomes more tangible to us than even the world of matter as seen through the physical senses. And as that underlying reality is called into expression, the veil of matter becomes a diminishing factor until matter goes out of the picture entirely and identity appears; and that is what we call translation. The whole of this Book of Revelation is built on that conception; it follows the Translation order, because John beheld everything from the standpoint of the Christ, and in order that we may understand something of the Science of it, John has given us these seven visions, or revelations. The first denotes the essential oneness of being, the imperishable and indestructible nature of it. The second is the utilization of that oneness to analyze that which lies before the physical senses together with that which underlies the physical senses, to bring to light hidden evil, or, more scientifically, to analyze the inversion so that we may more readily understand that which is. Then the third Vision takes that inversion and uncovers it

in such a way that we are able to throw into view or to precipitate those hidden errors, in so far as they characterize our own lives; and that, in turn, prepares the way for us to witness their annulment as depicted in the fifth of these, revelations. Now the fourth, as I have said, is as an interpolation between the third and the fifth, but it comes in quite an orderly way and thereby depicts the manner of the appearing of this idea in our age; so that from John's point of view it was prophetic, whereas to us it is contemporary. And then, when we go from the fifth into the sixth and the seventh Visions we are in a position to grasp this underlying reality of which the universe, according to natural science, from the atom and molecule up to the vastness of a hundred million galaxies, is a counterfeit. We see that it comprises an imperishable, indestructible universe, constituted of idea and identity whose office it is to unfold "the endless beatitudes of Being" (Mis. 82:17-18). Now do you feel your thought coming into the rhythm of it? Are we bursting open the little idiosyncrasies that would hold us down and keep us so within the confines of body and brain and nerve? Because that is what I want this week to do for us. I want to enable us to break free, to break through, to break loose, so that we can think more and more in terms of pure spiritual values.

Now let us continue with the fourth Vision. Just as John's work as a whole is characterized by the Translation order, so it is equally natural that the internal structure of this Vision is in the Christianity order. In verse 1 of chapter 12 we notice how it is characterized by Principle, and now we come to the second verse characterized by Mind and birth.

Verse 2. ". . . and she being with child cried, travailing in birth, and pained to be delivered." That, of course, indicates the burden of bringing forth the divine idea.

Verses 3,4 In these verses, which are characterized by Soul, we see how immediately the forthcoming birth of this idea is faced with the counterfeit in the symbol of the dragon. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." All down the centuries it appears that this dragon, characterized as envy, hate, malice, would destroy any manifestation of the Christ that has threatened its own apparent supremacy. And it would do the same again. But this time it fails, for the reason that now the idea is

not appearing in terms of human goodness, but is appearing as Science. And you remember how in that earlier passage we saw that so long as goodness is associated with a belief in God we have the accompanying martyrdom; but when the idea comes in its Science, it is not accompanied by a martyrdom, it inaugurates a warfare, and it is a fight to a finish. It goes on until the utter extermination of evil, or until the problem of being, the problem of opposites is resolved. Now Mrs. Eddy comments on that on pages 563-565; but I must leave her full text to your own reading, and, of course, you are all familiar with it. Let us just note the passage beginning at 564:3. "As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime." "We have all suffered that in one way or another to some extent" This last infirmity of sin will sink its perpetrator into a night without a star. The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described. It is becoming quite natural to us now to see that had Jesus, in his own words, "lifted up himself" in transfiguration and had left his life-work or his demonstration there, the Book of Revelation could never have come forth, neither could Christianity have come in the way that it did. Christianity would doubtless have had to come in some other form if Jesus had left his life-work there. But he didn't; he laid it down and faced the full malice of this criminal instinct.

Verse 5. This verse is concerned with Spirit and with the tone of Spirit. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This is the actual birth, and naturally the tone is that of Spirit. Mrs. Eddy's comment on it reads'. "Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown." Of course, that is but type and symbol of a much vaster conception. It represents the idea versus its apparent opposite. "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end, for Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with divine Science." Then at line 23: "After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only

impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,-to be found in its divine Principle." Now Mrs. Eddy was writing in her generation to a theologically minded people. We at the mid-point of the twentieth century are a scientifically minded generation. Whereas she writes here poetically and theologically, we are learning to translate even that into the scientific idiom and the logical idiom of to-day.

Verse 6. This verse is characterized by Life and the fifth day. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." And then Mrs. Eddy gives us on page 566 her lovely comment on that passage, comprising spiritual guidance and the children of Israel. "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, - as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, - so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God." As I have said, this chapter and the sequence of it characterizes Mrs. Eddy's life-work in a most remarkable way. And in its own individual way and in its own degree it would characterize our life-work too, as we rise to the understanding of it. It characterizes the whole process of Christianity and its mode of operation.

Verses 7 - 9, Here we see the inauguration of this warfare we spoke of. At earlier stages, before Principle was understood it would have meant martyrdom. But now it is on a different basis. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" Those verses are characterized by Truth, and Mrs. Eddy's comment takes in pages 566 - 568. And then we come to the closing section of this Vision, that is characterized by Love. It is quite a lengthy section, and takes in the remainder of chapter 12 and chapters 13 and 14.

Verses 10 - 12. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused him before our God day and night. And they overcame him by the blood of the Lamb, and by the word

of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he that but short time." And in comment on that, we have this lovely passage in Science and Health, that has been such a comfort and source of courage to thousands. "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain." That is the climax of the true Christianity. It denotes the return of thought to Principle, thereby completing the process of reflection, and furthermore, it is a return that is just one paean of praise. And remember too, that praise is more than sentiment, it is an office of being. It is as indispensable to being as the initial Christ-manifestation that comes to man. The two are indispensable to each other.

Well now, from here to the end of chapter 12, we have a passage that still typifies the true warfare. Then, in chapters 13 and 14, the Revelator shows the consequences of false warfare, of the wrong method or inversion. Mrs. Eddy says of this: "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits the true warfare and then the false." I propose now to leave the remainder of chapter 12 for your own reading in conjunction with pages 569-572 of the Textbook, and to go on to consider chapter 13 with you, because this process of negative warfare is set forth very clearly there.

CHAPTER 13

Now the symbol changes completely, although remember that we are still in the closing section of the fourth Vision.

Verses 1, 2. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," In the Greek version, the word we have here as "beast" is quite different from the earlier one used to define the four beasts. The earlier word was "'zoon," and now it is "therion," meaning "wild

beast" as distinct from "living creature." The "sand of the sea" is the opposite of the rock, it is the symbol of instability, of that which is changing, fluctuating, yielding, quite distinct from the rock. You remember at the close of the Sermon on the Mount, that the house which stood on the rock withstood the wind and the rain and the tempest. The house which was built on sand, well, it fell. The sands are shifting, they have no foundation. And so here, it is as if the Revelator were saying, "I began to survey the instability, the unreliability, the changeableness, of the opposite of Principle," ". . . and saw a beast rise up out of the sea" - the sea throughout the Scriptures typifies elementary latent error, the waters of mortal mind. ". . . having seven heads and ten horns" - these heads and horns are the counterfeit of Principle as known to that age, the counterfeit of the sevenfold nature of the infinite, the counterfeit of that which is gathered within the ten Commandments. ". . . and upon his heads the name of blasphemy" - we defined blasphemy the other day as deliberate and intentional denial and defiance of Principle. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." As we read through the chapter, notice the structure of this symbolism. The root error, the governing error, is typified by the dragon, and the beast rising up out of the sea is subject to it, because "the dragon gave him his power, and his seat, and great authority."

Verses 3 - 6, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in "blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Now what have we so far? We have the dragon, we have the beast rising out of the sea . with seven heads and ten horns, and this beast was like a leopard, with the feet of a bear and the mouth of a lion. And the dragon gave him power, and seat, and authority, on the one hand, and then the dragon also gave him a mouth speaking great things and blasphemies. Well now, there are certain points in the structure of this that I am not fully enlightened upon, but as far as I see at the moment, my reading is that this beast rising up out of the sea and characterized with power, and seat, and authority, and wounded with a deadly

wound that was healed and also given a mouth speaking blasphemies, is typical of the operation of animal magnetism, producing both medicine and theology on a material basis. You see, to John there was a primitive medicine and there was a primitive theology, and he saw that in so far as they were based upon matter they originated in all that was implied by the dragon.

Later, in verse 11, we see the introduction of another beast, with horns like a lamb and the voice of a dragon; and my own view is that this later passage typifies the uprise of a primitive science, which to-day has become organized into modern physical science, but all the while is based upon matter. And so I think in chapter 13 we have the Revelator's symbolism typifying a primitive medicine, a primitive theology, and a prophetic, concept of the uprise of physical science. All three are based upon matter, and in so far as they are based upon matter, they derive their power from the dragon. Now that is my reading of the chapter.

Verses 7 - 10 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." That I regard as showing that until we are identified with the idea, we are subject to the consequences of those false systems of medicine and theology. But once we are identified with the Christ-idea, we have the freedom that immunizes us from those consequences. That is true of this beast with its power, and its seat, and its authority, and its mouth, and it is equally true of the second beast we are just coming to, which I am convinced typifies modern science. "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." You see, that again typifies the belief of good as found within theology, and it shows that there is no escape from martyrdom until we grasp the Science of good.

Verses 11 - 18. "And I beheld another beast" - and this beast, like the other, is "therion" in the Greek - "coming up out of the earth; and he had two horns like a lamb," -a double basis, a double minded dilemma, - "and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." That, of course, typifies the healing power of medicine in so far as it does heal; it has its limitations. "And he doeth great wonders, so that he maketh fire to

come down from heaven in the sight of men," - you see, John's thought is now prophetic; I don't claim for a moment that he foresaw the atom bomb, or even the consequences of modern warfare, but this is a very close parallel nevertheless, - "and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." That passage to me represents the phenomenon that is very common to-day, - "you do as I say!" In other words, it is typical of regimentation and loss of individuality, and the pressure that is brought to bear on men to forego the rights of individuality. "And he causeth all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." And then John summarizes this whole conception, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six." That number is typical, or symbolic, of the counterfeit of man, and therefore is parallel with the material science of to-day and the intense way in which it is organized. As such, it is counterfeit of divine Science, or pure Science, which we are becoming acquainted with.

Now, this chapter 13 is designed to expose the consequences of materialism, when resisted or fought on a material basis. It is a chapter that stands in sheer contrast to the warfare of chapter 12. And in it we have the three leading types deriving from the dragon; the dragon is undoubtedly the generative power behind them. To summarize: first, we have the beast rising up out of the sea to whom was given power, and a seat, and great authority; and second, it was given a mouth to speak great things and blasphemies. This beast typifies what was contemporary with the Revelator, and therefore I regard it as symbolic of a primitive medicine and primitive material theology. And then third, the second beast is typical of the uprising of modern science. There is a remarkable passage in Science and Health, page 119, which typifies accurately what the Revelator sets forth in verses 11 and 12. "When we endow matter with vague spiritual power, - that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, - we disown the Almighty, for such theories lead to one of two

things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law" (119:1-16). I think those two dilemmas characterize so much of modern science.

CHAPTER 14

And now we come to chapter 14, which is the concluding phase of this fourth Vision. And it begins with a passage which is another example of those songs of praise which we read earlier.

Verse 1. "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." That hundred and forty and four thousand, I think, is used deliberately by the Revelator to summarize the completion demonstration with reference to the human need. From our earlier Biblical studies we have observed time and time again that the symbol "ten" denotes the application of the spiritual idea to the human problem; whereas the symbol "twelve" denotes the idea in terms of proof and demonstration on a scientific basis. Now this figure of a hundred and forty and four thousand is the combined square of twelve and the cube of ten, and thus it is a compound of two conceptions, the application to the human and demonstration completed and fulfilled, and the total really brings us to a conception of Christianity fulfilled.

Verses 2 - 5 "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins." You see, the symbol has changed completely from the earlier chapter. It is now really setting forth a conception that is sinless and immune from the whole conception of sex. "These are they which follow the Lamb whithersoever he goeth. These were redeemed

from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Now that is in the nature of an introduction to the chapter. And then the remainder of the chapter runs once more through the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, Love, which characterizes the fourth Vision as a whole. It is as if it were the same sequence within the closing phase of the larger sequence. Frequently we have examples of this in the Prophets, and Ezekiel's phrase, "a wheel in the middle of a wheel" is such an example.

Verses 6, 7 "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." That is all naturally within the tone of Principle.

Verse 8, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, "because she made all nations drink of the wine of the wrath of her fornication," This verse would characterize Mind in the sense that Mind and matter mingling in perpetual warfare is a kingdom divided against itself, that "shall be brought to desolation." That, of course, is the nature both of Babel in the Old Testament and of Babylon as a later symbol.

Verses 9 - 12. Here we come to the passage characterized by Soul; it illustrates penalty and suffering, which of course are the opposite of Soul? Because in Soul we have only sinless being. Wherever we have suffering and penalty we have the inversion of Soul. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" - that passage echoes the false warfare that we had in chapter 13: - "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Verses 13, 14 These verses have the tone of Spirit. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from

henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." That would correspond to the blessing of Spirit, and it is the beginning of the fruitage, gathering, and harvest.

Verses 15 - 20. This is all concerned with the gathering of the harvest, and again it is indicative of the integration that we have already mentioned, wherein all returns to the oneness of being and so attains the fulfilment of Christianity. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." And then the theme repeats and brings us to the end of the chapter, I don't propose to read the whole of that, but we can see clearly that it is the fulfilment of the terms Life, Truth, and Love. It just brings us to the idea of completion and fulfilment, which is the concern of Christianity.

Now what does this fourth Vision do for us? We have seen that its place in the Revelator's plan is, as it were, an interpolation between the third and the fifth, but that it is quite logical, quite orderly at this point, in that it denotes the birth of Science and the warfare which Science inaugurates. Equally so, we have seen that the Revelator gives the internal structure of it in the Christianity sequence, which to him was prophetic. To Mary Baker Eddy it was contemporary in the sense that in giving birth to the idea of Science she picked up the sequence at the point where Jesus laid it down, and naturally before she could establish her discovery to be understood and demonstrated as pure Science with all that is implied in the term, Christianity must be brought to fulfilment. And I think that historically all that is implied in the term Christendom is passing away. In this century we are passing through a phase that is transitional from one great period to another, and I think that what we are witnessing is the passing of Christendom - not the passing of Christianity, which is eternal, but of Christendom, which is a phase of human history. To-day we are entering into a new period, a period that is destined to be a scientific period. Mrs. Eddy's appearing and her life-work made this transition possible, and consequently her life-work fulfilled the idea of Christianity and at the same time launched the idea of Science. She undoubtedly founded her Movement on a religious basis, and a Christian basis, and as I have just said, Christianity as Christianity is imperishable; but what we are witnessing to-day is a further awakening, in which all that Christendom means is passing away before what

Science means. And so in one sense we are at the cross-roads, we are living in a transitional period, and the forthcoming decades will be increasingly characterized by Science.

I think there is a hint of that in the Science of Being in Science and Health. Notice this: "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days." Likewise, Christianity as a spiritual conception is without "beginning of years or end of days." "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come with some measure of power and grace to all prepared to receive Christ, Truth" (333:16-23). Notice the peculiar use of the perfect tense, "has come," in that sentence. The Christ has come after the Christian era as well as before, and that clearly indicates that to-day we are in one of the great transitions of history, a transition which is both inescapable and irresistible. So let us accept it, but in accepting it let us also resolve that we are going to be true to our vision as far as we understand it. And if we do that, then this transition will be increasingly painless, and less and less frustrated. In other words, the birth of the idea of Science will be easier, there will be less of travail in it, and the world will begin to accept Science as a spiritual conception rather than as the outgrowth of human knowledge based upon matter.

A little later in the week I would like to discuss with you this question of translation with reference to evolution. Some little time ago I gathered quite a few references from Miscellaneous Writings, all illustrating what is meant by the term evolution. I want us to see that Christian Science practice, whilst it certainly ministers to the individual, equally requires the student to cultivate an infinite range of thought, so that he can cope with these deeper, wider problems. If we don't do this. Christian Science will remain among a small body of people and will tend to become ingrowing. And the way to save it from becoming an ingrowing organization is to be able not only to minister to the individual but to be able to understand and to cope with these world-wide currents of thought, these currents of thought that precipitate men and nations into acts that are sometimes disastrous. That is the nature of practice. Practice must necessarily, to-day more than ever, take in the universal as well as the individual.

Now, we have spent this evening on the fourth Vision. To-morrow I will discuss with you chapter 15 and onwards, and, looking ahead through chapters 15-17. I may not read every verse, because our week is running on, and so as to save a

little time for a more detailed discussion of the closing chapters, I will just comment without reading the full text.

In conclusion, I hope that you are beginning to see that there is a natural sequence running through these chapters. You will find, as I have been finding, that as you take these chapters to heart and ponder them, dwell upon them, you will not regard them as seven separate presentations, but rather as diverse presentations of one operation, and that operation is the coming of the Christ-idea. You see, the text, the metaphor and the structure of it, appears to be somewhat involved, largely because we are unfamiliar with its mode of writing and the thought and the idiom of two thousand years ago; but if we can see that these seven statements or visions are seven diversified presentations of one operation, and we don't lose sight of that, then we need never feel that the text is too difficult, because little by little it begins to build up in our thought, and equally so our capacities for it widen and we begin to take it in our stride. So don't for one moment believe or think that it is difficult. If ever your thought flags, don't drive yourselves. Rather put it down and quietly ponder the verities you know, the verities you love, and cultivate more of the Mind of Christ, and come back to it freshly. Let it come naturally and let your capacities widen naturally, and then one day before long you will see that this Book of Revelation, with its depth and breadth and its width and its grandeur, is all one. It will bring to you the most wonderful conception of what the divine operation of Principle really is. You will see that it all sums up to one infinite unity, one divine Principle, self-expressed in the one divine idea which we understand as man and the universe; with one divine operation, whereby Being is self-expressed and identified; and that one divine operation has one eternal Principle. That is the leading characteristic of Mrs. Eddy's discovery, - the oneness of being, which is nevertheless capable of infinite diversification.

In her 1900 Message, Mrs. Eddy has a passage that throws quite a light on these allegories of Revelation. We read on page 11, line 27: "His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks' - the radiance of glorified Being." Now these allegories, being "the highest criticism on all human action, type, and system," denote the process of analysis. "His symbolic ethics, which "bravely

rebuke lawlessness" denote exposure, or uncovering. And "His types of purity," which "pierce corruption beyond the power of the pen" and thereby prove them to be vapid, correspond to annulment. Once we see the significance of that threefold process, so much in these writings that has hitherto escaped us becomes clear. These ""bursting paraphrases projected from divinity upon humanity" are illustrative of the way the Christ-idea is forever translating itself to human recognition and understanding, and moreover translating itself with power that is irresistible. And as that is understood, so these allegories throughout the Book of Revelation become clear to the human understanding.

FIFTH VISION - CHAPTERS 15:1 - 18:24

Now so far our reading has brought us to the beginning of chapter 15 and to the opening of the fifth Vision. Chapter 15 is brief, as you see, and is in the nature of a prelude to the Vision itself.

Verses 1 - 3, "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God," In this Vision, possibly more than in any other, we have contrast - contrast between the angels themselves and what they denote and these vials of wrath, which contain the very essence or distillation of evil; and when we come to the end of the Vision, we shall see that it says, "It is done," implying that through this process symbolized by the vials we have solved the problem of opposites or the problem of evil or the mystery of ungodliness. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and ever the number of his name, stand on the sea of glass, having the harps of God." The keynote of this chapter of course is victory, the victory that accompanies the annulment of every vestige of evil belief. "And they sing the song of Moses the servant of God," - the song of Moses appears in Exodus 15:1-21, - "and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Now in conjunction with this chapter, the following references are fitting. "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (S. & H. 540:11-16). Second: "As dross is separated from gold, so Christ's baptism of fire, his purification through

suffering, consumes whatsoever is of sin. Therefore this purgation of divine mercy, destroying all error, leaves no flesh, no matter, to the mental consciousness" (Ret. 94:9-13). Third, in the Message for 1902 we have this passage: "Christian Science stills all strife over doubtful interpretations of the Bible; it lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus. It is this ethereal flame, this almost unconceived light of divine Love, that heaven husbands in the First Commandment" (5:6-11). Now those three passages give us the keynote of this chapter and of this Vision running through chapters 16 and 17.

Verses 4 - 8. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" - we have a fitting reference to that in Miscellany 132:19-23: "Divine Love hath opened the gate Beautiful to us, where we may see God and live, see good in good, - God all, one, - one Mind and that divine; where we may love our neighbor as ourselves, and bless our enemies": - "and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." You see, that is a passage denoting contrast. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Doubtless that angel denotes Christianity, because Christianity pervades the whole of this Vision. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" - that is, till sin is "Christianly and scientifically reduced to its native nothingness" (S. & H. 572:5-6). That is the only fulfilment in Christianity. Real being is fulfilled in human consciousness, but the fulfilment of sin is its scientific and Christian reduction to nothingness

CHAPTER 16

Verse 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Now in this Vision the concept of Christianity becomes so subjective that it is clear that the Revelator is thinking and working from divine Love, through Truth, Life, Principle, Soul, Spirit, and Mind. There's quite a sense of reverse order, -that is working from, instead of up to, - because of his very subjective point of view. And

of course, as we proceed to the end of Revelation, the narrative likewise becomes increasingly subjective.

Verse 2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Now there is the contrast between the angel clothed in pure and white linen, denoting God's thoughts, absolute purity, on the one hand, and the noisome and grievous sore on the other. And if we examine the use of the word "sore" throughout the Scriptures, it is undoubtedly associated with great fear. It clearly indicates the opposite of the nature and essence of divine Love. And the fear that we have indicated in verse 2 is undoubtedly the primitive or self-constituted fear that breaks out in what we call conscious or self-evident fear.

Verse 3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." My reading of that is that it typifies the inversion of Truth, it is the contrast with Truth, and these words, "every living soul died in the sea," to me indicate how every visible error resolves back into its primitive and disappears. You see, the sea throughout the Scriptures corresponds to elementary, latent error, and remember, working our way through this fifth Vision, we are discerning the resolving or the resolution of all error back into its primitive and into its nothingness, and I think that is just what is indicated here. The "blood of a dead man" is the contrast with man in the divine image.

Verses 4-7 "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." There we have the opposite of Life, for we read in the Psalms, "For with thee is the fountain of life; in thy light shall we see light." And this "became blood" is the inversion of Life. It is also in sheer contrast with this passage from Miscellaneous Writings: "He who has named the name of Christ," - that is, he who is identified with Christ, - "who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source" (19:11-17). Positively, that is indicative of the infinite progression of Life; and here in verse 4 we have in contrast its inversion, wherein the rivers become blood. Then again, in Pulpit and Press we read: "The river of His pleasures is a tributary of divine Love, whose living waters have their source in God, and flow into

everlasting Life, We drink of this river when all human desires are quenched, satisfied with what is pleasing to the divine Mind." Now the rivers indicated here in Revelation are clearly the opposite of that. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." "Well, there we have the contrast of the false river with the true, the false contrasting with the infinite progression of Life.

Verses 3, 9. "And the fourth angel poured out his vial upon the sun;" - notice how frequently, when we come to the fourth period, the sun becomes the symbol; - "and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." It is remarkable that to-day the degree of light and temperature derived from atomic power exceeds the brilliance and the temperature of the sun as observed from the earth. That is to say, to-day human invention even exceeds the brilliance and temperature of the sun, I would not say for one moment that John the Revelator was actually aware that that would come forth, but it is interesting to observe the correlation as we go along. Now what does this indicate? The contrast is between Principle in its intrinsic nature as the sun of Life and Truth and Love, and the inversion of that, in so far as we can discern the inversion. It would be a self-consuming conception, whatever it is. ". . . and men were scorched with great heat" - of course, heat means fear, inflammation, and so on. ". . .and blasphemed the name of God" - there again, you see, wherever we have blasphemy, hypocrisy, and such like, we have the denial of Principle. We have a parallel passage in Christian Science versus Pantheism: ". . . the Babylonian sun god, moon god, and sin god find expression in sun worship, lunacy, sin, and mortality"(8:3-5). And, you know, there is a significant passage, brief, but nevertheless, significant, in Science and Health: "Sin was the Assyrian moon-god" (10.3:5). Now the Assyrians were worshippers of nature. They worshipped the sun as the sun-god, they worshipped the moon, and their worship of sun and moon was undoubtedly associated with a primitive concept of fatherhood and motherhood. Sin as the Assyrian moon-god was regarded as the goddess of living things. And in practice the worship of it degenerated into the fertility cults of Babylon and Egypt, and was closely associated with necromancy and spiritualism and all those

primitive and esoteric beliefs and practices that derive from the East and which we touched upon the other day. And in so far as those denote false pantheistic systems, they would be the inversion of Principle and system and in sheer contrast with Principle.

Verses 10- 11, "And the fifth angel poured out his vial upon the seat of the beast;" - in Science and Health, 239:23-25, we have the passage, "Mortal mind is the acknowledged seat of human motives. It forms material concepts and produces every discordant action of the body"; - "and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Verse 11 is paralleled by Science and Health, 536:10-16: "The way of error is awful to contemplate. The illusion of sin is without hope or God, If man's spiritual gravitation and attraction to one Father, in whom we live, and move and have our being, should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated." Now I think there the sheer contrast that comes to light is between physical sense and corporeality on the one hand and Soul and sinless identity on the other.

Verses 12 - 14. And now we come to the tone of Spirit."And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" - we spoke of those three the other day as the essence of evil in terms of envy, lust, and hypocrisy. They form a triad or trinity of evil. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the "battle of that great day of God Almighty" In connection with those "spirits of devils working miracles," Mrs. Eddy writes: "Physical science (so-called) is human knowledge, - a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone" (S. & H. 124:3-6). And then again in a similar vein: "in a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom. Science only can explain the incredible good and evil elements now coming to the surface." That is

what this process of uncovering and exposure does, it brings to the surface. "Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error" (S. & H. 82:31-11). And even amongst Christian Scientists themselves, those who accept good only on the basis of belief exhibit the greatest antagonism if they are challenged by a state of thought that is gaining understanding and demonstration.

Verses 1.15- 16, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Many, many times people have tried to identify Armageddon historically, but Armageddon is not historical, it is metaphysical, and it takes place on the arena of human consciousness. Mrs. Eddy has a passage on Armageddon in Miscellaneous Writings, 177:1-20, which I will read you in part: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-hearers." And then she continues: "What will you do about it? Will you be equally in earnest for the truth?" and so on, until the end of the passage.

Verses 17 - 21 Finally we come to the pouring of the seventh vial into the air, which has the tone of Mind. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" - those same mountains of unholiness to which earlier we noticed the kings, the captains, the mighty men, and so on, were fleeing for refuge because of their fear. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men

blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Now that closing passage of the chapter I regard as transitional to the next phase, because verse 17 ends with the declaration "It is done," and I think there is a lovely passage here in Science and Health, that was the Revelator's conviction about the matter. "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus," -and still going on to-day, - "will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth. As St. Paul says: 'There remaineth therefore a rest to the people of God.' (of Spirit)"(288:10-19). Well, I think that is the state of consciousness to which the pouring of these vials brings us. Truth is urging "upon mortals its resisted claims," (S. & H. 223:29-30), and the irresistible nature of the divine impulsion is such as to force these contrasting opposites, - what Principle is and what Principle is not, - into the arena of human consciousness, so that there comes about a great forsaking and the problem of evil is solved in that way, And thus our process of analysis, followed by uncovering or exposure, leads thirdly to annihilation. And then "the raindrops of divinity refresh the earth," and, in the words of verse 17, "It is done."

With chapter 17, although it is still within this fifth Vision, an interesting change takes place in the structure of the book as a whole. Whereas up to this point the text has been sevenfold, it now becomes fourfold in character., It would seem that the sevenfold character of presentation has served its purpose.- It is as if we were to say to ourselves, "We have learned our lesson; we have learned now how this divine operation does take place, and so forthwith let us witness the operation itself." That is the nature of the change in the text. Whenever we have the sevenfold presentation, whether in connection with the Word of Revelation, with the translating office of the Christ, or with the annihilating office of Christianity, we are taking a more or less relative view tantamount to a learning process. But when the text changes over to a fourfold conception, we are there! We have learned the process, and we witness the operation itself. That is my conviction on the nature of the change in the text which occurs at this point- And it becomes quite clear.

Now let me comment briefly on it before we read further. All of you here remember the Matrix. I haven't had it up on the wall because so far I don't think it has been necessary, but you remember the right hand column denoting Science, and you remember the four conceptions there, - Science reflecting the Word, Science reflecting the Christ, Science reflecting Christianity, and Science itself in terms of Principle. As I have said, at this point of Revelation the text begins to illustrate the operation of Science in a fourfold way. Remember, it is as if we had learned our lesson, as if we had succeeded in this process of observation and assimilation, and now we know the process and so what remains is to see it at work, to witness the operation itself. And consequently chapter 17 is an example of Science reflecting the Word, which of course brings to light the full exposure of animal magnetism, no longer through a Genesis or an unfolding or a sevenfold sequence, but now much more subjectively in a fourfold character. Then chapter 18 characterizes Science reflecting the Christ; chapter 19, verses 1-9, characterizes Science reflecting Christianity; and then finally at verse 10 we have Science itself beginning.

Now looking ahead through the next three chapters, that is the nature of the text. The sevenfold characteristic of the text which we have observed hitherto now gives way to a fourfold characteristic. And consequently there is an even greater sense of finality about the writing. It is in chapter 17 that we have the downfall and the annihilation of the Babylonish woman, - that is, of animal magnetism denoted through that symbol, - and the whole chapter gives a sense of finality about the collapse of materialism., So let us now read chapter 17, in the light of our knowledge that it is characterized by Science reflecting the Word.

CHAPTER 17

Verses 1, 2. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:" - in reading this, let us also remember that the right-hand column of the Matrix is characterized as a whole by Principle: - "with whom the kings of the nations have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Those lines are type and symbol of the intoxication of animal magnetism, as explained, for instance, in the article in Miscellany, "Ways that Are Vain," pages 210-213. You see, John has seen right through the whole argument,

and has recognized that it is a species of intoxication.

Verses 3 - 5 "So he carried me away in the spirit into the wilderness: and I saw a woman sit on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." See how the beast is still characterized in the same way. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:" - what a desolating symbol that really is: - "and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." If John ever went to the bottom of mental action and turned animal magnetism inside out, he has done it here. But remember, the turning of animal magnetism inside out becomes positive, it leads right back to Principle. And on that account there is nothing to be appalled over, nothing to be afraid of, but only something to rejoice in. The fact that we have seen through it is cause for great rejoicing.

Verses 6-8. "And I saw the woman drunken with the blood of the saints," - there is the symbol of martyrdom, - "and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" - admiration not at the reality of it, but at the utter unreality of it. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:" - it shall resolve itself back into its own nothingness: - "and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." I have asked myself what John means when he speaks of the beast as that which "was, and is not, and yet is." My own reading of it is that John is referring to the fact that this inversion appears to have reduced humanity to impotence. Jesus proved the nothingness of it individually, and yet it still appears to have reality, until the outcome of his mission and the coming of Science finally reduces it to its nothingness for the whole of mankind.

Verses 9 - 11. "And here is the mind which hath wisdom.

The seven heads are seven mountains, on which the woman sitteth" - the seven mountains of unholiness. "And there are seven kings: five are fallen, and one is, and the other is not yet come;" - clearly there John is thinking prophetically.

But let us always remember that prophetic thought is concerned with the inevitability of good, never with the inevitability of evil; - "and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.," I think the eighth there concerns the fact that John is summarizing that sevenfold conception in one analysis and speaks of the counterfeit and unity of evil through the figure eight.

Verses 12 - 14 "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." In other words, the ten horns, as we know from Mrs. Eddy's own writings, denote the belief that the ten Commandments can be thwarted and broken; but even so their time is short, and John speaks of it here as "one hour." "These have one mind," - the unity of evil, - "and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings:" - you know that line in Mrs. Eddy's poem, "Felt ye the power of the Word?" Well, I think that is the sense conveyed here. It is the power of the Word when understood in the light of Science: -"and they that are with him are called, and chosen, and faithful" - they are fully identified.

Verses 15 - 18. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That is indicative of self-consuming evil, of the self-consuming nature of animal magnetism. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Well now, in chapter 17 we have clear indication of the power of the Word in the light of Science, or of Science reflecting the Word, bringing us to the point where evil is utterly dethroned. We are no longer undergoing a process of learning our facts, but here we have the very fact behind the process. In Science and Health, Mrs. Eddy writes: "Jesus said of personified evil, that it was 'a liar, and the father of it.' Truth creates neither a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad," - another form of that

triad are those three "spirits of evil," which we saw as envy, lust, and. hypocrisy, - "the foundations of error would be sapped and error's destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?" (357:7-16). If He made evil and He made it good, we should be in the same position as that indicated by the Nicolaitanes in the opening messages. You see how Mrs. Eddy's life and work was just permeated by the Scriptures. Her whole Textbook and these Prose Works derive from them. She just bathed her life and her thought day in and day out in the Scriptures. They pervaded everything she thought and did.

CHAPTER 18

And now we come to chapter 18, and we have another view of the same operation. Remember all the time that it is all one Principle and one operation, but for the purpose of human understanding infinitely diversified. In this chapter we come to Science reflecting the Christ.

Verses 1 - 3 "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." The intoxications of animal magnetism, that is just what these are.

Verses 4 - 8. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." There is one thing sure, that if we partake of those delicacies, those intoxications of animal magnetism, we open the way to receive of its plagues too; if we take one, we are bound to take the other! "For her sins have reached unto heaven, and God hath remembered her iniquities Reward her even as she rewarded you, . . ." - she would reward us with the penalty of those delicacies, - pain, suffering, disillusion, - and therefore we need to reward her likewise. In other words, we must reverse the inversion. Then we come back without pain and without penalty right into the consciousness of Principle. ". . . and double unto her double according to her works: in the cup which she hath filled fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Verses 9 - 14 "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come." The judgment of Principle is irresistible. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all."

Verses 15 - 19 "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to naught." See how the whole thing is just fading out into its nothingness. "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate,"

Verses 20 - 24 "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no

more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee, . . ." - you see, "bride" and "bridegroom" are concepts of pure manhood and womanhood. We have them defined most beautifully in the Glossary of Science and Health as follows: "BRIDEGROOM, Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (582:17-20). And then: "BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul which has spiritual bliss and enjoys but cannot suffer" (582:14-16). There is no suffering there. ". . .for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Well, that is the end of the Babylonish woman! That chapter typifies the utter downfall, the utter collapse, disintegration, and nothingness of materialism, of everything gathered within the term animal magnetism.

Before we continue, let me give you one or two references. There is a very helpful one in Science and Health, 65:13-16. "The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era." Notice that materialism is struggling, not good. Good is irresistible. Then there is remarkable article "Spirit and Law" in Miscellaneous Writings, 256-259. On pages 257 and 258 Mrs. Eddy gives us in a few paragraphs a remarkable idea of what materialism culminates in, of the nature of it, and how we should regard it as the outcome of animal magnetism. She writes: "The distinction between that which is and that which is not law," - and that is a distinction we have been making every day this week, - "must be made by Mind and as Mind. Law is either a moral or an immoral force." As it derives from Mind, it is moral and spiritual; as it claims to derive from animal magnetism, it is immoral. "The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind, The so-called law of matter is an immoral force of erring mortal mind, alias the minds of mortals." That is to say, it becomes diversified and extended through the minds of mortals. "This so-called force, or law, at work in nature as a power, prohibition, or license, is cruel and merciless. It punishes the innocent, and repays our best deeds with sacrifice and

suffering. It is a code whose modes trifle with joy, and lead to immediate or ultimate death. It fosters suspicion where confidence is due, fear where courage is requisite, reliance where there should be avoidance, a belief in safety where there is most danger. Our Master called it 'a murderer from the beginning.'

"Electricity, governed by this so-called law, sparkles on the cloud, and strikes down the hoary saint. Floods swallow up homes and households; and childhood, age, and manhood go down in the death-dealing wave. Earthquakes engulf cities, churches, schools, and mortals. Cyclones kill and destroy, desolating the green earth. This pitiless power smites with disease the good Samaritan ministering to his neighbor's need. Even the chamber where the good man surrenders to death is not exempt from this law." That is the immoral claim of animal magnetism that it is law to override as indicated above. "Smoothing the pillow of pain may infect you with smallpox, according to this lawless law which dooms man to die for loving his neighbor as himself, - when Christ has said that love is the fulfilling of the law.

"Our great Ensample, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the righteous scorn and power of Spirits." Now you see where Truth comes into it. Christian Science healing, the divine operation, no matter how you may name it, is Principle operating as law, in and through and as the consciousness of man, to overrule that false concept of law spoken of in this passage. And in its highest degree Christian Science work is wholly impersonal. You see, in our earlier discussions we were concerned largely with treatment in relation to the patient. Now here we begin to see the nature of it when extended to deal with animal magnetism operating impersonally in all these diverse ways. And you remember that passage in Miscellaneous Writings, 284, where Mrs. Eddy says the time is past when we can deal with animal magnetism on a personal basis. It must be understood impersonally and dealt with accordingly. Continuing this reference:- "When, through Mind, he restored sight to the blind, he figuratively and literally spat upon matter; and, anointing the wounded spirit with the great truth that God is All, he demonstrated the healing power and supremacy of the law of Life and Love.

"In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All;" - there's the oneness and allness with which we began five days ago; - "and, governing Himself, He governs the universe. This is the law of creation: 'My defense is of God, which

saveth the upright in heart." And when that law of creation enters the human consciousness and our response to it is so pure and selfless that we become at one with it, then that law operates as our defense, a defense that is adequate to the pulling down of strongholds and the overriding of those false concepts of law, examples of which we have just been reading. "And that infinite Mind governs all things. On this infinite Principle of freedom, God named Himself, I AM . . . The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love."

Now in that reference we have an example of what Mrs. Eddy meant when she chose the term animal magnetism to cover the full gamut of evil. Now we must become familiar with these things. But we don't need to be appalled by them, I keep referring to that, because when we are in the process of reducing these inverted elements to their nothingness and in this way through reversal causing them to serve Principle, we take the whole sting out of evil, out of any and every phase of it.

SIXTH VISION - CHAPTERS 19:1 - 21:27

At chapter 19 we enter the sixth Vision, It is somewhat debatable exactly where the fifth finishes and the sixth begins; different scholars have different views on the matter. But to us it doesn't matter greatly, because we are not concerned with cutting this narrative up into bits and pieces. What we are really concerned with is understanding the continuity of it, the wholeness of it, the flow, the movement, the rhythm of it, in other words the calculus of it. That is what matters most. And when we understand it in that way, the narrative just goes on without any interval whatever.

In chapter 19 verses 1-9 are characterized by Science reflecting Christianity.

Verses 1-3. "And after these things I heard a great voice of much people in heaven," - it is no longer individual, it is collective now., - "saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever."

Just before we leave this symbol of the "great whore," I would like to reiterate that we should frequently return to the article "Ways that Are Vain" in

Miscellany, and ponder it deeply, because this article discloses so clearly those "wines" and "delicacies" that are the intoxication of animal magnetism. Let us just take one or two paragraphs on pages 211 and 212. "Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good in their silent allurements to health and holiness, it - impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations." That is the nature of it. "The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction. " If only our archbishops, bishops, clergy, and so on throughout Christendom, and the Christian Scientists too, would proclaim these things through the pulpits or through the press and bring these things to the people's notice, what it would accomplish! Why, here in these writings we have a presentation of Truth that not only goes to the bottom of mental action but lays the axe at the root of all evil. We have the whole process of evil laid bare, and we only have to take advantage of it. "Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger;" - and that belief in safety which is really dangerous is the belief in good and the refusal to look into this question of evil we have been discussing this week and the refusal to act upon it; - "and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed,," If we would only watch this negative process that would deplete us physically, mentally, and in every way! If we would only watch and then act upon it! "Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth. The state induced by this secret evil influence is a species of intoxication, in which the victim is led to believe and do what he would never, otherwise, think or do voluntarily. This intricate method of animal magnetism is the essence, or spirit, of evil, which makes mankind drunken., In this era it is taking the place of older and more open sins, and other forms of intoxication." The liquor habit is child's play compared with the subtlety of what we are talking about. Now what I have been reading you from this article is what the Revelator has been unraveling in chapters 13-18 of his book. But now that we have arrived at the end of chapter 18 we have come to the end of the whole

business, the end of materialism. And from this point onwards the narrative rises and rises in the most magnificent way.

Verses 4- 9 "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." What a sense of power and finality we are coming to! "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This is type and symbol of what must come to every one of us individually. This marriage is absolute union, or communion, the consummation of our unity with Principle. "And to her was granted that she should be arrayed in fine linen, clean and white:" - what a contrast with the Babylonish woman! - "for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Verse 10. And now in one verse we have the summation, in terms of Science and Principle, of this fourfold conception in chapters 17-19. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Now that testimony of Jesus is the note on which this book opened in chapter 1. Returning to the beginning: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." And so the narrative brings us right back to Principle; and at that point the testimony of Jesus is the spirit of prophecy, the spirit of the inevitability of good. This fourfold conception which opened with chapter 17 is the conception of Science reflecting the Word, which exposed the apparent awfulness of the negation; Science reflecting the Christ (chapter 18), which we saw as uncovering all those phases of intoxication down to their utter annulment and elimination; Science as Christianity (chapter 19:1-9) in which the Babylonish woman has gone out of the picture completely and we come right back to a positive tone of salvation, joy, rejoicing, and so on; and now finally (verse

10), Science itself, in which it is just as if John recognizes that he has to lay himself completely at the disposal of Principle.

With verse 11 a new phase opens, and we arrive at a further fourfold conception which we recognize as cardinal points. In verse 13 we have for the first time the Word of God; and we who have studied the chapter The Apocalypse in the Textbook know that the Word as a cardinal point is the Word of Life, Truth, and Love. I should like to discuss these four conceptions with you in more detail possibly to-morrow evening; but in conclusion to-day let me point out that this first cardinal point carries us from verse 11 to the end of the chapter.

Now briefly, what do we mean by cardinal points? It might be helpful here to comment briefly on this symbol of the city, - a symbol which runs through the Scriptures from Genesis to Revelation. It appears, for instance, in the story of Abraham, where we read of Abraham coming out of Chaldea and Assyria and journeying westward looking for a city, a city, according to the writer of Hebrews, "which hath foundations, whose builder and maker is God." The prophets centuries later took up the same symbol and in their inspired moments beheld reality in terms of that city. You remember that Isaiah speaks of Zion as "the city of our solemnities," and the Psalmist writes: "Walk about Zion, and go round about her: tell the towers thereof." Really, the symbol of the city was rising in the Psalmist's thought to the point where it was, in an objective sense, denoting reality. Abraham had sought the city, but the Psalmist beheld it objectively. And then Jesus undoubtedly was familiar with the symbol, and used it as a type of reality, and, as it were, thought and lived from within it, as did likewise the Revelator, who uses it in the most lovely way.

Now Mrs. Eddy in her writings uses this same symbol; she quotes the writer of Hebrews as he uses it in connection with Abraham, she quotes the Psalmist as he beheld it in terms of Zion, "the city of our God," and likewise she comments upon John's use of it. In Mrs. Eddy's use of it, we have the holy city, the city foursquare, as the highest type of symbol. Then, as we trace a reduction at a lower level, it becomes the city of our God, and as the human thought rising to that conception discerns it in an objective sense, it takes its towers or its bulwarks, whatever the symbol may be, and regards them as what Mrs. Eddy terms cardinal points. As the symbol of the city breaks on the receptive consciousness and we see the significance of it probably for the first time, its intrinsic nature breaks upon our thought through revelation and we define its leading conceptions as cardinal

points. As I say, I will discuss that with you in greater detail to-morrow, but that is the point to which this closing part of chapter 19 brings us, and we have just time now to read it through "before we finish for to-night."

Verses 11 - 16. "And I saw heaven opened, and "behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This is an entirely different conception from that earlier white horse. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Verse 17 "And I saw an angel standing in the sun;" - I think that is a magnificent symbol; I love it; - "and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. . . ." The first time I saw the significance of that symbol of the "angel standing in the sun," I remember it so clearly, it would be possibly fifteen years ago. One evening I was called by telephone concerning a child who was taken with scarlet fever. The parents told me on the telephone that the doctor had been and had diagnosed this fever in the usual way and that he had also telephoned for the ambulance. And as these people lived nearby, I said I would go round and see them at once. As I was arriving, I saw the ambulance drive off with the child and a nurse, and I found the parents very discomforted. They were very tense and fearful over the whole thing, because it was their firstborn and quite young and would apparently have to be away six weeks. And I remember so clearly as I was walking down to that home, this phrase of "an angel standing in the sun" kept recurring in my thought, and it just seemed to pervade my whole consciousness. And I thought, if that is true of me, it is true of that child, it is true of the doctor, the parents, the nurse, and everyone. And apparently I succeeded in calming that fear to the point where it fell away. The outcome was that when the child arrived at the hospital some twenty or thirty minutes later, they couldn't find a trace of scarlet fever. The temperature was normal, the usual blemishes had gone,

and the child was happy and well. They kept the child a matter of several days for further observation and then she was discharged and sent home and was given permission to go back to school forthwith.

I just mention that incident in passing, because it shows that when we have an inspired sense of these symbols, it is not the symbol that heals but the inspired sense we hold of it in consciousness; it is our consciousness of Truth that does the work. That child was healed of scarlet fever under observation in less than half an hour. And so let us not limit what can come to our thought through the reading of this Scripture. Let us have more of that wonderful quality of joyous expectancy, so that as we let go resistance and inertia, these things begin to take place perfectly naturally.

Verses 18 - 21. ". . .that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." It would seem there that the Revelator is returning to these symbols of the rich, the captains, the mighty, the bond and free, and so on, who were earlier represented as fleeing for terror into the mountains, and is thus showing that evil reversed becomes positive in quality, it serves us. In that way not only do the meek inherit the earth, but also the earth brings forth food for man's use. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake "of fire burning with brimstone." That was the Revelator's conception of absolute nothingness, of utter annulment. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Well now, I think at that point we ought to finish for to-night. To-morrow we shall see how chapter 20 gives us the second and third cardinal points and leads us right into the fourth, the new heaven and the new earth, so beautifully presented in chapter 21. But remember, what we make of this narrative depends upon our receptiveness or expectancy; upon the way we love it and cherish it and open our thought to it. If we do that, we shall find that it comes in and abides with us. If we sup with it, it will sup with us; and in time -and it does not need to be a long time either - it will become so natural that we can take this full narrative in one reading

without fatigue, and we shall be able to follow it from phase to phase without flagging and with joy. And in seeing the continuity of it, we shall see it as a calculus - one Principle having one divine idea and one operation. And for our benefit and blessing that presentation is given positively and negatively, and the use of the negative is that when rightly handled it confirms the positive, so that the two virtually become one in demonstration.