

Over the next few months we will be presenting, "The Verbatim Talk on The Book of Revelation" by John Lawrence Sinton.

Revelation being such a current subject we switched the order of the books we are presenting this year.

As we think of Revelation it is good to remember Mrs. Eddy's definition of Prophet in The Glossary of "Science and Health"

"Prophet: A spiritual seer: disappearance of material sense before the conscious facts of spiritual Truth"

JOHN LAWRENCE SINTON'S HARROGATE**SUMMER SCHOOL****1951 Evening Sessions****Book of Revelation****PART II**

A verbatim report of lectures on

THE REVELATION OF ST. JOHN

In John's Revelation we have a work which has attracted and baffled the scholars and theologians for centuries. I believe today we are at a point where we can at least apprehend it and arrive at the original concept held by the Revelator himself. This has become possible only through the revelation of Christian Science towards the end of the last century and its elucidation in the last ten years in terms of Science and system; for once we grasp the underlying Science and system in Science and Health we have in our hands the tools which enable us to unravel the mystery of Revelation. It has mystified and baffled the scholars for the reason that John, like the prophets, had to write in the idiom and through a form of symbolization which was perfectly natural to him and to the thought of his generation, but the meaning of which became lost to the scholars of later centuries through the materiality which crept into the thought of the Christian church. Today we are able to return to the original concept. We

have, in other words the key that turns the lock, and so this wonderful book of Revelation is no longer the mystery it has been for so long.

To enable us to approach and apprehend it, let us return for a few minutes to the underlying Science and system of Mrs. Eddy's discovery. This morning we touched upon a great point of her discovery,—the oneness of being which runs through the Scriptures from cover to cover and likewise through Science and Health. To enable the infinite One and its indivisibility to be understood intelligently, we have traced the way in which she reduced her conception of this one Infinite to Science and system through the introduction of synonymous terms arranged and presented in distinctive orders. Now those distinctive orders are essential if we are to have our own introduction to the divine order that is perfection itself. When we are conscious of the divine Being in its oneness, allness, and infinitude, it is self-evident that being is going on, going on from everlasting to everlasting. We speak of it in that way to indicate something of the idea of continuity, perpetuity, progression and so on. Then we consider in more detail this great fact of divine Being and its operation, denoted in four unique offices: the Word, with which is associated revelation; the Christ, with which is associated the office of translation; Christianity, the office of relationship and demonstration; and Science, the office of interpretation, law, government. Now that which comes to us and breaks on our thought as revelation is that which is taking place in the infinite One as a creative impulsion, the divine Word or Logos. Thus the eternal, creative impulsion of being which the Bible defines as the Logos, in breaking in our thought as revelation provides us with a starting point - with a means whereby we first apprehend and later comprehend the nature,

essence, and wholeness of being. Now likewise there is taking place the office of translation whereby this infinite One is presenting itself in its intrinsic nature and essence and translating this nature, essence, and substance down to the human thought; and thereby we have a Christ that becomes manifest to the flesh. Similarly the ideal of all relationship gathered within the term Christianity is brought down to the human understanding in terms of healing, restoration, the restoration of good order in place of disorder and so on. And likewise there is the eternal, self-governing, interpreting office of Science. This comes down to the human thought to enable us to demonstrate individual self-government within the all-inclusive government of Principle. These four offices constitute the one divine operation.

As we discussed them in considerable detail last year, I am not going to enter a further detailed discussion of them, but will begin to use them in a simple way to bring to light the underlying structure of the Book of Revelation. We need to remember that the Book of Revelation is one whole statement or presentation of Truth. We need to see it as a whole, to consider it as a whole, and thereby we shall be able to grasp it in its unity. It is helpful to remember that when John some fifty years after his association with Jesus was pondering his message on Patmos, the Word was largely retrospective, the Word which had been breaking on humanity all down the centuries and which resulted in the development and the formulation of the Old Testament. The Christ had newly come into human thought and had begun to establish itself in terms of Christianity. Thus if we can throw our thought back some nineteen centuries to consider this book from just where John was, the Word was largely retrospective,

the Christ was contemporary, Christianity was in the process of formulation, demonstration, and development, and Science was still to come. Its promise as the Comforter was still to be fulfilled. So here we have John the Revelator, familiar with the Word, familiar with the Christ, developing his vision from the background of Word and Christ, in order to formulate his message for the Christians of his day, with Science in its further elucidation and demonstration still in prospect.

To-day, considering these great currents of divine thought, the Word, Christ, Christianity, and Science, in their sequence and historical presentation, we might say that the first three are retrospective and the fourth is breaking on our thought. Do we see the difference? If our thought were contemporary with the great prophets, Elijah, Elisha, Amos, Hosea, Isaiah, the Word would be contemporary; if we were with the disciples and apostles, Christ and Christianity would be contemporary; but to-day we can regard the Word, the Christ, and Christianity in retrospect, and Science in our midst. If we get this work, Revelation, into focus in this way, so much becomes clear that otherwise would be difficult.

In recent weeks I have read the text of Revelation through many times, and many lovely and wonderful things have come to light. There are one or two parallels I would like to bring to your notice. We are all familiar with Science and Health. We know that Mrs. Eddy designated the chapter, Recapitulation, as the chapter from which her discovery should be taught in the primary class, for the young student. The Platform appearing at the end of the Science of Being she designated as the substance to be taught in the normal class for the mature student. If we regard the New Testament as a whole and see it in its unity, it becomes clear that the assembled teachings of

Jesus in the Sermon on the Mount provided the substance to be taught to the unfolding thought, the budding thought of the people; but in the Book of Revelation we have the substance of his teaching as conveyed to John and recorded by him, and this is essentially the inner substance or deeper substance awaiting the mature student. And so, just as Recapitulation and Platform provide substance in our day for both the young and the mature student, so there is a distinct parallel in the New Testament. The assembled teachings of Christ Jesus given in Matthew, commonly called the Sermon on the Mount, are the substance of his teaching objectively or extrinsically; the Revelation is the substance of his teaching for the mature student subjectively and intrinsically. The more I ponder these in parallel, the more I feel sure that this is so.

Another clue to the Book of Revelation is found on page 487 of Science and Health. Just as John the Revelator wrote his book around these great unfolding conceptions, the Word, Christ, Christianity, and Science, so likewise did Mrs. Eddy. The rhythm of her thought and consequently the rhythm of her writing constantly follows the Genesis sequence when she is presenting something to the student to lift his thought stage by stage. When she is discussing divine operation, the rhythm of her thought and thus the rhythm of her text is unquestionably fourfold. Here is an example. Science and Health 487:3. "Life is deathless. Life is the origin and ultimate of man, never obtainable through death,"—now from our earlier studies, Life as origin and ultimate is associated with the divine Word or Logos, and as we discover this great fact for ourselves, viz. that Life is the origin and the ultimate, our thought is in the domain of the Word of Revelation,—"never attainable through death, but gained through walking in the pathway of

Truth"—now our thought is running in the pathway of Truth, of the Christ, in the domain of the Christ—"both before and after that which is called death." Then thirdly we come to the statement, "There is more Christianity in seeing and hearing spiritually than materially." And then fourthly, "There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be while Mind remains." The point I want to discuss here is the third one—"There is more Christianity in seeing and hearing spiritually than materially." For years I wondered why Mrs. Eddy put it in just those words, and one day in reading over this text of Revelation I saw the significance of this short passage. I noticed that again and again John the Revelator uses the phrase, "I saw and I heard," or "I heard and I saw," not once but many times. Now what is the significance of this? We said just now that to John the Revelator the divine Word of Revelation was retrospective, the Christ was contemporary, and he was looking forward to the introduction and establishment of a higher Christianity; and that towards the end of his work he gives us a prophetic insight and foresight to the nature of Science. Since his thought was looking forward to the establishment of a higher Christianity, we can see that through his unique phrase, "I saw and I heard," he was gathering into focus ideas which he was recording for contemporary thought to grasp the nature of Word and Christ, whereby to arrive at a pure demonstrable Christianity.

Thus on page 487 of Science and Health we have a remarkable clue to the nature of this Book of Revelation - "There is more Christianity in seeing and hearing spiritually than materially." This morning, for instance, we spoke several times of the fact that our spiritual sense is "becoming so quickened that we are reaching out" beyond matter - "I saw and I heard." You will

agree before long that this Book of Revelation, the spirit and essence of it, pervades the whole of Science and Health and the Prose Works too. The more I have pondered this Book of Revelation in recent weeks, the more clearly I have seen that Mrs. Eddy's thought simply bathed in it, and thus the substance and atmosphere of it just permeated the text of Science and Health. And here is one just such example—"There is more Christianity in seeing and hearing spiritually than materially." As through spiritual sense we see the significance of the divine Word, and silence the physical senses so that "Spirit, God, is heard when the senses are silent," we gain the Christ, and the way opens to pure Christianity, which in turn gives us an insight into the law, government, and interpretation of Science. As we survey the centuries, we can see that this revelation is continuous. It has been coming to human thought since time was. Truth in its infinitude will unfold for ever, from everlasting to everlasting. To-day we are achieving the elucidation of the Book of Revelation through Science and Health. The elucidation of these works in terms of clear, logical, orderly thought will stand up to the rigor of logical thought and investigation, and when these ideas are understood with a deep sincerity they give us a Christianity with works.

This Book of Revelation in its own remarkable way is the most perfect work of its kind in the whole of recorded literature. Just as a cathedral rises up from its foundations and in its beauty and soaring aspiration symbolizes the uprise of human thought towards the infinite, with every stone cut, squared, and in place, so likewise every idea in this tremendous work of Revelation, small or great, has its duly appointed place. For only is there nothing disorderly about it, but everything concerning it, when we understand it, is in

its divinely appointed place, so that the book as a whole is the most remarkable example of mental and spiritual structure ever conceived. Now what does it consist of? It consists of an introduction, which gathers up the thought of the Old Testament, followed by seven messages to seven churches, which, in turn, lead us into the main body of the work,—the seven visions. You will observe that these messages and these visions are as it were in parallel and they follow the Translation order; that is to say, they are characterized by the terms Principle, Life, Truth, Love, Soul, Spirit, Mind. The reason is that to John the Word was retrospective—the people of his generation were conversant with the Old Testament and the Word which it proclaimed; the Christ was contemporary, and he was concerned with bringing down to the human level the inner meaning of the Christ, translating it down to the human need in order that the people of his day should have a pure demonstrable Christianity and that the people of our day might have it in its Science. This is the reason why the seven messages and seven visions clearly follow the Translation order.

We must remember all along the way that the infinite is one being, and all that pertains to Word, Christ, Christianity, and Science is taking place simultaneously in one divine operation. But when we come to the study of these words and their elucidation, in language, of necessity we discuss them one by one, because the limitations of human language do not allow us to talk about four things at once. Thus these four conceptions which we discuss in a natural sequence combine in one compound operation, and consequently function simultaneously as one divine operation. But so vast is that conception that no one of us can grasp it as a whole; therefore we grasp it through individual and diversified concepts. We can think on these things

more clearly than we can talk of them. As our thought and capacities enlarge and we come more and more into the oneness and the unity of being, we are able to discern this operation as one compound office or function; and likewise little by little we demonstrate these four as one operation. But the elucidation of them in language to be orderly, must of necessity be after the manner of Principle, Life, Truth, Love, Soul, Spirit, Mind, if we are to follow John's presentation.

Each of these seven visions within itself is likewise sevenfold in nature and follows a distinct pattern. To become familiar with the overall design, we observe that the first of them is characterized by the Christianity order, - Principle, Mind, Soul, Spirit, Life, Truth, Love. The second and third are characterized by the Genesis order. The fourth one returns to the Christianity order, and the fifth has this same order in reverse. The last two concern Science and are much more subjective.

What is the purpose of this design? Why, for instance does the first vision fellow the Christianity sequence? Because John was presenting the oneness and the indivisibility of being through Christianity to his contemporaries; he was showing them that the need of his day was an understanding of the oneness of being through a demonstrable Christianity. In order that a demonstrable Christianity could be established, he was also charged with other responsibilities, one of which was to unravel the mystery of iniquity, the inversion of Principle, which we discussed this morning. In the language and symbol of his day, this is done through the opening of seven seals, but so metaphoric is his language that unless one has the key to this writing, its inner meaning leaves one completely baffled.

The second and third visions are very closely related, The second one through the symbolism of seven seals and their opening is concerned with the analysis of mortal mind; the third is written through the metaphor of sounding seven trumpets, and is concerned with the uncovering of the hidden errors in the human thought, which obstruct and obscure demonstration, and so cause one to lose it. With the sounding of the sixth trumpet something remarkable takes place. Here lies the tenth chapter of Revelation with which Mrs. Eddy opens The Apocalypse in her Textbook. At the point where the sixth seal has been opened, and the sixth trumpet has been sounded, we come to that stage where the introduction of Science becomes possible. Looking back we see that the first vision is in the Christianity order and the second and third visions run in the Genesis order. Now when we read each one for the first time, we naturally read it right through consecutively. But when we become more familiar with the subject and it gradually becomes subjective to our thought, we then see that not only is the development of each vision in a perfectly natural order and sequence, but that we can take the second and third visions particularly and can read and consider them in parallel. In other words, we see a distinct relationship between the opening of the first seal and the sounding of the first trumpet, the opening of the second seal and the sounding of the second trumpet, and so on all the way through,. If we take the first three visions as we have them laid out here, and consider the sixth section of each one horizontally across the page, we see that Truth characterizes each one and we see something in common between them all.

What does all this mean? It means that in order to become familiar with this profound work, it is essential that we read these visions in sequence one

after the other; but that as they formulate themselves or come into focus in our thought, instead of reading them in a single sequence, we can understand them in parallel and read them as a whole. Suppose we had in this room a certain work of music, and on the table here we had the conductor's score. Suppose there were eight or ten parts. The full score takes all eight or ten parts horizontally across the page in one reading. The individual players' scores take the individual parts line by line. But the conductor reads the whole as one. As young students approaching our subject, we take these visions one by one; we gather their significance into our thought one by one, through John's phrase "I saw and I heard," and then little by little the whole conception builds up and comes into focus, and one day we shall read this Book of Revelation as we might read a conductor's score of music, viz. as one presentation. This may take time to achieve, but the lovely and encouraging thing is this, that through this reduction to Science and system we have the tools in our hands that make it possible. I have given some time to general comment on the Book of Revelation, because I want us to see it as a whole from the beginning. If we see it as a whole and in its unity, we shall not get lost in detail. Just as Science and Health is so prolific in its detail, and yet to-day we can work all the way through it without becoming lost and without losing sight of the overriding design, so similarly, in this Book of Revelation we can see it as one whole and also in its design consisting of seven messages and seven visions. We can take those visions one by one if we need to, or according to our capacity we can take them as one whole. We may take the first one alone, the second and third together, the fifth alone, and the sixth and seventh together, according to our measure or our capacity.

The design of this Book of Revelation makes one whole, complete work, and it is essential to see its design, structure, and pattern. Having seen that we can begin to consider the detail without getting lost. From that basis we will begin with chapter 1.

Chapter 1 is introductory, and the sequence of thought here follows the sequence of thought which pervades the Old Testament. In other words, the design of the chapter is after the Genesis order. Chapters 2 and 3 contain seven messages to seven churches. Of course, these seven churches are not geographical; they are symbolic of the collective consciousness of mankind. Just as these messages come to us individually, equally we can regard them as coming to mankind collectively in order to prepare our thought for a deeper consideration of the work that follows.

Here is something lovely and comforting, that these seven messages are written both positively and negatively: they point out that which is to be commended and strengthened in human thought, and likewise that which is to be eliminated in order to give us an inspired state of consciousness with which to grasp the work that follows.

Having presented each message both positively and negatively, the Revelator completes each message with a blessing. It will be helpful if we for a moment consider those seven blessings separately, because if I can bring the general pattern into focus then we can go back and read the detail without getting lost. I have found such comfort and happiness in reading these seven blessings, and rehearsing them in my thought almost daily, because their promises are so remarkable and so wonderful.

Ch. 2:7 "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here is the first promise and blessing. From our earlier study of Science and Health, we know that the symbol of the tree denotes man's divine Principle, and clearly we have there the key to that first message, which as a whole is characterized by Principle.

In Ch. 2:8,11 we immediately recognize the tone of Life: "These things saith the first and the last, which was dead, and is alive;... He that overcometh shall not be hurt of the second death." We observe that every one of these messages includes the phrase, "He that overcometh." Clearly each one of us is engaged in a warfare with himself. The struggle within is to gain dominion over oneself, because to gain a thorough self-control and a true dominion is that which opens the way to higher understanding and demonstration.

Ch. 2:17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." We know that this stone is the stone "which the builders rejected"—it is type and symbol of the Christ, or Truth, and "a new name" inscribed on it is divine Science; and Truth consequently characterizes the third message.

Ch. 2:26. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Let us think for a moment of what that means to-day. As we come together of one mind, of one accord, in one place with thought open and receptive to John's words, "I saw and I heard," what can that not do for humanity! What is it to gain power over the nations? Clearly it is the exact opposite of despotic control. Then what is

this power over the nations? Clearly it is the spiritual power which breaks the mesmerism and restrains the impulsion of animal magnetism, which in turn would impel men and nations into self-destruction. This is the true power and is the opposite of despotic control. What a promise and what a fulfilment, if we will rise to the occasion! "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." This message is characterized by Love.

So far these four messages have been characterized respectively by Principle, through the figure of the tree of life; Life, overcoming the second death; Truth, through the stone and the name inscribed on it; Love, overcoming sensuality, and the promise of power over the nations, because Love alone can overcome and exercise this power wisely.

Ch. 3:5. This message is characterized by Soul: "To him that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Throughout the Scriptures, name invariably denotes identity. Thus, through the understanding of Soul, the sinlessness, the beauty, the immortality of Soul, we gain our true identity.

Ch. 3:12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." This city is the 'city of the Spirit' (S. & H. 575:25).

Ch. 3:20, 21. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and

he with me"—I will make myself manifest. We see here how the message has come right down to the human need, and is manifest from Mind. This concluding blessing in turn opens the way for thought to return to Principle.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Now let me take you once more and without comment over those seven leading promises:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (2:7).

"Him that overcometh shall not be hurt of the second death" (2:11).

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it" (2:17).

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations" (2:26).

"He that overcometh, the same shall "be clothed in white raiment; and I will not "blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (3:5).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him

the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God" (3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in my throne" (3:21).

There we have the key to these seven messages, and if ever we feel tempted into discouragement, if we ever feel ourselves to be so "up against it" that the odds seem insurmountable, what a comfort to go back and read those seven promises to "him that overcometh". And I can tell you that in weeks gone by such a happiness, such an inner peace, assurance, and confidence has encouraged me through the almost daily reading of those passages. Indeed, if we live with them, they abide with us, and then we reach the point where we feel that we are on the threshold of wonderful possibilities, and we see the significance of "I saw and I heard." The appeal of this revelation is to consciousness alone, and all that it asks of us is to cultivate the spiritual sense that enables us to say, "I saw and I heard."

CHAPTER 1

The first three verses are concerned with revelation -all revelation is from one divine source. The revelation which John is bringing to us is the revelation of the Christ-idea.

Verses 1-3. "The Revelation of Jesus Christ, which God gave unto him,"—you see it comes from the one source,—"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". From the beginning the book is prophetic. Now let us be clear that the truth about prophecy is the inevitability of good, and not the inevitability of evil. The latter is an inversion, the false sense of prophecy—the true sense of prophesy is the inevitability of good. In these first three verses we have a fourfold characteristic: firstly, the Revelation of Jesus Christ which comes to our thought, "which God gave unto him"; secondly, "to shew unto his servant things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"; thirdly, "who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" -there is the tone of Christianity; and then lastly comes the blessing, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." This doesn't mean so many centuries hence, or a time factor; the governing factor is receptivity of consciousness; "the time is at hand" whenever and wherever thought is receptive, where spiritual sense is active and quickened so that it can echo "I saw and I heard".

Verses 4- 6. "John to the seven churches which are in Asia"—not geographic, but symbolic. It denotes the collective consciousness of mankind. And then follow two blessings: "Grace be unto you, and peace, from him which is, and which was, and which is to come;"—that is clearly the infinite One;—"and from the seven Spirits which are before his throne". What are these seven Spirits? If we recall that John's thought was contemporary with the Christ and the Word was retrospective, the blessing which comes through these seven Spirits is the blessing of revelation, beginning with the days of Genesis and leading up to the synonymous terms. The second blessing begins at verse 5, and is characterized in a

sevenfold way: "And from Jesus Christ, who is the faithful witness"(1); "and the first begotten of the dead"(2); "and the prince of the kings of the earth" (3); "Unto him that loved us" (4); "and washed us from our sins in his own blood"(5); "and hath made us kings and priests unto God and his Father"(6); "to him be glory and dominion for ever and ever"(7). One of the great characteristics of this Revelation is the constant return of thought in praise, joy, gratitude, and adoration. These qualities are far more than sentiment, they typify the return flow of thought to Principle whereby we arrive at an understanding of reflection. Why is this second blessing in a sevenfold rhythm? Because to John and his contemporaries perfection was indicated through type and symbol. They used a sevenfold type extensively to indicate the absolute perfection of Principle; also because Jesus in his great lifework completed all that the seven days of creation imply—he demonstrated and fulfilled the full range of those seven days. And so the first blessing in verse 4 is "from him which is, and which was, and which is to come; and from the seven Spirits"—that is to say, from the Word in its sevenfold characteristic leading up to the synonymous terms; and the second from the Christ, who in the figure of Jesus demonstrated the fulfilment of the days of Genesis. And so it runs right through to the closing point of "glory and dominion for ever and ever."

If you wish to follow up certain detail here, you will find in *No and Yes* some lovely references to the meaning of "his own blood" in verse 5. There are also two interesting cross references in Acts 3:15 and 4:26. The more we read the New Testament the more we see its unity and cohesion. This third point here concerning the "prince of the kings of the earth" is characteristic

of Soul and the power of Soul to overrule physical sense testimony, and this is the sense in which it appears in Acts 3 and 4.

Verse 7. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, Even so, Amen," John is indicating the irresistible nature of this idea. The phrase "he cometh with clouds" is interesting in this respect: if there were no cloud in the sky we should never know the beauty and the significance of the rainbow. Likewise, a cloud in the atmosphere of our thought causes us to discern and demonstrate the sevenfold nature of Principle. Then follows a period of great growth and we see the deeper significance of the Word unfolding in its sevenfold nature, and the Christ translating the infinite down to our human need. Mrs. Eddy's hymn, "Blest Christmas morn, though murky clouds Pursue thy way, Thy light was born where storm enshrouds, Nor dawn nor day," describes exactly what I mean. If we will face up to difficulties, "murky clouds" which sometimes overshadow our lives will, when rightly handled and turned in reverse, become sources of great blessing. So likewise, if we throw light on to the clouds that overshadow human experience, the dark cloud and its shadow can be turned into the beauty of a rainbow, and it will become an experience of wonderful growth.

Verse 8. Here John indicates the range of this revelation: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty,"

Verses 4-8 complete a second phase of this introduction and then from verse 9 to the end of the chapter we have a third phase,

Verses 9-11. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." To John the Word was retrospective, the Christ was contemporary, and he was looking forward into Christianity and Science, "I was in the Spirit on the Lord's day"—that clearly denotes an inspired state of consciousness rising to the meaning of "day" as found in the Glossary. It is defined there as: "The irradiance of Life; light, the spiritual idea of Truth and Love." And to be "in the Spirit on the Lord's day" is clearly to have that measure of inspiration that goes beyond the flesh and attains the realm of Spirit, and there can bathe, or rest in the true significance of "day", which is Principle understood as Life, Truth, and Love. To penetrate the veil of matter, to gain the realm of Spirit and from that altitude to consider Principle as Life, Truth, and Love, is to be "in the Spirit on the Lord's day," ". . .and heard behind me a great voice, as of a trumpet,"—here is an early example of "I saw and I heard,"—"saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea"—seven types of thought. And these types of consciousness are to be found in each one of us individually and within mankind collectively,

Verses 12, 13. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle," Now if we refer this symbolism back to Exodus and the prophets, it becomes quite clear, from

what we know of the Old Testament in conjunction with Science and Health, that these candlesticks denote the revelation of the Word; first through the days of Genesis, and then through those much more definite and tangible conceptions that Mrs. Eddy terms the numerals of infinity, and which all integrate into the synonymous terms for God. So to-day when we speak of Mind, or Spirit, or Soul... we refer to the one infinite with regard to certain clearly defined characteristics. So these seven golden candlesticks denote the infinite One as characterized and interpreted by the numerals of infinity and the synonymous terms. We have now discovered the meaning of these candlesticks, and as we ponder and meditate upon it in conjunction with our reading and study, gradually it becomes clearer and stronger. But the significant thing is that in the realm of the infinite One, this divine Principle who is Life, Truth, and Love, characterized by the seven golden candlesticks, is this further symbol of "one like unto the Son of man," clearly denoting the Christ-idea. Once again it is presented in a sevenfold pattern. "...clothed with a garment down to the foot"—this clearly derives from the symbol of the seamless robe in the Gospels and denotes the oneness of Mind.

Verses 14-16. "His head and his hairs were white like wool, as white as snow;"—denoting the absolute purity of Spirit;—"and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters"—clearly denoting the destruction of physical sense and the unfolding of true identity to every one of us. "And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength." Now right through the Scriptures, beginning with the days of Genesis and

consistently through the Old Testament, where the sun appears we have the figure of Principle.

And so this Son of man, clothed with a garment denotes the oneness of Mind; his head and hairs, white like wool, denote the purity of Spirit; his feet like unto fine brass, as if they burned in a furnace, denote the characteristics of Soul, the sinlessness of Soul, the sin-destroying power of Soul, in other words, our sinless identity coming to light; and the seven stars in his right hand are characteristic of the all-comprehending nature of Principle.

Verses 17, 18. "And when I saw him, I fell at his feet as dead." The great characteristic of the fifth day of Genesis is the power it bestows on us to lay off the mortal sense of ourselves, to rise to our true individuality and thereby to gain power and dominion over mortality. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"—clearly denoting the eternity of the spiritual idea:—"I am he that liveth, and was dead; and, behold, I am alive for evermore Amen"—denoting the way that Jesus completed his demonstration of the days of Genesis to the complete annulment of matter. Lastly, "and have the keys of hell and death"—as a result of the demonstration of those six days of Genesis, Jesus had the power to unravel the whole mystery of evil.

Verses 19, 20. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter"—there's the command to write. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven

churches." Clearly the stars are subordinate to the figure of the candlesticks -the stars are held in the right hand. Of course, one cannot read this literally; it is symbolic, deeply symbolic, and no other reading makes sense, or satisfies one's intelligence. The seven stars, or angels of the seven churches, are those conceptions which break on our thought through the divine Word,-the days of Genesis,-that lead up to the synonymous terms. "And the seven candlesticks which thou sawest are the seven churches" - these denote that which rests upon and proceeds from divine Principle and are the synonymous terms all comprehended within the oneness of Principle.

There is our present reading of this first chapter of the Book of Revelation. I say our present reading, because that is as far as we can take it at the moment. But as we ponder these things, the text continues to unfold and it becomes clearer, purer, and stronger in our thought.

THE SEVEN MESSAGES

(Chapters 2 and 3)

In these Messages to the Churches John is uncovering to his readers "visible error and audible sin" (S. & H. 559). Later, in his Visions he goes much deeper and he uses his power of insight and analysis to bring to light "elementary, latent error, the source of all error's visible forms" (ibid.). This morning we were dealing with the constitution of the human mind or consciousness, wherein we find the visible errors and audible sin. Later in the week, when we analyze primitive mortal mind, we shall be doing what John proceeds to do in his Visions. Thus we see that he begins by bringing to his readers an uncovering of the more common, visible errors of everyday life and experience, and promises through these Messages that if his readers face up to these problems and overcome them, there is the greatest blessing; which, in turn, prepares the student to follow through to the investigation of those deeper conceptions which he unravels in the Visions that follow. Thus we see that there is close correspondence between our morning work based mostly upon our Textbook and our afternoon work based mainly on Revelation.

I pointed out by way of introduction that these Messages follow the Translation order given on page 115 of Science and Health, and that consequently each Message is characterized by its corresponding synonymous term, or—to put it this way—by qualities and properties which today we see as within the synonymous terms given in the Translation order.

Although the synonymous terms as we know them to-day are not mentioned specifically in these Messages, they are there by implication.

FIRST MESSAGE—CHAPTER 2:1-7

Verses 1-3. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;"—from our earlier studies of our Textbook we recognize that this could only denote Principle and none other, the idea operating from its Principle. Principle alone is all-comprehending in that sense;—"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil:"—our Textbook shows us that "work" and "works" denote operation—they are characteristics of Principle. And our labour is not toil. As we learn to shed the elements of mortal mind "by turning towards Principle, we find that our labour loses its toil and becomes increasingly the reflected power of Principle:—"and thou hast tried them which say they are apostles, and are not, and hast found them liars:"—again a study of the Textbook shows that Principle deals with hypocrisy of every kind, in every phase:—"and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." This verse denotes the happier and the better side of consciousness, consciousness aspiring towards Principle.

Verses 4,5. "Nevertheless, I have somewhat against thee, "because thou hast left thy first love," Moffat translates this rather differently, in the sense that John is saying to his readers that they do not love as they once did. Reading one translation against the other, I prefer the Authorized Version's "because thou hast left thy first love," "Remember therefore from whence thou art

fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent." What do these two verses 4 and 5 taken together really convey? When we turn with love and adoration to Principle, this gives one such joy, uplift, inspiration and oneness with Principle. And then, unless we watch, there sets in an opposite attraction that would pull our thought down and cause us to forsake our first love and first works; and then, to excuse our lack of watching, the human mind would substitute organization. If we look back over the centuries and consider the tremendous accomplishments of the early Christians compared with those of later centuries, we see how works have been superseded by organization. And this still obtains to-day. In the Christian churches we see so much evidence of human goodness on the basis of organization -distributions of various kinds, all of which are good and unselfish. But as human thought puts first things first, all the secondaries drop into place. But if the secondaries are substitutes for the primaries because we are excusing our lack of observation and watchfulness, then thought is rebuked by the words of this first Message, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works;"—now "re-pent" is something more than what is commonly attributed to it; it is not merely a process of turning over a new leaf in the accepted sense—it is a process of re-turning one's thought to Principle, thoroughly and fundamentally;—"or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If perchance human thought has been pulled down, or drawn away from Principle "by counter-attractions, unless it repents, that is to say, turns right about face and thinks its way back to Principle, in John's words, "I will remove thy candlestick out

of his place"—that is to say, understanding will become obscured, we shall suffer loss of light, we shall tend to go down into the darkness of belief, and our concept of Principle will give way to person.

Verses 6, 7. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Among the early Christian communities, no such a sect or body of people was known. The term is wholly symbolic, and if we take it from its Greek roots, it denotes dualism, the acceptance of opposing principles, the acceptance of opposing doctrines. In other words, it denotes the dualism and pantheism of which we have already spoken, "He that hath an ear, let him hear what the Spirit saith unto the churches;"—that is to human consciousness; -"To him that overcometh"—that is, if we will truly repent, think our way back to Principle, intelligently and rationally—"will I give to eat of the tree of life, which is in the midst of the paradise of God"—that is, the harmony which the New Testament promises as the kingdom of heaven.

The whole passage from verses 1 to 7 is from the standpoint of Principle and Principle's demands on every one of us. Let us recall that "The demands of God appeal to thought only" (S. & H. 182:5). As Scientists, as students, we are concerned with thought only and with nothing else. If we are dealing thoroughly with the problems of daily life subjectively in our consciousness through watchfulness, understanding, true repentance, leading to demonstration within, the outward aspect of life is always taken care of. And so the promise is likewise from Principle: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

SECOND MESSAGE—CHAPTER 2:8-11

Verses 8, 9. "And unto the angel of the church in Smyrna "write; These things saith the first and the last, which was dead, and is alive;"—Life is the origin and ultimate of man, it is "the first and the last," the Alpha and the Omega, and Christ Jesus, as the representative and great demonstrator of Life, faced this whole question of mortality and overcame it, and so John could write as he does here;—"I know thy works, and tribulation, and poverty,"—that is, in a material sense,—"(but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Blasphemy is a phase of animal magnetism. We may define it for our present purpose as deliberate and intentional defiance and denial of Principle. When we realize from our present understanding of the days of Genesis that the fourth day brings us to that point in consciousness where darkness is scattered, and the fifth day brings these aspirations which rise above and beyond corporeality, we then have the qualities in consciousness that enable us to handle animal magnetism thoroughly. So, John, writing from the standpoint of Life and the exaltation and altitude of Life, is showing his students that although by worldly standards they may be poor, yet in spiritual values they are rich, and they have the ability to see right through this whole question of animal magnetism as defiance and denial of Principle.

Verse 10. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." This statement "the devil shall cast some of you into prison..." sets forth the fact that everyone has to face the temptation of

animal magnetism which would draw us down, draw our thought away from Principle, and in the measure that we allow it to succeed, so it would put us into prison. This prison is not four walls, it is an imprisoned state of consciousness. The only freedom there is, is a state of consciousness, and "ye shall have tribulation ten days" indicates that these things can only last until such time as the Ten Commandments and all that they imply are fulfilled. The first Commandment and all that it implies includes the other nine, and when we shall have fulfilled this great Commandment in all that it requires of us, then the days of tribulation will be over, and thought will have returned to its Principle. We shall have proved our Principle not only through its positive values, but also through handling the inversion. Being "faithful unto death" is not just being faithful until one passes on, it means being faithful day in and day out to constant observation and watchfulness, so that the only death there is is the death of mortality. And as we learn to lay off mortality, the promise "I will give thee a crown of life" will be fulfilled.

Verse 11. See how this likewise is in line with the fifth day of Genesis. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Now if John is indicating here the second death, what is the first? The first is clearly the belief that idea can be torn apart from Principle, can be based upon matter, and can be induced to believe that it lives within matter, is imprisoned within corporeality and hence is dependent on brain and nerve, food, air, shelter, and physical amenities. In other words, the belief of life, substance, and intelligence in matter is the first death, and its natural consequence is the second, unless we win our way back, through deep repentance, to Principle.

In the measure that we do this, we prove our Principle in the second sense and we exempt ourselves from the second death. Jesus demonstrated his immunity from the second death,—that is to say, from the self-destroying nature of mortal mind,—because he worked his way through and out of the whole gamut of materiality. In the measure that we do likewise, so the same blessing is ours. Returning for a moment to verse 9, "I Know thy works, and tribulation, and poverty... and the blasphemy of them which say they are Jews, and are not..." What is the significance of this? My own view is that in this context those "which say they are Jews, and are not" are those who pay lip service to a pure and absolute monotheism but do not live up to it, do not even attempt to live up to it. And so likewise in verse 11, the second death is the physical death that arises out of the first,—the belief of depending upon matter through the belief of life in matter.

THIRD MESSAGE—CHAPTER 2:12–17

The third Message is written from the standpoint of Truth.

Verses 12, 13. "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;"—we have two helpful references in Science and Health here: "The two-edged sword of Truth must turn in every direction to guard "the tree of Life" (458:17-19); and again, "Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding" (458:3-4);—"I know thy works, and where thou dwellest, even where Satan¹'s seat is:" -notice Truth's power of penetration even to the "bottom of mental action:—"and thou holdest fast my name, and hast not denied my faith, even in those days wherein

Antipas"—this name is symbolic, there is no historical record of such a man—"was my faithful martyr, who was slain among you, where Satan dwelleth."

Verse 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block "before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." This verse is clearly drawn from the Old Testament, and this doctrine of Balaam who taught Balac to cast a stumbling block before Israel is type and symbol of the animal magnetism which would induce sensuality and seduce one's spirituality. It is what Mrs. Eddy calls the "earthward gravitation of sensualism and impurity," which adulterates one's natural spirituality. And so the Revelator, writing from the standpoint of Truth, is pointing out to his readers that unless they watch, this type of animal magnetism will seduce and adulterate their thought and cause them to lose their spirituality.

Verses 15, 16. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." In her 1900 Message, Mrs., Eddy writes of these churches very penetratingly: "The city of Pergamos was devoted to a sensual worship. There Aesculapius, the god of medicine, acquired fame; and a serpent was the emblem of Aesculapius. Its medical practice included charms and incantations. The Revelator refers to the church in this city as dwelling 'where Satan's seat is.' The Pergamene church consisted of the school of Balaam and Aesculapius, idolatry and medicine" (13:17-23). Consequently we see that these are the types of thought which, if allowed to enter consciousness, would pull thought away from Principle and adulterate it.

Verse 17. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." From our earlier studies we recognize that Truth is the hidden manna, and the white stone is type and symbol of Science, of system and calculus in its unadulterated purity, the "new name written" being divine Science, "which no man knoweth saving he that receiveth it." Science and system are not known and received until spiritual sense is kindled in the individual, but when it is kindled, no matter where he may be resident, Truth always finds him and this idea of Science is born in consciousness. Here is an illustration of this. A man employed on a West African railway was walking up the track one day in a very depressed, fearful, and unhappy state of mind. He saw a torn sheet of newspaper in the gutter draining the track. Something induced him to step down and pick it up; it was the Home Forum page of the Christian Science Monitor, torn and stained, but it induced him to write for the Textbook. He procured the Textbook and was blessed and healed. I know other examples where men and women have been living in isolated villages in this country, miles from any Christian Science activity or Christian Scientist, but in wonderful ways this idea has reached them when spiritual sense has been awakened, and thought has turned to Principle. The moment thought turns about face from materiality and looks to Principle, something is set in motion. The individual himself may not understand what is taking place, but in extraordinary ways this idea finds its way into, and identifies itself in, his thought. This is true of every one of us here. We come from different backgrounds, different experiences of life, but we find ourselves foregathering here because this idea has touched our lives. And so it is, "To

him that over-cometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

FOURTH MESSAGE—CHAPTER 2:18–29

The Revelator proceeds with his next Message, and writes now from the standpoint of Love.

Verses 18-20. "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." There is great commendation here; the later works are greater than the first. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,"—again type and symbol drawn from the Old Testament,—"which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." What does this typify, "because thou sufferest that woman Jezebel...to teach and to seduce my servants..."? The meaning of the passage turns on the word "suffer", implying to allow, and it indicates the unwillingness to handle animal magnetism, unwillingness to take the serpent by the tail; and sometimes it is not only unwillingness, but it is downright refusal, and if we refuse to do that essential work sooner or later there is a price to pay. And the price is an increasing adulteration of thought leading to a total loss of spirituality, until such time as human thought, possibly through suffering, is resolved to turn about face, to repent, and to think its way back to Principle. Then, in the measure that we do that, the penalty is cancelled. We can

always be sure of this: that when we attain sinless states of consciousness, we are through with penalty. If we are winning our way, thinking our way, and demonstrating our way to Principle steadily and continuously, then we can be assured that the worst hell we can ever know is behind us and not before us. But because Principle is Principle, its operation is impersonal. It does not bestow a personal pardon, nor does it levy a personal penalty, but operates according to law.

Verses 21-23. "And I gave her space to repent of her fornication; and she repented-not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds"—implying total loss of spirituality. And now you see its outcome. "And I will kill her children with death;"— in other words, all this downward pull and earthward gravitation of animal magnetism, denoted by Jezebel, brings with it its own sense of death;—"and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." A propos of this last verse, we have an appropriate passage in Miscellaneous Writings: "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed" (209:32-3).

Verses 24-29. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other "burden." And what a comfort is there! In other words, "I will temper the wind to the shorn lamb." "But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the

nations:..." This power over the nations is certainly not the domination which accompanies dictatorship. Rather is it the God-given dominion which enables us to restrain and reduce to its nothingness the animal magnetism that would precipitate men and nations into self-destruction. And when we have true spirituality and the power of demonstrating it—and Love alone bestows it and reduces the wiles and the snares and the guile of animal magnetism—then we shall restrain the animal magnetism which would precipitate men and nations into self-destruction. "...and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father"—indicating that all the elements of mortal thought will be so shattered and so reduced that they disappear from the human scene utterly annihilated. "And I will give him the morning star"—the star of divine Science. "He that hath an ear, let him hear what the Spirit saith unto the churches."

And so the first Message, written from the standpoint of Principle, demands a return to one's first love and to one's first works; the second Message, written from the standpoint of Life, shows the necessity of facing up to animal magnetism and dealing with it, and the phase of animal magnetism that is brought to light here is blasphemy,—deliberate and intentional defiance of Principle. The third Message written from the standpoint of Truth, requires that the student shall deal with the doctrine of Balaam,—in other words, shall deal with the dualism operating as the sensuality which would seduce and adulterate his thought and would pull it down. Now the fourth Message, written from the standpoint of Love, requires the student to deal with that phase of animal magnetism symbolized in the term Jezebel.

She represents the lowest type and utter depravity of animal magnetism, which would pull down into adultery, moral idiocy, and suicide.

When our thought becomes attuned to these Messages, we see that Principle characterized by Life, Truth, and Love, by Soul, Spirit, and Mind, is making this demand on us: to deal with "visible error and audible sin." As we do this faithfully, because we love this idea, then we attain that quality of thought which becomes practice. These Messages are very searching as we read them over and get the feel and touch of them, in other words, the spiritual sense of them, in recent months I have endeavoured on several occasions to read these Messages in conjunction with several Commentaries, and quite honestly I have had to give it up. The Commentaries are so literal that they are not at all satisfying, and the only satisfaction I have gained is in reading these Messages in conjunction with the Textbook and the Prose Works, or reading them over and over without reference to anything, so that they just speak for themselves. And when we learn to listen, we find that these Messages do indeed reveal themselves to consciousness, and we have a spiritual sense of them that we may not always be able to put into words, but which leads to spiritual understanding.

FIFTH MESSAGE—CHAPTER 3:1-6

The fifth Message is characterized "by Soul.

Verses 1, 2. "And unto the angel of the Church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" -in other words, a name or reputation for being alive, but spiritually dead. "Be

watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." You know, it is perfectly true, no matter what work or profession we may be engaged upon, that unless our vision is constantly renewed through deep thought, effort, and loyalty, our vision dies upon us. I am sure that is one reason why Mrs., Eddy in the Preface of Miscellaneous Writings speaks of "the evergreen of Soul," and on the first page of Christian Science versus Pantheism, of "the springtide of Soul." As we understand Soul and cultivate its properties in our lives, we shall find that Soul brings to us refreshment, renewal, springtide; it brings real invigoration and renewal in such a way that our vision will never die on us, but will be fresh every day. The more I have read about Mrs. Eddy's early life and experience and her demands on her students, particularly those in her household, the more I have seen how insistent she was that the students watch. One of Jesus' last admonitions to his own disciples was to watch. It is through constant watchfulness that we can demonstrate the meaning of the second day in Genesis, whereby we have a standard and can say, "Yea, yea" and "Nay, nay". And that ability to say "Yea, yea" and "Nay, nay" throughout the day's work is that which makes success in any walk of life. It is that which enables us to fulfil the demands of God, which "appeal to thought only." It is a truism to say that life throughout the years is built up of multitudinous decisions on small things; occasionally a man or woman is faced with a major decision which is a turning point in life, and such turning points may come only once or twice during the course of the years. But life day by day consists so much of a multitude of small decisions, and it is our ability to say wisely and rightly "Yea, yea" and "Nay, nay" that enables us to build up a successful career and even more important, character, spiritual mindedness, spiritual

understanding, spiritual power leading to demonstration; and power becoming grace is gained only as we merit it. This is all summarized in one precept here, "Be watchful." And so important did Mrs. Eddy regard this, that her article "Watching versus Watching Out" shows the true nature of watching, as against a negative or spurious watch, which is a phase of self-deception.

Verses 3-6. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." If we are watching wisely and consistently, day in and day out, the penalty indicated there will not be exacted. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment;"—in Science and Health we read, "The robes of Spirit are white and glistering" (267:25-26);—"and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." In other words, we shall gain true identity, and that identity will become one with Principle, and we shall be found in the divine image and likeness. "He that hath an ear, let him hear what the Spirit saith unto the churches."

SIXTH MESSAGE—CHAPTER 3:7–13

And then we come to this wonderful sixth Message, which is characterized by passages that undoubtedly refer to the calculus, and which Mrs. Eddy quotes elsewhere as key passages.

Verses 7, 8. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it"—we to-day, as students, have arrived at the point where the door is open before us, and it is an individual responsibility to what extent we cast "the anchor of hope" beyond the veil of matter. (See S. & H. 40:32-2.) We have seen that to-day the physical scientist is pushing his vision to the utmost limits of matter, but at those limits his vision closes. At that same point Mrs. Eddy says that her vision opens and becomes clear; and this is equally true of us if we cultivate the same spiritual sense. In the words of Science and Health, "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love... To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error" (15:3-13). And again, "Spiritual attainments open the door to a higher understanding of the divine Life" (10:15-16). Now I believe we are at the stage where, with a little more consecration, vision, and faithfulness, we can enter that open door and begin to think in pure spiritual values that lie beyond materialism. And the wonderful thing is that as we merit this and do it, no man can shut the door on us, and no-one else can open it. That is to say, it becomes an entirely individual matter. And so: "behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

Verses 9, 10. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Even those phases of animal magnetism characterized by denial of Principle, blasphemy, and so on, will be made to acknowledge the Christ-idea. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Now what is this hour of temptation that shall come upon all the world?

It denotes, I think, that period in human history where materialism is being pushed to the limit. We can define it best by referring to Science and Health 97:5-13 – "In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears." I believe that paragraph indicates this "hour of temptation, which shall come upon all the world"; the passage indicates the phase in human history where the spiritual idea is impelling mortal mind to utter and disclose its hidden evil, prior to its disintegration and destruction.

Verses 11-13. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out:"—there will no longer be any alternating sense; we shall pass the door, we shall enter the realm of pure Spirit and shall have done forever with the animal magnetism that would cause an alternating sense:—"and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh

down out of heaven from my God: and I will write upon him my new name," In the Glossary of Science and Health, New Jerusalem appears as "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (592:18-20). "He that hath an ear, let him hear what the Spirit saith unto the churches."

As Soul, Spirit, Mind translate the perfection of Principle,—the Principle which is Life, Truth, and Love,—to our human understanding and we in turn respond, we shall have the fulfilment of the promise of this Message, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem". We shall find our identity and individuality in its divinely appointed place in God's plan, in the divine consciousness of being. We shall find that there is no second power to pull our thought down or to cause us to lose our place in Principle. The lovely and comforting thing is that as we win this for ourselves, we cannot be dislodged, we cannot trespass on anyone else's appointed place, nor can anyone else trespass upon ours. Each individual has his appointed place in time and eternity; and this comes increasingly to light as we understand this New Jerusalem, divine Science, which comprehends and includes man and the universe at the standpoint of perfection, in the "rhythmic round of unfolding bliss" (Mis. 83:2).

SEVENTH MESSAGE—CHAPTER 3:14—22

Now we come to the last of these seven Messages, and note how it comes right down to the human need. Verses 14-16. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the "beginning of the creation of God;"—notice how

naturally that passage turns one's thought back to Mind;—"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Verses 17-19. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"—notice the sharp contrast there with the second Message, chapter 2:9, "I know thy works, and tribulation, and poverty, (but thou art rich)"—rich in spiritual values:—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyes-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" —in other words, think your way back to Principle and the oneness of being.

Verses 20-22. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door," —that is, if we will only learn to open our door,—the door of consciousness,—and listen, wait on God, and take up John's constant theme, "I saw and I heard,"—"I will come in to him, and will sup with him, and he with me." And if we are faithful, that will become actual experience to us. "To him that overcometh will I grant to sit with me in my throne,"—in other words, if we will fulfil the demands of these seven Messages, we shall recover and demonstrate our absolute oneness with Principle, wherein "Perfect and infinite Mind enthroned is heaven" (S. & H. 266:25-26),—"even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Those seven Messages are so direct that if we will only love them, cherish them, take them to heart, and live with them, they will live with us, and we shall find that our oneness with Principle becomes increasingly natural, so that instead of trying to think about Principle from a human basis, we shall awake to the fact that we are with Principle, we are in it, and of it, and that man and the universe collectively constitute the idea of Principle.

I find myself so often pondering the nature of being, and I think so often like this: I conceive of the infinite as divine Love, the source of all good and blessing and bestowal; I endeavour to open my thought and to conceive of infinite, divine Love at the highest altitude of which I feel capable, and then I see that divine Love is the Soul of everything. Hence being is not vague and formless, but is identified, definite, tangible; all the ideas of being having distinct identity.

From that basis I see that in divine Love as the All Mind being is the intelligence of that Mind, individualized and identified as the individual man, so that our own consciousness is the individual intelligence that flows into expression from that source.

Then I let my thought rest in Spirit, and I see that the individualized intelligence of Mind constitutes the forms of Mind, which are, in terms of Spirit, the expression of Spirit, the reflection of Spirit; and because Spirit characterizes being in divine order, everything is in duly appointed place, position, and relationship, so that the expression and reflection of being unfold in divine order. This conception of ourselves as reflection unfolding in and fulfilling divine order should so permeate our lives that even humanly our lives are likewise characterized by good order, in managing our

businesses, our homes, even our recreations, and in managing the clothing and feeding of the human body. Order should characterize even the detail and the minutiae. Why? Because order is one of the great, prime facts of being, and without it being would be chaotic.

Then we come to Soul itself, and we see that the identities of being characterized by Soul are sinless, joyous, immaculate, lovely,—lovely to behold, beautiful, "beautiful for situation, the joy of the whole earth"—in other words, we are a joy to each other, indispensable to each other. And consequently the tithes of thought, of selfless service, the offerings that we bring to these meetings determine the value and substance of them, and determine what becomes permanent in our understanding.

Then we see that everything we know of being through the understanding of Mind, and Spirit, and Soul, integrates into the unity of being within one Principle.

Next, we see that the identities of being are individual in terms of Life,—that is to say, the identities of being reflect Life, they live within Life throughout an infinite progression and development, whereof Mrs. Eddy writes in *Miscellaneous Writings*, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory" (82:20-21).

Then we take our conception of being in terms of Truth, and this morning we referred to Truth as denoting the expressive nature of the infinite. So in Truth we find ourselves in terms of divine sonship, we behold ourselves and each other as the sons of God. In the measure that we win that altitude of thought for ourselves, we regard ourselves with a true dignity and a true self-respect, and inevitably we regard our neighbour at the same altitude; we

could not behold him otherwise. So we see how an understanding of being in terms of Truth enables us to characterize man individually and collectively as the son of God.

Finally, as thought returns to divine Love, we see this infinite One of divine Principle comprehending all in terms of a perfect parentage, as Life that is Father to its own offspring, as Love that is Mother to its own offspring. And so in Life and Truth and Love we have a summation of the essential nature of the infinite. All these conceptions unify, they integrate within one Principle. Spiritual sense enables us to discern these great facts, enables us to identify ourselves with them, so that the concept of ourselves as mortals falls away, and thought is always looking upward and onward, and in that way human consciousness is transformed and transfigured. It is no longer characterized by mortal sense, but by the spiritual sense which carries us onward and upward to higher levels of consciousness and consequently into higher measures of achievement and fulfillment

And so these Messages which John wrote nineteen hundred years ago to the students of his day, were designed to uncover the common errors in human existence, in order that the uncovering might prepare the way for a further and deeper consideration of the things that really matter. And so, as these Messages uncover the common errors,—the visible errors and the audible sins of human experience,—so likewise do the Visions that follow analyze and uncover hidden evil.