

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

DEAR FRIENDS: In the Christian Science Quarterly Mary Baker Eddy designated the Subject "'God," as the First Lesson Topic each year .

Here beginning in January 2009 the MBE Science Institute presents the same Subject through the Synonymous term "Principle".

This presentation is extracted from the book titled "Revelation and Demonstration For You", by Clifford and Daisy Stamp. The book in turn is a verbatim abstract of a series of 7 talks on Christian Science conducted by the Stamps, in Bristol, England, in 1953.

During the next six months (commencing February 2009), the Science Institute will present each of the succeeding six Bristol talks by the Stamps, thus furnishing for ourselves and our Readers a complete "revelation and demonstration" of the Seven Synonymous Terms.

"Revelation and Demonstration For You," by Clifford and Daisy Stamp.

INTRODUCTORY NOTE

This book is based on a verbatim report of talks given in Bristol during Whitsun week.

As before, it has been felt that the harmony and continuity is best preserved by following the order in which the talks were given, and therefore the reader will find alternating sections dealing firstly with divine Science and its application to humanity's needs, as illustrated by passages chosen from the writings of Mary Baker Eddy and also by experiences in the practice, and secondly, an interpretation of the Book of Revelation which supports the same theme.

It is again emphasized, and this applies especially to the interpretation of Bible passages, that the explanations given are those seen by two individuals at one particular period of their experience; whilst by the very nature of

things they can serve to inspire and enlighten others, they are not intended to be final, either for those who were happy to express them or for anyone else. Divine Love holds for everyone an individual path of blessing that is sacred and secure, and if the reader of this book thereby feels the inspiration of Love waking in him in his own individual way, then indeed will these pages have served their sincerest purpose.

TALK ONE

"Bring Ye All the Tithes into the Storehouse"

I am certain that the greatest and the loveliest activity taking place in the world today is our coming together like this. In the Bible, the one book that has stood the test of centuries, we read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mrs. Eddy says in her textbook, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" (S. & H. 2:26-28), and that pouring forth is forever taking place in Science. The Bible also says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

When I was thinking this morning about our coming together, I saw so clearly that everyone present is bringing something to this wonderful feast, and so I need you and you need me. Our meeting together in that spirit to find out more of "the deep things of God" will certainly bring us the "blessing of the Lord," which "maketh rich," because all that we have to do is to accept what Science is forever pouring forth.

The Need to Understand God as Principle

Some months ago, while I was studying without any thought of these talks, two quotations from "Science and Health" kept coming into my consciousness, in such a way that it was obvious to me that here was something which God was telling me, and so at last I began to dwell on those two references. Through the study of those references and the ideas, which God revealed to me in connection with them, the subject for these talks began to unfold in a very definite and certain way.

The first reference was from "Miscellany": "We know Principle only through Science" (My. 149:5). As I began to think about that, I saw very clearly that

there is a great need for every one of us, as well as for the whole world, to understand God as Principle. I feel that the great need today is to understand God as Principle. As I began to ponder this reference, and to turn up many more references in conjunction with this one, I saw so clearly that it is impossible to understand Principle except through Science, - Science that is spiritual, Science that is divine, the only real Science. Principle is that which is unfailing, that which never lets you down, and how could anything be unfailing unless it worked according to a Science that was exact? Then I realized how wonderful it is that any man, woman, or child can understand this Principle, this Science, through its divine system, and there is no other way to the understanding of Principle except through learning that system. You may find yourself saying, "Why do I need to know about Principle? Why do I need to learn its system? Why do I need to study?" The answer is plain. there is no other way to heaven, harmony, except through a systematic understanding of the - divine Principle of that harmony.

Just think that if there were men and women all over the world who understood this wonderful divine Principle, they would understand true government, and the world would be a very different place from what it seems to be at the moment. And so it is vitally important 'that we begin to think in a deeper way than ever before about God as Principle. I know that it isn't easy, because this understanding of God as Principle is so far removed from the world's concept of God, and false theology has always talked about God as some kind of a person.

I remember Mr. Doorly saying at an Association meeting many years ago that if we would only begin to think of God as Principle we would achieve far more than we were doing. I'm just beginning to see how true that is.

Living Apart from Personal Sense

Let us look for one moment at the opposite of Principle, which is personal sense. For instance, personal sense is what makes us feel that we're in heaven if we're praised, and that we're in hell if we're criticized. How often we are swayed by personality, instead of being governed by Principle! So much suffering is caused through personal sense. In the practice I have time and time again had to help someone who has been suffering and it's all because someone else has hurt them and they have let that hurt register and register until it has manifested itself as some physical hurt. Therefore it is so important, as we shall see as we go on this week, to understand the

divine Principle, which enables us to live apart from personal sense. We can't overcome personal sense through will power or a blind sense of things; we can overcome it only through understanding and loving Principle.

When someone understands the principle of music, he is able to bring out the rhythm and harmony of music in his individual way, and so as we understand God as Principle we shall bring out the harmony and loveliness of health, happiness, and heaven in our individual lives. I am certain, through this study of Science which God has shown me that we do need to begin by thinking much more basically about God as Principle.

The Realm of Science

At previous talks we have considered the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and have seen that that sevenfold nature of God operates through a fourfold activity termed by Mrs. Eddy the Word, the Christ, Christianity, and Science. (See S. & H. 575:16-21; 577:12-19). For the benefit of those who haven't been to any talks like these before, let me say that we have seen that the Word comes to us as the dawning of the light, or the impulse to seek the light, that the Christ is that wonderful experience of ideas coming from God to man, and that Christianity is the demonstration of those spiritual ideas; but we have never really studied Science, the greatest story of all.

We are going to do two things this week: we are going to look at some aspects of divine Science, and then we are going to see how the understanding of those aspects operates in human experience to heal, to save, and to bless. So we are going to look first at the glorious picture of divine Science, and then we are going to look at the glorious, way in which that operates as Christian Science. Mrs. Eddy writes, "the term Christian Science relates especially to Science as applied to humanity" (S. & H. 127:15-16).

In divine Science we see that there is one Life, one Truth, one Love, and one divine Principle, Love, and during the week we are going to see how they operate in human experience. It's a wonderful story, and let us remember that as the highest mountain peak catches the first sunlight, so anyone who exalts his thought to love the spiritual more than anything we will hear what God is revealing.

Divine Science Reveals the One Being

This is a lovely reference, which I want to take with you: "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292: 4-6). Let us see what it is about divine Science, which "alone can compass the heights and depths of being and reveal the infinite." In divine Science there is one Being. In Science we do not have any sense of God and man, - of God and man as separate. The Bible says, "The Lord our God is one Lord." So Science says that there is one Being, and that that Being is infinite; it is of the nature of Life, or eternity, of the nature of Truth, or consciousness, and of the nature of Love, or perfection. If we hold our thought to this standard of divine Science, we shall find that without effort it will begin to "compass the heights and depths of being" for us; we shall be inspired to great heights of revelation and we shall also have the power of penetrating the great depths of all thought-processes and proving the nothingness of every phase of error. As we study some of the facts of divine Science during this week, we shall understand why Mrs. Eddy made that statement, and realize how true it is.

Principle Expresses Perfection

If there is only God, or Principle, going on, and Principle is that which expresses perfection and which knows only perfection, then surely the fact is that the only reality is perfection. Nothing but perfection exists in Science. Now, what does that mean? It means that in Science there is no beginning, no end, no process; no sin, no disease, no death; no fear, no hate, no worry, no condemnation, no penalty; no mortal mind, no material body; no false systems, no material science, no false theology, no materia medica; no "Lo here! or, Lo there!," no age, no time, no problem, no imperfection.

Let us ask ourselves: do we really accept that that is the fact? Well, if we are honest, we have to admit that most of the time not one of us does. We all think about the material as reality, - even those of us who have loved Science for many years and who have seen proof after proof of it. I feel that our sense of things has got to change; healing must be instantaneous, demonstrations quicker and bigger. We must be able to help the universal problems much more than we do. We must be able to analyze a situation in the world and really help it. We've got to be more dynamic, more certain, more spiritually-minded.

So let us remember that in Science there's nothing to heal, there's nothing to change, because there's nothing going on but Principle forever expressing

perfection. If we see that, our whole outlook will be different, and what we shall be able to do for mankind will be marvelous beyond words.

"Before They Call, I Will Answer"

I want to tell you here of a very beautiful thing which happened recently, because it showed me something of the loveliness of Science. Someone wrote to ask me to help her about a physical problem; in her letter she said that she had endeavored to solve this problem herself, but had failed. Now, I had not seen nor heard of that individual for quite a long time, but several days before that letter arrived she had often come into my thought, and I had felt a great compassion for her ; not only did I feel how much I loved her, but also I felt grateful for her life. I knew how wonderfully she had been demonstrating Christian Science, and I was full of love and gratitude for her, without knowing why. Well, after she had posted that letter to me, and before I had received it, she was instantly and completely healed. Two days later she wrote and told me of this, and she asked me how I accounted for it. As I read her letter I saw so clearly that because there is no time in Science, its operation must be quite apart and therefore free from the belief of time. I remembered that passage in Isaiah: "before they call, I will answer; and while they are yet speaking, I will hear," and that statement was proved in this incident.

Now, what actually happened? That individual had reached out to divine Principle, which is Love, where there is always perfection going on; because her thought was receptive, probably at that moment her fear completely went, and I had been loving her, loving her with a great compassion, and so an instantaneous healing resulted before I got the letter. That was such a proof to me of what happens when we really begin to touch Science. So I feel that if we understand Principle, - understand divine Science, which teaches us what Principle is, - then we shall begin to be able to heal and demonstrate as the great master Metaphysician did, and as Mrs. Eddy did. I feel that if this is Science, we must be able to do these things and that we've got to go forward to greater achievements than ever before. So we must think more about Principle and all that it stands for.

When you have an experience like the one I have described, it certainly is very holy to you, and it makes you realize how wonderful Science is and how warm it is. Before I began to understand Principle, I sometimes found myself saying, "I don't like thinking about God as Principle; it seems cold,"

but as I go on and as I feel the touch of Principle, I see that it is Love, deeper than anything the world has ever known, because the Love of Principle never changes; it is "the same yesterday, and today, and for ever," and it is the Love which sees everything as perfect now.

The Need for Scientific Spiritual Thinking

Now we will take another reference: "God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle"(S. & H. 112:32-3). If we want to understand and demonstrate Principle, we must learn to think scientifically, to think in an exact way. You know, sometimes I go to see someone who is wanting help and who loves this Science, but I find that he or she is saying something like this, "Well, I wonder what all this is about. I study, but I don't get anywhere. Why has this happened to me?" There is so much that is negative in thought that that is why the answer doesn't come. If we are going to be at one with Principle, we must learn to think positively, scientifically, and spiritually. Science is the most exact thing in all the world. In arithmetic, if you say that 2 and 2 is 4 and a bit, you have chaos; only when you say that 2 plus 2 makes 4 do you have harmony. And it's the same with Science; you can't be vague or half-hearted.

As we go on this week, we shall see how important it is for all mankind to learn how to think in the realm of Science, to think exactly and scientifically and in a positive. Thank God that through the divine system we are learning what Principle is, how It works, and what it does. There isn't anything in Science that need be a mystery or a closed book to us if we open our thought to learn the facts of Science and to hear Principle interpreting itself.

Principle and Idea is One

Let us begin today to think in the realm of Science, and we must first of all make the effort to think about Principle. The loveliest thing that we can think about is this: "Principle and its idea is one." There isn't a Principle a long way off and Principle's idea some way away from that Principle, struggling to think correctly! The fact is: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (S. & H. 17-1).

Now we will read from "Miscellaneous Writings": "In divine Science, God is One and All; and, governing Himself, He governs the universe. . . God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human" (Mis. 258:13-15, 27-29). I want you to note these statements very carefully, because I am sure that if we analyze thought we shall come to the conclusion that instead of thinking of our oneness with God we think of God, or Principle, as "up there," and then we think of His reflection as being something apart from that Principle. I was talking to someone the other day and I said, "You know, to hear you talking about reflection, you would think that God had created an idea and put it out on a plate!" It seemed something so entirely different from what Science is showing us of the fact that Principle and its idea is one.

What does Science show us about this one Principle? Science shows that there is only one thing going on and that is God knowing Himself; -Principle forever interpreting itself. Many of us keep very busy thinking, "God is looking after me," or some such thing, and that is quite right, but if we analyze that, we find very often that we are thinking of a mortal who needs some healing, or some comfort, or who needs something, and that isn't the highest way to think. God is forever knowing Himself, Principle is forever interpreting itself, and everything is in and of that Principle; therefore the only conclusion we can come to in Science is this: God is forever expressing Himself as ideas, forever interpreting Himself as ideas, and those ideas are man and the universe. Those ideas that God has of Himself are you and me and every individual; therefore as God's ideas we must express His divine nature and must always be spiritual, perfect, and immortal. As we see that, we give up thinking of ourselves as little, limited mortals struggling to be perfect, and we have the glorious experience of letting Principle express itself through us.

The Lens of Sense Distorts Perfection

Some individual may say, "But if I see someone sick or someone hating, is that God's idea?" Well, let us consider that for a moment. There's only one Being forever expressing Himself; in that realm of divine Science there is never a sick mortal nor a hating mortal. Therefore if we see a sick person or a hating person, it is because we are looking through the lens of sense, and consequently the truth is distorted and reversed so far as we're concerned.

As we go on this week, that will become clearer to us, and we shall see how it shows the oneness of being. We shall see how we can learn to use the lens of Science, instead of the lens of sense, and thus behold man as perfect.

The Divine Outpouring

The study of this fact of oneness in divine Science has given me such a sense that the only thing operating through me, through you, through every idea, is Life, Truth, and Love; you know, if we can see clearly that the only thing that is going on is God expressing Himself, knowing His own perfection and loveliness, and that all ideas are flowing out from God, it will do so much for us.

Mrs. Brook was once speaking about the gates of the city foursquare, and she said, "There isn't much chance for error, because if you imagine Truth pouring out of those gates all the time, and you imagine any little error trying to come in, you can see that it wouldn't stand any chance at all!" A few days after I had read that in the verbatim report of her talk, I was held up with a great many other cars when a crowd was pouring out from a football match, and as I looked at it I thought of what she had said, because no little fellow could have got in through that crowd! That experience brought her words home to me and made them very real.

Let us remember the one great fact that all ideas are pouring out from God, that all good is pouring out from God. Then we are looking not up to God, but out from God, and that is the standpoint of divine Science.

Principle Brings Certainty

Let us see for a moment how that applies in human experience. We all know that the finest and most intelligent man on earth today can make dreadful mistakes at times. No matter how much one has of it, human wisdom often lets one down, and so the grandest man on earth to-day can make mistakes, - mistakes that bring chaos in the home, or in business, or in the world. But if we understand Principle, we are guided rightly under all circumstances. Mrs. Eddy speaks of "man's divine Principle, which is equal to every emergency" (S. & H. 406:4-5). Just think of it: right where we are, at any time, and under any condition there is always the right answer, because there is always Principle, which is equal to every emergency.

So when we learn to think from Principle, and as Principle, we shall always find the answer to every human problem. For instance, to the businessman today that understanding of Principle, - the Principle which never makes a mistake, the Principle which is omnipotent, omniscient, omnipresent, and omni-active, - is just invaluable. How privileged and how blessed is anyone who begins to learn this fact of Principle in divine Science! Let us remember, then, that Science is the story of God, and that all good is pouring out from God. If there is anything that is needed in the world today, it's a flood of spiritual understanding, spiritual inspiration, and a scientific certainty that all is well.

The Love of the Spiritual

In taking this story of one Life, one Truth, one Love, and one divine Principle, Love, let us remember that we are going to think in the realm of divine Science, right up in the highest realm that we can possibly think in, and that it can only be done through spirituality. Mrs. Eddy said on one occasion, "It is their materiality that clogs the progress of students" (Mis. 156:19-20). And so if we love the spiritual, - if we can say day in and day out, "I love the spiritual, and I want to know the spiritual more than anything else on earth, and I want to live what I learn,"- then we shall make real progress. But if we are just going to give a little time to study and then put Science aside as an intellectual subject, and not really love it and live it, then we're not going to get very far.

I believe that everyone present is here because he or she wants to understand the spiritual facts of being, - because deep down in his or her own heart there is a longing to be at peace, a longing to know the facts of true being, - and it's impossible to get that understanding outside of Science. In materiality what do we find? In the material world, in the material concept of God, in dense materiality, we find confusion, fear, hate, jealousy, war, lack, sin, disease, death, mesmerism, hypnotism, - all those things which have unloosed so much sorrow and suffering. And yet here is this one great story, the story of Principle, the story of divine Science, and in this Science anyone can find complete freedom from the mesmerism of materiality. I believe that at this moment there are millions longing to know how to think spiritually, how to approach the spiritual facts of being, and if you and I individually grasp these facts of Principle, we are going to help the whole world in a way we have never dreamed of.

Our great Master said, "I, if I be lifted up from the earth, will draw all men unto me," and when we are lifted up from materiality and we love the spiritual more than anything else on earth, we find people coming into our experience, people from all parts of the world, because they too are loving the spiritual. If during this week we have that great sense that nothing matters but the spiritual, nothing matters but knowing Science, nothing matters but understanding Principle, that spirituality will bless us in every way and we shall see new vistas opening up for ourselves and for all mankind. We shall begin to experience that lovely prophecy of Mrs. Eddy's: "The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, - he will look out from them upon the universe; and the florist will find his flower before its seed" (S.& H. 125:25-30).

Principle Expresses Itself as Life, Truth, and Love

I feel that this week is going to change the lives of every one of us. In Science is the answer to all our difficulties and to all the world's difficulties. In Science is revealed the only way to true health, true happiness, true heaven, perfect peace, and a dominion that is wonderful beyond words; and it is for each and all of us and for all mankind to enjoy if we understand God as Principle. Mrs. Eddy says, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (S. & H. 390:7-9). And so it may mean giving up time, - time for study, time for thinking about Principle, - but what a good time we have as a result! The sense of certainty, the peace, the health, the happiness, the loveliness that follows spiritual understanding is precious beyond words. What is life going to be for each and all of us when we really know Principle, -when we are conscious that the only thing operating through me, through you, through everyone, is infinite Life, infinite Truth, infinite Love!

The story of Principle is this: Principle is forever expressing itself as Life, as Truth, as Love. Life, Truth, and Love is the threefold essential nature of Principle, and as we go on and we see what that one Life is, what that one Truth is, and what that one Love is, we shall touch Principle in a fuller way than ever before.

On one occasion as I was driving quite a distance to see a patient, I began to fill my thought with ideas which God had been showing me for these

talks, and I was filled with this sense: "If there is only one Principle and that Principle is Life, then there's only one I AM, and that I AM is Life that knows no death; that I AM is Truth that knows no error; and that I AM is Love that knows no fear, no hate, no imperfection." As I went along, that sense so flooded my consciousness that very soon after I had arrived at the patient's house and while I was talking to her, her colour completely changed and she had a very quick healing. Of course, she was a wonderful individual to help, but she did have a remarkable healing.

The sense that flooded my thought was this: There is only one Being, one I AM. The I AM which is Life knows no death; the I AM which is Truth knows no error; the I AM which is Love knows no fear, no hate, no imperfection. Now, in Science we are learning that knowing is being, and so what we know is us and operates in our individual experience. So don't you see that when we begin to touch these facts of Science and they flood our consciousness, how spontaneously and naturally thought is lifted up and inspired, and so our experience becomes identified with the wonder of being?

No Warfare in Science

So let us begin to realize that there is only one I AM, - not God and me as two separate entities, but Principle and its idea as one. Think of the peace that brings. Last Whitsun we talked about that statement of Mrs. Eddy's in which she speaks of striving to cease her warfare (see Mis. 179:31-3), and during these last few months I have begun to realize what that means. In Science there is no warfare, no struggle, no failure, no getting, no difficulty, no problem. It is only our ignorance of Science that produces struggle and failure. When we arrive at Science, which is the realization of perfection, there is no warfare.

Oh, if you and I will only love the spiritual enough to see what divine Science teaches, we shall have a very different sense of Science from any that we have known up to now. Just think of it: no struggle, no warfare, no lack, no time element, no "Lo here!" nor "Lo there!" but everything here, health, happiness, harmony, all of Principle here. The great master Metaphysician said, "the kingdom of God is within you." I am certain that it was because Jesus taught the multitude the facts of Science, and because Mrs. Eddy talked about them in her classes and in her lectures, that people were healed instantaneously, and I am convinced that we shall have the same experience in proportion as our thought dwells in the realm of divine Science.

Error hasn't any place in divine Science. All of us at present have times when there is a struggle; and we come out of those times, but not without a struggle. Just think of the inspiration that will come to us when we are always conscious – that Principle is! If we live in divine Science, we are going to be conscious of Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, no imperfection.

The One Presence and Power

Let us stop thinking about our problems and the limitations of sense and turn thought away from the material to the spiritual. Let us keep our thought on the fact of Science that Principle is forever interpreting itself as Life, Truth, and Love. All reality is the expression of Principle; in other words, God is forever knowing His own perfection and there is nothing else going on anywhere. Oh, we do need to accept this fact and to dwell with it! How often do you and I think that somebody is sick, or afraid, or poor, or that somebody has died, or something of the kind, and perhaps we tell everybody we meet about it. If we would only turn away from all that sense is saying and see how wonderful it is when we live in the realm of reality, - in the realm of Life, Truth, and Love! We have to remember that talking about error is just being hypnotized by it, let us wake up and keep awake.

Let us say in our hearts the last thing to-night and the first thing in the morning, "The only thing that is present, the only thing that has power, the only thing that is going on is Principle", and that Principle is Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, no imperfection." Oh, the peace, the joy, and the power that is ours as the result of this grand realization!

INTERVAL

Gratitude Opens the Door to Revelation

During the past few months I have been studying Revelation, and the first thing that struck me was that this man John, this young disciple, begins by giving the credit for his revelation to his instructor, or teacher, - the Master. There is no doubt but that it was John's great sense of divine Love which has caused him to be called the beloved disciple; and this quality in his character enabled him to see the impersonal nature of all revelation, whilst at the same time awakening in him a true gratitude for the man who through his devotion to Principle had, for John, been the means of arousing

his own spiritual capacity to enjoy a revelation of that spiritual Truth which has forever existed in fact.

It is always love that makes for a revelation. For instance, take a business: if you are there just to make money, well, it's just a business, but if you love that business and you love being there, then even in that business you will have a revelation. And that applies in the home and everywhere.

So as I read the first verse written by this loving disciple and saw how he gave the credit to his Master, I thought of how much we owe to all the great men and women who have seen something of divine Science. And as I thought of that, I reasoned that if you or I were writing this verse today, we should truly be able to say, "The revelation of John Doorly, which God gave unto him," for Principle reveals itself to men through those who are its latest and most devoted disciples, and that is how it has always been right down through the ages. We have been shown by John Doorly those things, which Mrs. Eddy knew and wrote, but they have been advanced to the idiom of this hour. Today each hour seems to advance rapidly to a new terminology, and unless we keep abreast of the times we cannot meet the demands of those times.

The good man of fifty years ago would be astounded and possibly perplexed by today's measure of the claim of evil, but if he were alive to the greater measure of good which has been revealed today, he would be equipped to stand above the cry of error, even as in his own day the amount of Principle which he understood was equal to the need of that day. The depth of the shadow always depends on the brilliance of the light, so let us always turn to the measure and strength of the light revealed by this hour's revelators.

As you read John Doorly's books, do you not see how much he owed to Mrs. Eddy and the prophetic writers, and in turn, as you read Mrs. Eddy's writings, do you not see how much she owed to the Scriptural writings and to characters such as Jesus and Paul? Then again, see how Jesus and Paul traced all the dynamic truths of being back through the Scriptural record. Yes, we all depend on Principle reflecting itself through its devoted ideas.

We owe everything we know, and all the glory and power and magnificence of this day, to those who have devoted their lives to Principle; and through love we become aware of this fact. It was through the great development of love, which the young disciple John had experienced that he was truly

able to say, "The Revelation of Jesus Christ, which God gave unto him" (Rev. 1:1). There John stood on Patmos, painting in gratitude the greatest word-picture that has ever been painted, - a picture whose greatness has caused many to stumble over its interpretation, when they have made the mistake of using a mortal medium in the endeavor to translate that which is wholly divine.

Now, "Patmos" means "mortal," but I do not think that John worried very much about whether he was called a mortal or not - he was concerned with all that his great Master had taught, and with the individual revelation which this was giving him.

We are told by some authorities that this book took fifty years to write. Think of the devotion and care for detail in all true art; the flash of inspiration is carefully taken and transcribed with infinite tenderness, so that others may glimpse its true, or inner, meaning. With how much more tenderness and care John developed his one theme, and therefore it may well have taken fifty years, and it certainly must have helped him glimpse the meaning of immortality. Now, there is no record of John's death, so we can picture him becoming less and less conscious of this Patmos, this mortal, whilst quietly and with gathering assurance he followed the revelation that his Master was giving him, until life became what it must one day become for all of us, - a revelation of increasing good.

"The Revelation of Jesus Christ": The Word

So John says, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Rev. 1:1). As you read that, if you listen and look carefully for the Science which guided each brush-stroke of this master word-painter, you find that those few words bring to view all the seven synonymous terms or names for God which Mrs. Eddy has given us, and what is more, you find them in that specific order which we know as the Word order, - that is, Mind, Spirit, Soul, Principle, Life, Truth, Love, - given on page 465 of "Science and Health."

"How is that?" you may ask. Well, wasn't it a revelation of paramount importance when Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."? How are we enlightened in anything? Surely through ideas, or intelligent thinking; and is it not certain that we can trace wisdom and intelligence back to their only

source, infinite Mind? It was therefore part of the great revelation of Jesus Christ when he said, "I am the light of the world," for no man had made such a thought-arresting statement before, and he who of all men gave all the glory to God for all good must have been clearly indicating that he was only able to be that light because of his parent Mind. So there we are led to to-day's terminology, by which we learn to understand God intelligently, as the infinite Mind.

Was it not also a revelation when for the first time in all history this man Jesus said, "It is the spirit that quickeneth? Many people have said, "The spirit is a great help, but the flesh is necessary to us just now," and only that great Scientist, and later, thank God, in this age another Scientist, Mrs. Eddy, have based their Science on that one great fundamental fact of Principle. Jesus gave us those words, which I have just quoted, and Mrs. Eddy implied the same thing when she said, "There is no life, truth, intelligence, nor substance in matter" (S. & H. 468:9-10). So that great master is there leading us to the second synonym for God in this Word order, - Spirit.

Then look at the tone of the third synonym, Soul, when Jesus spoke these other words of tremendous revelation to men, "I and my Father are one." Had anyone understood God, divine Principle, sufficiently, before this, to make such a revelatory statement? What enabled Jesus to see such a stupendous fact and then to put it into words? Was it not his highly developed Soul-sense, as opposed to ordinary sense testimony? Soul always identifies you with Principle; sense always tries to take you miles away. Let us illustrate: if we accept the testimony of our senses, the sun comes up in the morning and creeps to its zenith and then goes on down over the horizon, and so on, around the earth. That is what the senses clearly testify, and yet it is the opposite of the truth. Those senses take us as far as it is possible to be taken from the basic principle governing the solar system, in which (so far as our earth is concerned) the sun is the central stillness. But if we listen in any sphere, as we are taught to do, to a higher reasoning, - a spiritual understanding, instead of a sense guessing, then we accept the true testimony and become subject to the rule of Soul. Through all time and in all things Soul has been found to be the specific aspect of God's character, which rebukes and destroys the claims of sense. When we truly develop the certain convictions imparted to man through Soul, we also shall learn to say in purest humility, "I and my Father are one." So whilst sense would, in belief, try to take you away from the truth contained in those words of Jesus, Soul will bring you close

to it. In this great declaration Jesus was therefore turning our thought to the contemplation of the synonym Soul.

Now we are led to the fourth term for God in this Word order, - Principle. Think of another astoundingly revelatory statement of Jesus': "the Father that dwelleth in me, he doeth the works." What is it that actually accomplishes or does the works in anything? Is it not Principle? Our job is to obey the demand of Principle and then leave the actual working out to Principle. In business and in every other field we soon learn that we can rely on Principle to do the work if we work to obey the particular principle involved. So in our modern terminology was not Jesus saying, "My Principle does the works"? For he also said, "My Father worketh hitherto, and I work," and the successful man or woman in any walk of life is really saying and proving just that, although to-day they would be more likely to word it, "My Principle works for me so long as I work to obey it."

Again, if we consider the fifth synonym for God which Mrs. Eddy gave us, -- Life,-- we recall that Jesus said, "I am come that they might have life, and that they might have it more abundantly." What a revelation as to life, and what an indication of the creative and multiplying purpose of God, Life! Man is too often just satisfied with mortal life and all its imitations, but that was not the way of this Master of revelation. He said that he had come "that they might have it more abundantly", and the great secret of life is to see that you do have it more abundantly. Watch a man who retires from an active business life and withdraws into a period of non-activity, and you will usually see him losing even the physical expression, but If he retires from one activity and wisely devotes his energy to some more congenial but no less active purpose, he follows the rule of Life as given us by this great Master ("that they might have it more abundantly" - not less, but more) and he has taken the safe road of greater usefulness and expanding vision. So in that one sentence the Master was giving us a revelation as to our way of life if we would see it respond to the one and only Life.

Jesus plainly revealed the sixth synonymous term for God in this Word order, - Truth, this sixth side of God's great sevenfold nature, -when he said, "Ye shall know the truth, and the truth shall make you free." He didn't say that you have to make yourself free, but that your accepting and knowing of the truth, as given by divine Truth, will confer freedom. We haven't got

to make Truth, for Truth was always true, but we do need to know it. The little boy in class with his $2+2=4$ hasn't got to make or manufacture that truth, but if he desires to enjoy the freedom of arithmetic he has to know it consistently. It is a revelation well worth considering, - that if you accept a truth and ally yourself with it by consistently knowing it. Then that truth will make you free. Men sometimes waste a lot of time trying to make or outline a truth, instead of immediately accepting it and reaping the immediate freedom, which it confers.

Then we come to the last synonym for God in this order, namely, Love. Jesus revealed the wonder of Love when after a life of devotion to all the qualities embraced in this great side of God's great character he appears to have been led to a rarer revelation as to the meaning of this term, for it was towards the end of his earthly mission that he said, "A new commandment I give unto you. That we love one another." If it was new to Jesus, who had practiced it more fully and more consistently than any other man on earth for all those glorious years, then indeed how wonderful, how vast, is Love!

Someone may say, "Yes, I see that in all these statements Jesus implied the qualities which are covered by the synonymous terms for God which you have given, and I see therefore that in that one brief statement of John's, 'The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass,' these great truths which Jesus revealed must be contained. But why do you put them in that order? Where in that statement of John's is there the indication of that order?"

Let us first remind ourselves that it is Mind which confers wisdom and enlightened thought; that it is Spirit which reveals the great purity of purpose indicated in Jesus' words, "It is the spirit that quickeneth; the flesh profiteth nothing;" and that it is Soul which confers that spiritual understanding which is above all sense testimony. Then let us realize that it was Jesus' wisdom (S. & H. 116:2-3) which first led him to see the course he must take if he was to discover his true self; Jesus was wise enough even at the age of twelve to see that if he was to have a revelation of his Christ selfhood he must choose the course of being about his Father's business, even as he told his human parents at that time. Then having wisely seen that course, was it not his purity of devotion to it which led him to the certain and unwavering spiritual understanding which in turn led him to the spiritual power contained in such a statement as "My Father worketh hitherto, and I work"? Was it not from this great standpoint that he was able to go even

further and "to shew unto his servants things which must shortly come to pass," for it is with those words that John completes his first great brush-strokes in the masterly picture we are considering? Jesus showed them what even now should always be "shortly coming to pass" in our lives, - not in a long, roundabout way, but in the short way of quick acceptance, -and that is the Life which is to be had through having it more abundantly, the Truth which gives that truth which when known and adhered to makes us free of all that would oppose it, and the Love whose greatness always bestows the ability to find something even more lovely about it.

So let us be quite clear that it was first Mind which revealed to Jesus that his job was to bring enlightened thinking to the world, so that at the early age of twelve he made a statement which showed that he knew that that was the path of his career, - to be about his Father's business, to work in the business of his parent Mind to enlighten the world, the thinking of men. Next it was Spirit, which gave him his great purity of devotion to this end; and having devoted his life to this pure purpose, it was Spirit, instead of sense, which he allowed to rule his every motive, and it was therefore Soul which conferred upon him the freedom of his great spiritual understanding. This spiritual understanding of Soul led him to reflect the spiritual power of his Principle, whom he called Father, - power to demonstrate its perfection, and power to teach its perfection. It was because in every detail of his life he had demanded of himself a perfection equal to the demand of perfection which he knew his Principle was constantly making upon him and all mankind that he was able to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But let us remember that he had grown to that in an ordered way, - the way of wisdom given him by Mind, the way of purity given him by Spirit, the way of spiritual understanding given him by Soul, and the way of spiritual power given him by Principle.

So that was the way of Jesus, or as John puts it here, "The Revelation of Jesus Christ, which God gave unto him," and it was this revelatory and preparatory process which enabled him to complete the picture in that verse, "to shew unto his servants things which must shortly come to pass," - show them the, real meaning of Life in its purpose of greater and greater abundance of good, the real purpose of Truth to make men free from the claims of error, and the real purpose of Love to make everyone more like itself every day. These were the things which he yearned that men should see as "shortly coming to pass" in their lives. But again it was an ordered

purpose -- first, the inspiring call of Life, which causes men to lay down their mortal limitations and with a new unselfed love turn to the wonder of Life's purpose of abundant living; second, the summons of Truth that men should recognize and accept their heritage as children of Truth, whose only purpose in all things for its man can only be to establish health; thirdly, and as the natural conclusion to such a sequence, the requirement of Love that its man shall be just like it, just as big, just as whole, just as loving -- in a word, just as responsive to true holiness; hence the Master's commandment towards the end of his career, "Anew commandment I give unto you, That you love one another."

Is it not obvious therefore that this order was the ordered way of the revelation, first, of Jesus' true nature to himself through Mind, Spirit, and Soul, and then, from the standpoint of power and Principle which this gave him, the revelation for himself and for others of Life, Truth, and Love? The more you look at this picture and the closer you come to it, the more natural will this specific order become to you, and you will see how John painted every picture throughout the book to conform exactly with the life of his Master as he had so lovingly watched it and later as lovingly pondered it.

"Sent and Signified" to Men: The Christ

Now this great artist on Patmos develops his picture with a few masterly words which indicate so much,-- even the second order or way of placing those seven synonymous terms, which we call the Christ order, as given by Mrs. Eddy on page 115 of her textbook.

The Christ to you and to me is, in one sense, what we know of God, and so when John says, "and he sent and signified it by his angel unto his servant John" (Rev. 1:1), it is as if he is saying, "I had my own individual Christ revelation, for it was given to me by God, divine Principle, through His translation of Himself." Mrs. Eddy says, "Christ is the true idea voicing good" (S. & H. 332:9-10), and so truth can and must be "sent and signified" to each one of us, for fundamentally we are all "his servant John" in our yearning for good.

How does Principle reveal its Christ message to us? Principle is always and everywhere "sending" itself and "signifying" itself through its essential nature,-- Life, Truth, and Love. Let us illustrate that to ourselves. Take music, for instance: it would hardly be possible to outline or define the principle

of music in so many words or to be able to point to a limited definition and say, "That is the whole principle of music." But we are aware of a principle in music, even as we are aware of a principle in any scientific process of expression, and we are made aware of it by the way in which it appears to us. For example, the first thing that anyone who was really interested in music would find himself becoming aware of the first thing that would be "sent and signified" to him, would be something of its inspiring purpose, coupled with its inexhaustible nature and infinite scope. It would be as if Life were talking to him through the symbol of music and saying, "I am come that you may have life in this music, and that you may have it more abundantly;" in a word, he would become aware of the infinite and multiplying purpose of the principle, which would express a quality indicative of Life's expanding purpose.

Next he would have "sent and signified" a realization of the demand which this made on him to be like a son to this principle and to conform to it. He would see the exacting nature of its truth, its ideal, and he would know that this principle demanded that he knew this truth,-- adhered to this ideal,-- if he wished to enjoy the freedom of expressing music. But even as he faced this task he, would be compensated by the sense that would come to him of the satisfying nature of music, -- its restfulness and its bliss. It would be as if he heard an angel voice from the principle saying, "I am of the nature of Love, and therefore all that I bestow in true music is restful and warm and fulfilling."

That illustration has shown us in some small way how in the great theme of life itself Principle can hardly be defined by men, but that Principle is forever "sending and signifying" itself through its essential nature of Life, Truth, and Love. Principle is forever translating itself through that expression of its nature, which we come to learn as covered by the terms Life, Truth, and Love. But John doesn't leave it there, for he brings it down to himself; he says, as it were, "Yes, Principle is 'sending and signifying' itself, but it is doing much more than that, because Principle is doing it 'unto his servant John,' " and to you and to me if we are sincere and in its service.

John was Jesus' student, or servant, but he knew that through the teachings of Jesus he was actually the servant of Principle itself.

Now, how does the everlasting "sending and signifying" of Principle as Life, Truth, and Love become specific and definite to us? As you watch this

manifestation of Principle through the wonder of Life, Truth, and Love, do you not become attracted to it? Isn't it as if you lift yourself up and lay aside the things of sense because you feel this attraction,-this gathering of Soul? We could quite truly say of anything good that is "sent and signified" to us that we can feel it gathering us to it. Often we can feel sense trying to pull us away, but that gentler pull of Soul is always, finally, just that much stronger and steadier.

So Principle's idea comes "unto his servant John," or you, through the process of Soul. And then - as you lay aside the appendages of sense, you begin to find that quite naturally you are reflecting the pure nature of that idea; you find that you can - readily agree, "It is the spirit that quickeneth; the flesh profiteth nothing." So you are first attracted to it, and then you begin 'to reflect it in your thought, and this reflection means that the pure ideas of Spirit are born in you and separate you from all that would contaminate them. But if they are ideas" are they not of the nature of Mind?' And so you find that it is all done through idea, and that in fact you are of the nature of Mind, and that what is taking place is that Mind is expressing itself as you through that which you are knowing, - through the ideas which come to you.

It is so important that we see not only that Principle "sends and signifies" itself, as it is always doing, but also that we have a part to play, a right to enjoy. That part and that right were realized by this great disciple when he said that not only does Principle "send and signify" itself through its "angel," - that is, through its threefold essential nature of Life, Truth, and Love, - but also that this was done specifically for him, the servant or student, John.

We must not look only at the wonder of God; we must go further and realize, for instance, that such an expression as "Adorable One" (S. & H. 16:29) means that we are adorable too. The great truth that Principle is forever interpreting itself is the truth for every servant or student everywhere. Therefore as you watch the great "sending and signifying" process of Principle in your work and in your study, you will find that His arm will begin to encircle you; and if you allow this arm to encircle you fully, completely, and tenderly, you will then find that it has encircled not only you, but also yours and all. Thus Mrs. Eddy says, "His arm encircles me, and mine, and all" (Mis. 389:13).

So as you watch Principle's activity, let yourself become drawn to it. Don't keep it as a subject "over there," or something merely to be contemplated

in your study. Do let Soul gather you to it. Sense, if you listen to it, would take you miles away, but as you become Soul-inspired about it, so is it "sent and signified" to you,- you watching, you learning, you being attracted to it. Then you begin to reflect it, and that comes about through Spirit; you cannot help but reflect any true idea if you love it and are attracted to it. And as you reflect it in its purity; your thought becomes so clean that you find that it is in fact the actual manifestation of the intelligent ideas of Mind.

We have seen, then, how in that brief sentence the great Patmos master has revealed the sevenfold nature of God as it operates to "send and signify" itself, and to do this for every one of us through that which we have come to know as the Christ translation.

Bearing Testimony to God's Allness: Christianity

He goes on: "[John] who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (Rev. 1:2). Now, that is John's way of presenting the great activity of God, Principle, which we to-day find covered by the seven synonymous terms for God in their Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love, as given in Mrs. Eddy's definition of God in the "Glossary" of "Science and Health." Here is John's way of setting out the whole purpose of true Christianity, and if you read over again those words of his you will see that they do indeed embrace that purpose, which is to bear testimony to the efficacy of Principle's Christ, - Life, Truth, and Love. But let us see how in our day they also mean that which we come to learn as the meaning of Christianity when we follow that particular order of our synonymous terms.

As I was pondering this verse, I looked up the meaning of the word "record" in some of the dictionaries, and I found that it is a very interesting word. It comes from two words, "re-" and "cor," and "cor" is a Latin word meaning "heart." Isn't Christianity very much a thing of the heart? Moreover, as I read, I found that Webster gives as one meaning of "record": "To practice a tune by singing in an undertone, especially of birds." It was early morning when I read this, and with the first waking of the birds I caught their sweet undertone of song before at last they had all broken forth full-heartedly in Life's glorious praise.

And so I thought about true Christianity, and as I thought about it I realized that its main theme is that sweet undertone of Principle, calling to man and

saying, "All ideas are My ideas, for I am Mind." Don't burst forth into hasty song until you have practiced this sweet undertone of Principle. Is not this fact the first great lesson of Christianity, - the fact that all men all ideas are God's ideas? Jesus knew this when he said, "all mine are thine, and thine are mine" - what an expression of true Christianity!

Then as the undertone goes on, do you not find Principle saying, "Through Soul all ideas are identical with Me"? A thing is identical with another thing when it is the same as that other thing. So through Soul you learn in true Christianity that the idea is the same as its Principle, - that all men are not only God's children, but also, being God's children, they are identified with God by their likeness to God, their sameness in quality though not, of course, in quantity, for God is All and man is included in that allness. It is as if having learnt that all ideas are Mind's ideas, you - then must go a step further and learn something of the great quality of these ideas through contemplating what it means for them to be identified with, or the same as, their Principle. Only through Soul-sense can you engage in this contemplation and thereby glimpse the beauty and definiteness of those ideas.

As you learn of that "sameness" through your Soul-sense, which forever rebukes and corrects sense, you go on to hear more of this sweet undertone of Principle, for in that sameness you see God's likeness, and you must naturally then be led to realize that that likeness is the reflection of Spirit. Therefore the goodness of man becomes much more than just that, for it is indeed the goodness of God radiating itself through the pure reflection of Spirit. We are told by Mrs. Eddy that when the Indians glimpsed something of this underlying truth, they were inspired to call a certain beautiful lake "the smile of the Great Spirit" (S. & H. 477:26-29); and the time must come when we shall be inspired to find in the smile of manhood's pure reflection the one and only smile that can ever be, - the smile of Spirit's onliness.

So we have had an order of the synonyms as far as Principle, Mind, Soul, and Spirit. And that is "the record of the word of God." Read the whole record of the Word of God through the Scriptures, and do you not find that it is all based on this sweet but impelling undertone of Principle: "All ideas are My ideas, for I am Mind; as Soul I hold them the same as Me"; as Spirit I amplify that sameness into the one reflection, the onliness of Me"?

Then this great artist continues: "and of the testimony of Jesus Christ, and of all things that he saw." What was the basic and fundamental "testimony

of Jesus Christ," and of all things that he could ever see, or that his student John was ever able to see through his Master's teaching? Was not the essential nature of Jesus' mission expressed in these three statements of his: - "I am come that they might have life, and that they might have it more abundantly," "Ye shall know the truth, and the truth shall make you free," and "A new commandment I give unto you, That ye love one another"?

Jesus' whole desire as he reflected the magnificent creative and abundant purpose of Life was that all men should not only have life as a sense of existence, but that they should also have it as a sense of progressive joy and accomplishment, thereby always having it more abundantly.

His whole teaching was based on the fact that if men only knew the truth which Truth, God, was always giving, then they would be made free. He longed for men to know the truth as he knew it, and so enjoy the freedom which he enjoyed.

Finally, as he realized the great purpose and the great secret of Love, he commanded that men keep ever new and fresh within them. You shouldn't love today just as you loved yesterday, but your love today should be newer and fresher and lovelier than before. It should ever be, "A new commandment I give unto you, That ye love one another." Love isn't a routine; it's a revelation.

So in his life Jesus defined the full-throated song of Christianity, even as the birds, after their sweet undertone, break forth into purposed praise. He, the Master, had dwelt with that undertone of Principle, - that sweet welling up of God's purpose; through his carpentry and his daily contacts with all the best of his surroundings he had dwelt for thirty years with that great undertone, and then he broke out into the dynamic song of Science in a three-year mission which has never been equaled on earth. So in his "testimony" we see strongly manifested the tones of those three great synonymous terms for God, - Life, Truth, and Love. In all things that he saw and taught others to see, Jesus traced the essential loving touch of Life and Truth and Love.

We must realize, then, that when John wrote, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," he was showing that the Word of God as revealed in the Scriptures and its fulfillment as revealed by his Master testify to Principle's great undertone, which begins through the progressive understanding given by Mind, Soul,

and Spirit and swells out into the full symphony of Life, Truth, and Love. This symphony reaches out until there is no place where Principle's voice is not heard.

Therefore have we been shown with masterly restraint in these few words of John's the whole of the Christianity order of our synonyms, - Principle, Mind, Soul, Spirit, Life, Truth, Love.

Being with God: Science

John goes on in verse 3 to describe Science, the Science of his work, and we shall see how his words reveal an overall picture which we in this age find through studying what is called the Science order of our seven synonymous terms for God. We know that this Science order is really the Word order looked at in a more established way, - thus fulfilling the Scripture, "the first shall be last." It is Mind, Spirit, Soul, Principle, Life, Truth, Love, but in Science we look at that order from Principle, so that we have Principle in the centre, with Soul and Life proceeding from it, one on either side, in a complementary way (after the manner of the candlestick as described in Exodus 25:31, 32), and then Spirit and Truth as complementary to each other, and finally Mind and Love as complementary.

So John proceeds to describe this symbol of Science in his own way when he starts, "Blessed is he that readeth." Now, our first two complementary synonyms are Soul and Life, and if ever we want a true blessing from that which we read, we do well to keep those synonyms in mind. For instance, in reading our textbook we find that the measure of its interest and blessing to us is defined by the vitality of our interest. You know how sense will try to make your thought wander from the subject, so that you suddenly find that although you are reading your textbook, you are actually thinking about either your business, or your home, or your new frock, or your new car, or something of the kind. Watch and silence this tendency with Soul's true longing and certain attraction, and then look to these pages for something new and inspiring. Realize as you read that within every word and sentence there is always something new and fresh for you, - that Life is speaking through that very paragraph and saying, "Oh, be fruitful and multiply, and so soar and sing with the joy of your own individual discovering of what these pages contain." If you approach your study with thought governed by Soul's purpose to identify you with Life's abundance, then indeed you

see how true this master thinker's words are when he says, "Blessed is he that readeth."

John continues, "and [blessed are] they that hear the words of this prophecy," and our next pair of synonyms is Spirit and Truth. How often in helping our friends or ourselves we find that the key to better hearing is to be definitely awake to reflect the truth to the situation in which we find ourselves at any moment. So often a lovely character will be a little bit dreamy and vague, and instead of being in the room with the people, - vitally interested in what is going on at that moment, with an alertness which is ready to contribute or reflect some measure of truth to the topic or the problem,- that individual is there in body but not in mind; his thoughts are miles away, and later he may be pulled back by a direct question, and you may find him saying, "I'm sorry; I didn't hear what you were saying."

Mrs. Eddy wrote; "I will listen for Thy voice, lest my footsteps stray" (Mis. 398; 1-2), and she indicates there the necessity for alertness to catch the reflected voice of Truth in everything, and not allow our footsteps to stray down some dreamy by-path. We must become spiritually-minded to reflect Spirit, and so be awake to Truth's voice in all things everywhere. When we allow ourselves to be fleshly-minded, say, for instance, after a very good meal, in which the thing which has been uppermost in thought is the large helpings of well-prepared food, - we may find our alertness and awakesness sadly dulled. We should enjoy food, but even food tastes better if we go beyond the plate to a grateful consideration of those concerned with its preparation and the care and love which they put into it.

So we need to be governed by Spirit and Truth if we would always be alert to hear quickly the best, the good, in any conversation; and this mental alertness, when practised, has a healing effect on human hearing. You know, we are just young artists in Science, and here we are standing in this great gallery of life looking at one of the noblest pen-pictures ever painted. As we pause to consider each masterly brush-stroke of this young fisherman disciple, who through his love developed rapidly into a master Scientist, we are learning how we also can go and paint our own picture more perfectly. So John says, "[Blessed are] they that hear the words of this prophecy," and we look at the Science order of our synonyms and say, "Spirit and Truth," but as we pause to plunge beneath the surface we find that they both mean the same thing. John was on Patmos quite a while ago and we are here

today, but Science draws the true individuality of both him and ourselves closer and closer until time and space and all the paraphernalia of matter are gone, and we find that we almost know John. We turn aside from reading his work scientifically and somehow we feel that we have been with him for a while.

Now John continues, "and [blessed are they that] keep those things which are written therein." If you and I want to keep those precious things, which are "written" in all that, we are listening to, do let us remember that our next two complementary synonyms are Mind and Love. Let us rebuke the tendency to get, and the anxiety to memorize, with a realization, that all these ideas have always been in Mind and can therefore never be lost or fall out of Mind. Moreover, because that Mind is Love, they will always appear to us at the right time and in the right way. Mind is infinite in its resources, and Love is perfect in Her disposal of them.

Mind always has the right idea, and Love always knows when to give it. You never keep anything by grabbing it and bottling it up; neither friendships nor wisdom should be subjected to the limiting grasp of fear. The Israelites of old had to learn that, when through fear about tomorrow's supply they gathered one day's manna and tried to store it-it just turned bad. Right provision has no taint of fear; therefore if you would "keep those things which are written" here at these talks, or anywhere, just devote yourself to loving what you hear, and leave to Mind's allness and Love's tenderness the future bestowal of all that you will ever need. So much is lost through "get;" so much is found through "let."

Then John goes on to describe in his own way what we may learn today from considering the term Principle. He says, "for the time is at hand." What a glorious sense of Principle! Principle's time is always at hand. Principle is always present, saying, "I'm here. Obey me, take me, use me, enjoy me." There is never a moment when Principle is not at hand to help man, everywhere. In his business, at the drawing board, in the machine-shop and the kitchen, out on the playing-fields or by the sick-bed, Principle is always saying, "My time is now; my time is at hand."

And so here we are taught that we start out in Science by identifying ourselves with the great possibility of Life; we develop its theme by being constantly aware of the part we play in the reflection of Truth; we fulfill its purpose by realizing where all the activity comes from and how it is

intelligently and tenderly disposed; and this leads us to the resting realization that Principle's time is always at hand, and therefore that there is no time element involved.

There in those first few verses, then, this great artist has painted with the precision of Science some of the essential points of his picture, and today we can read it intelligently through the devotion of some more recent artists.

"John to the Seven Churches"

He continues, "John to the seven churches which are in Asia: Grace be unto you, and peace" (Rev. 1:4). You know, the seven churches are us, - you and me reflecting in sevenfold perfection, some measure of the sevenfold greatness of God. So this is like saying, "John to the seven great categories of your character."

Mrs. Eddy defines "Church," in part, as "The structure of Truth and Love. . . The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding. . ." (S. & H. 583:12, 14-16).

We are the structure of Truth and Love, or else where is there a structure? How has Truth been known through history except by men standing for it? How has Love been felt and known except through those who administered or reflected it? Therefore we are the church. Whatever is "found elevating the race" and "rousing the dormant understanding" is true manhood. Men and women devoted to Principle constitute the only church there ever has been. So when John is saying this, he is saying, in effect, "John to the magnificence of you: grace be unto you, and peace."

Is, and Was, and Is To Come

Then, being a great artist and reveling in his art, John splashes three great colors across the canvas, and we learn that he is just saying, "This is the essence of it, the essential nature of it all," for he writes, "Grace be unto you, and peace, from him which is, and which was, and which is to come" (Rev. I: 4)' Today we have learnt that Life always is; the whole tone and secret of Life is this "isness." Not the past, nor the future, but the priceless "isness!;" of the "now" defines the great joy of Life. Truth always was; that is why it is true. And that which "is to come" is Love. You and I will find that that which "is to come" is always some blessing from Love. Whenever you think of the future, know that it is in Love's great arms.

So John has set out the great threefold essential nature of God in those few words, and we today through the devotion of such people as Mary Baker Eddy and John Doorly have learnt that that nature is defined as Life and its isness, Truth which always was, and Love which embraces all that is to come.

He continues, "Grace be unto you, and peace. . . from the seven spirits which are before his throne" (Rev. 1:4) 'Those "seven Spirits" are the magnificence of what we come to learn as the numerals of infinity,-the infinite tones and diversified qualities of divinity, which radiate from Principle and are revealed to us in an ever-unfolding manner as we come to learn more of the meaning of the seven synonymous terms for God. The birth of ideas forever goes on as we learn more of the sevenfold and complete nature of Principle.

A Sevenfold Scale of Ideas

Now John proceeds to two verses which give tones of the seven synonymous terms for God, and it is through the constant running over of such scales as he is now playing that we too come to learn something of the divine greatness of those terms, and also of the Master who conducted his life-purpose within their infinite range.

So he says, "and [grace be unto you, and peace] from Jesus Christ, who is the faithful witness" (Rev. 1:5) - there we have the tone of Mind. Let Mind, not matter, always be your witness. If you read the mental case on trial given by Mrs. Eddy in her chapter "Christian Science Practice," you will see that when matter was the witness it was tough going, but when Mind took the stand, healing was begun. So let Mind be your witness. Mrs. Eddy says of Jesus, "In witness of his divine commission, he presented the proof that Life, Truth, and Love" - remember how in the verse before this we had the tones of Life, Truth, and Love - "heal the sick and the sinning, and triumph over death through Mind, not matter" (S. & H. 54:13-16).

John continues, "and the first begotten of the dead" (Rev. 1:5) - isn't that a tone of Spirit? We know that Spirit operates to separate, for in the second day of the Genesis story there is the separation of the waters above from the waters beneath by the firmament; "firmament" comes from a Latin word meaning "strengthening," and the strong purpose of Spirit is always to separate through a pure spirituality the things which are good from the things which would contaminate them. And then from this process, - the

dying off of the bad and unlikeable, - we have the birth of something new and lovely, "the first begotten of the dead." Paul said, "I die daily," and he meant that through progress in spirituality old things were dying away from him and a new birth of something better was constantly taking place. Jesus was "the first begotten of the dead" because he was the best demonstrator of this process.

The next phrase reads, "and the prince of the kings of the earth" (Rev. 1:5). The "kings of the earth," - of all that is of the earth and earthy, and of the earthy or Adam man, - are the five so-called senses, for they claim to rule the Adam man, but that which binds them with certain control is the rule of Soul. Soul is the "prince" which can and does rule over those tyrant "kings." You always rebuke sense with that higher spiritual understanding conferred by Soul, which relies on Principle. Jesus was indeed "the Prince of the kings of the earth" by reason of his being the one man who completely ruled his life through the rule of Soul.

John continues to play the ordered tones of these synonyms; and so he next says, "Unto him that loved us" (Rev. 1:5). There is nothing more loving on earth than Principle. Principle never condemns. The little boy who has to stay in after school to get his sum right may think that the principle of arithmetic is tough and has no feeling. So may you and I sometimes feel when we have momentarily withdrawn our activity from Principle's perfect path. But Principle is right by that little boy, and it is saying, "Oh, do listen to me and just do what I say. I want you to finish the work that I have given you to do and be out in those playing-fields. I am here to help, not hinder. I love you." Jesus rejoiced in his divine Principle when he said, "I have finished the work which thou gavest me to do," because he knew that this entitled him to use the words which immediately follow: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Through such teaching of his Master John knew Principle well enough to be able to write of it as that which loves us.

He goes on, "and washed us from our sins in his own blood" (Rev. 1:5). What a sense of the next synonym for God which appears in this order, - Life! Blood was a symbol of sacrifice, and the supreme and constant sacrifice of the Master was that in every moment of his earth-experience he laid down the mortal concept of life - "for the joy that was set before him, [he] endured the cross, despising the shame." The great flow of his life-purpose rinsed his world of its last vestige of sin.

If we want to get over our little errors, or our so-called big errors, we must let the cup of true things brim over with their truth. You cannot do much washing with one teaspoonful of water, and so you cannot do much washing away of error if you just take a sip at all that truth which Life is forever multiplying and making more abundant for you. Mrs. Eddy tells us, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (S. & H. 201:17-18). The key to success in this activity lies in the words "flood-tides," – the tone of Life's abundant multiplication. Let good just multiply and multiply in your thought until like the flood tide it sweeps up the stagnant channels and carries all before it. So often we arrive at the specific truth for some problem, but then we forget to let it take on its Life tone and multiply its wondrous splendor in our thought until the error at first becomes insignificant and then is washed away altogether.

If you and I would only think of how we can multiply in the realm of ideas, we wouldn't be so niggardly in our study of Science, and we wouldn't think of it as a duty, in the heavy sense of that word. For that is sin, and one of the words translated as "sin" in the Bible comes from a word, which means, "missing the mark;" if we study just because we think that it is our duty to study, then we certainly miss the mark. It's our privilege, not our duty; it's our life - why, it is us! And so if we pour in the multiplication of Life, how it washes away all the sin, all the missing of the mark! If we feel our true individuality, - what we are to God, and to men, and to ourselves, - then the magnitude of this realization will wash away our sense of sin. You cannot get rid of sin by pecking at it; you wash it away through the realization of Life's greatness.

You see, this man John knew the full tones of Science, and so if we watch him at his composition of this wonderful Revelation picture we shall learn so much of those refinements, which define the art of Science.

This great artist goes on: "and hath made us kings and priests unto God and his Father" (Rev. 1:6). Here is the tone of our next synonym for God, - Truth. Mrs. Eddy tells us, "The Bible declares that all believers are made kings and priests unto God" (S. & H. 141: 19-21). Truth demands that we develop our manhood and womanhood and rule out all the contending errors. We have to become a king in our own mental realm; Truth will not have you vassals, but kings. And until we become kings to ourselves, we can hardly become priests to others, or hope to administer Truth's healing influence. It

was the kingly side of Jesus' nature, - that is, his own demonstration of true manhood with spiritual power and exactness,- which gave all the weight to the priestly side, his spiritual ministrations.

Now, that doesn't mean that you need to have demonstrated a full perfection before you can start helping others. Why, according to the Gospels even the Master became hungry, and thirsty, and tired, and he certainly hadn't made the demonstration over the claims of death at the time when he was engaged in his great healing work. But it means that we must have thrown our weight in the scale with God; we must be working with Truth as best we know. Then do we feel some measure of kingship, and then indeed we enjoy some measure of the priesthood here referred to by John, - that true priesthood which comes through tending the altars of your own life first, before you turn to help others tend theirs.

Now John leads us to the last tone in this order, - the tone of Love, - as he completes his statement with these words: "to him be glory and dominion for ever and ever. Amen" (Rev. 1:6). That is Love. That "glory and dominion" and, above all, that "ever and ever" give us the sense of Love's all embracing allness, which Jesus demonstrated to perfection, because he was the greatest man that ever trod this globe and was therefore the "highest human corporeal concept of the divine idea" (S. & H. 589:16-17). That concept is glorified to our sight in a forever unfoldment through our growing understanding of Science.

In those verses this great John has just run through the synonyms for God with the loving touch of a master who does it because he understands them, and loves to hear them play their age-old, ageless harmony to him, as illustrated by his own Master.

A Fourfold Statement

Now John touches the Word, the Christ, Christianity, and Science. If these things are new to some of you, don't worry about it. Once upon a time you sat in class and the teacher told you that you had to do addition, subtraction, multiplication, and division, but you didn't question it: you just began to get on with it. And to-day you use those arithmetical processes nearly every hour of your life. So do not stop to question this fourfold divine activity, for it is already established and proved in its Science.

First John introduces the tone of that which today we call the Word, like this: "Behold, he cometh with clouds" (Rev. 1:7). The Word always comes with "clouds," for the cloud, especially to those who lived in these less watered lands of the East, was full of promise. You can imagine them watching the clouds with hope, for they depended on the waters they contained much more than peoples of other lands. Mrs. Eddy writes, "Clouds parsimonious of rain,"-"parsimonious" gives a sense of withholding, - "that swing in the sky with dumb thunderbolts, are seen and forgotten in the same hour;" - if when you approach God through the Word, you have only half a hope, so that you look at your study and say, "Well, it may be all right for others, but for me it's parsimonious and it's full of dumb thunderbolts; that is, truth is ominous, but it doesn't speak for me," then surely will you lose your inspiration, and truths will be "forgotten in the same hour;" but Mrs. Eddy continues with the true sense of clouds, as used by John in this verse: "while those with a mighty rush, which waken the stagnant waters and solicit every root and every leaf with the treasures of rain, ask no praising" (My. 149:27-31). I cannot think of any more beautiful definition of what we should expect of our approach to God through this Word sense than is contained in that second description of clouds by Mrs. Eddy. Just think of the joy of study when it wakens the "stagnant waters" and solicits "every root and every leaf with the treasures of rain" - can you think of any lovelier sense of thought-tending than that? The whole purpose of Jesus' teaching in the Word and his great care was directed towards soliciting "every root and every leaf with the treasures of rain,"- that is, wakening every heart to its rightful heritage of joy and freedom.

So was not this a master at his work when he wrote of this Intelligent approach to God, "Behold, he cometh with clouds"?

John continues by giving us the tone of that which we call the Christ: "and every eye shall see him" (Rev. 1:7). To experience the presence of the Christ, we must have all our eyes for it; we cannot have one eye on our problem, - constantly taking a peep to see if the healing is taking place, -and another eye on the Christ-idea. We cannot sit down to study and have half our thought on our business, or our home, and hope to receive a Christ revelation. Like those wise men of the East, when we come to the Christ we must have all our eyes for it; we must come to it to bring the costly gift of a full devotion.

Jesus knew that whilst "heaven and earth shall pass away" for everyone, his words can never pass away, but forever stand awaiting our whole consecration.

John goes on: "and they also which pierced him [shall see him]" (Rev. 1:7). One of the most important activities in Christianity is to prove that the "greatest wrong is but a supposititious opposite of the highest right" (S. & H. 368:1-2); in other words, the real challenge of Christianity is to learn how to turn the very spearhead of error to the glory of Love. No one exemplified this skill more than the Master when, for instance, he greeted Judas the betrayer with the words, "Friend, wherefore art thou come?" for he knew that that betrayal was only divine Love furthering Her purpose. And through Jesus' correct attitude, this student was soon to have the import of that purpose brought home to him with a clarity, which caused him to take the best action, which he knew at that time to get rid of the error.

The forward movement of the man with the Christ-idea may force positions in which error, realizing its own doom, will endeavor to retaliate by "piercing" him, but this only leads to a twofold blessing. Firstly, it lifts the individual himself in his forward and upward movement towards a closer communion with Principle; and this enhancing of the light also serves to make the shadow of those who were servants to this piercing so dark and unwanted to them that they feel a revulsion and are therefore led to come out more quickly from its influence.

So how true is John's picture of Christianity in those few words, "and they also which pierced him [shall see him]."

He concludes this fourfold statement with a definition of that which we call Science: "and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). That is the effect of obedience, although we may not see it at the time. Why, they are wailing now - oh boy, how the "kindreds of the earth" are wailing! And why? Why does material science appear to be rampant with its fearful discoveries, all of which are only proving the impotence of matter to produce one iota of good? Is it not because of that very fact, - that matter is being forced to reveal its hopeless inability in the line of any lasting activity, any phase of good? Is not all this "wailing" nothing more than the deepening of the shadow because of the growing intensity and brilliance of the light? Men try to cling to earth, to matter, and so they stand in the way of the light and cause dark shadows, but they should turn

to the light, because if you look at light you can never see a shadow; for you no shadow will exist if you keep your gaze to the light.

Everything based on materiality is "wailing" more than it has ever wailed before, because in recent years the Science of being, the only Science, has been placed before the people in unmistakable clarity and dynamic definition. John knew this even of his day; he had seen what his Master had done and had watched the impulse of Science cause the seeming shadow, the dark drama of error's proving of its own nothingness, - and so with the exaltation above these things which his understanding of Science gave him, he was able to write, "and all kindreds of the earth shall wail because of him. Even so, Amen." It is "Even so" because of Science.

So you see that in one verse John has described what we, as young artists, are beginning to learn as the Word, the Christ, Christianity, and Science. This may be termed the method of the calculus in Science.

He continues in verse 8: "I am Alpha and Omega, the beginning and the ending" - that is like saying, "Principle is one; it begins and it ends all your reasoning," and it certainly does. Then John goes back to show us what Principle is, through its, essential nature: "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "Which is," - "As we have seen, that is Life, - "and which was," - how we should know that Truth always "was" that the truth about us always "was"! - "and which is to come," - we should be alert to know that that which is always to come can only be Love and its blessing, -"the Almighty" -these three define the all-might of Principle.

The Viewpoint from Science

The next verse reads: "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" (Rev. 1:9). John is here looking at the divine system from the point of view of Science. It is so vital to look at things from this point of view, for then all your thought - motives are unlabored. If you accept the statements of Science, your path is made easy and your burden is very light.

"I John, who also am your brother" - when we look out from Science, accepting Science, we are brothered by each other. Mrs. Eddy writes:

*"Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soars and sing,
And on the same branch bend" (Mis. 387:8-11).*

Remember the class or the regiment of years ago? If we meet any of those who in those far-off days were concerned with us in the pursuit of a common purpose, we still greet them as brothers – they are more than friends. So John is simply saying, "We are in Science together."

Then he continues, "and companions in tribulation," companioned in the work of Christianity, in which the great thing that is proved, at whatever cost, is that men and women and all things are perfect; this perfection is revealed through that aspect of Christianity which threshes out all that would oppose a true reflection. It is when we go out and cross swords with that which would contend against the purity of the Christ-idea that we begin to win our spurs in the great work of Christianity. We cannot dwell in sweet seclusion with a Christ-idea, for that idea demands of us its full manhood in demonstration; it demands that we take it out and prove its worth by facing the errors which shadow the coming of the Christ-idea for humanity.

"And in the kingdom and patience of Jesus Christ" the object of the Christ is to give us the kingdom of health; the Christ-healing is the restoration of the individual kingdom of manhood for each one of us. So "the kingdom . . . of Jesus Christ" illustrates that which we understand through the term "the Christ," and then the "patience of Jesus Christ" illustrates what we understand by the term "the Word." The object of the Word is to give us the patience which Jesus illustrated as he followed the ever-unfolding path of his Principle.

So there John has given us a new viewpoint of the calculus, the viewpoint from Science, - Science, Christianity, the Christ, and the Word.

"In the Isle that is Called Pattnos"

John continues this verse with a very wonderful statement, which should comfort us: "[I] was in the isle that is called Patmos" - "Patmos" means "mortal," so he was saying, "I'm just like the rest of you; I'm on this island for a purpose." We are all here for a purpose, and that purpose is to learn that we are not here! - at least, not as mortals. When you are at school, you are really there to learn how not to be there, - to learn the science which,

when learnt, removes you from the very school that taught you it. Patmos didn't worry John much, but the Science he was learning did concern him; sometimes we pay too much attention to Patmos and too little to the Science which makes Patmos unnecessary and impossible. John ends the verse, "for the word of God, and for the testimony of Jesus Christ." Mrs. Eddy refers, to this Patmos, this mortal experience, as "earth's preparatory school" (S. & H. 486:9-10); now, when we are in "prep." school, we first of all learn something of the word" of the subject, and then we go on to demonstrate to ourselves What the Word means, - that is, we go on to prove the "testimony" of it. After this we leave that "prep." school and advance to the point of a wider demonstration, - something nearer the tone of Christianity,- and thence on to Science.

So John was comforting us by pointing out that when we feel very much on Patmos, very much a mortal, we should go at it gently and not try to be sixth-form boys when we are only in the "prep." We must approach it as he had done, first from the Word of God, and then through testing this Word in the testimony of the Christ healing.

He continues, "I was in the Spirit on the Lord's day" (Rev. 1:10). What a lovely thing the: Lord's day" is, - not the little thing we sometimes call a day, but the Lord's day. Mrs. Eddy defines "Day" as "The irradiance of Life; light, the spiritual idea of Truth and Love" (S. & H. 584:1-2). So may not John have been saying, "I was just bathing my thought in the sense of Life, Truth, and Love"? It's no ordinary day when you do that. He goes on, "and heard behind me a great voice, as of a trumpet" (Rev. 1:10) ; if we really bathe our thought in the facts of Life, Truth, and Love, - if we are "in the Spirit on the Lord's day," - we shall hear the powerful voice of true manhood behind us. We shall be mentally jet-propelled! We, don't have to be fished out of our mortal troubles by God; we should be jet-propelled out by our understanding of His great threefold essential nature.

What the voice said was this: "I am Alpha and Omega, the first and the last:" John heard Principle blot out all spurious testimony by its declaration to his, consciousness" of its All-in-allness: - "and, what thou seest, write in a book, and send it unto the seven churches which are in Asia" (Rev. 1:11) , - write Truth in the book of your life; don't let it be superficial to you. Mrs. Eddy says that the spiritual record of creation should be "engraved on the understanding and heart 'with the point of a diamond' and the pen of an

angel" (S. & H. 52:5-17). The seven churches are your and my sevenfold nature as we reflect the sevenfold nature of God, as manifested through the seven synonymous terms. So engrave Truth on your heart, and send its great truths, through every fiber of your thought-processes.

"I Turned to See"

Verse 12 reads, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks." Oh, do turn! Don't just plod on with life, but turn to see its purpose. Moses at the backside of the desert turned to see why the bush that burnt was not consumed; the candle of your life burns on, but it grows in splendour, instead of consuming anything that is worth-while, so turn to see why. We are told in the third chapter of Exodus that when the Lord saw that Moses had had the sense to turn aside and do some real thinking, He called unto him out of the midst of the bush, and said, "Moses, Moses." Moses replied, "Here am I," and then he learnt something of his great life-purpose.

Do, do "turn." Mary at the sepulchre "turned" to see the true purpose of life as demonstrated by Jesus, and she said "Rabboni,"- that is, "Master,"- because when she turned from her human love for the great Nazarene to behold the risen Christ, she found the one answer, that which would be the sole master of her whole future. When John turned, as he tells us in this verse, he saw the means of his progress -"And being turned, I saw seven golden candlesticks." He saw the purpose of life enlightened by his realization that the full nature of God is sevenfold. The greatest symbols on earth are those seven names for God, Mind, Spirit, Soul, Principle, Life, Truth, Love. If we really turn, we shall always see those synonyms, or something of what they signify, and they will enlighten our understanding. And their light is pure, for they are golden.

"Clothed with a Garment": Mind

In the following verses John enlarges upon this sevenfold nature of God and of man.

Verse 13 describes more fully some of the tones which we have come to learn as attributed to the synonym Mind: "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." The only garment man can be clothed in is the garment of thought, or ideas; if you could not think

intelligently, you would stand naked in the company of those who reflected a normal intellectual standard. Mind is the great source of ideas, and therefore John's words might be translated in today's idiom, "completely clothed in Mind." If you turn, and think a little about things, you will find that you always have intelligent thoughts or ideas, - in fact, they clothe your every hour, and their supply is so vast that the supplier must be infinite Mind.

The "Son of man" which you and I find in the midst of those seven golden synonymous terms for God,- those "seven golden candlesticks,"- is all our true selfhood, all the true and satisfying thinking which develops as we study those terms. As we clothe ourselves with such ideas, John gives us a warning; he says, "clothed with a garment down to the foot." It is as if he was saying, "Watch that you make what you learn practical; bring it down to the footsteps you are taking as you go." Do watch that; don't have a garment that never comes down to the ground you walk upon. Watch that you weave it long enough to reach humanity's great needs. A theoretical shawl may be pretty, and may indeed have some part to play, but the garment down to the feet is the only true criterion of the efficacy of our thinking. Mrs. Eddy quotes lines by A. E. Hamilton which end: -"And comforters are needed much of Christ like touch" (Ret. 95:11-12). It is that touch, and the ability to make it the sort of touch the Master gave, which counts. There was a man who was "clothed with a garment down to the foot;" wherever he walked, God became practical and near.

So the verse ends, "and girt about the paps with a golden girdle" That gives the sense that it is important to see that even if you only have what may be called a simple thought, - a milk-of- the Word idea, - it has all the healing power of Science. It is in fact caught in the golden girdle of the Science whose crumbs of comfort are as important and as dynamic as its most advanced ideas. You see the temptation is to listen to the whisperer when it suggests that because we are what we term babes in Science, and appear to understand only the simpler thoughts referred to by Mrs. Eddy as the "milk of the Word" (Mis. 15:30), we therefore cannot be of much help to others. John takes care of that suggestion in this verse, because he says, in effect, "If you have an idea, a pure idea, it doesn't matter how simple you may think it is, because it comes from Mind, and therefore it is girt about with the full and golden girdle of Science and has the same Mind-power at the back of it as the greatest idea has ever had."

"White like Wool": Spirit

Now John comes to Spirit and some of its tones, for this next verse reads, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:14). Isn't that a lovely picture, with the touch of true art? "White as wool" - not a cold white, not that sort of purity which freezes up the other fellow and freezes him out of any hope. That kind of thing may be as crystal-white as snow, but also as lacking in warmth! No, "white as wool." How different is that white, and it was Mrs. Eddy's desire for all her followers - "White as wool, ere they depart, Shepherd, wash them clean" (Mis. 398:19-20), she says. What a sense of Spirit's tender purity, which, when reflected in us, helps bring to the birth the desire for whiteness, or true purity, in others.

As we read these things, we should realize that a master hand was writing them, there on Patmos. "And his eyes were as a flame of fire" - the discernment of Spirit, the ability to see through error, and that comes as we are spiritually-minded. If you are muddily-minded, with a little bit of spirituality and an awful lot of materiality in your thinking, your eyes will not be "as a flame of fire," and you will be confused. If, however, you stick to the true path of Spirit's calculus, then your eyes are indeed "as a flame of fire" - they burn up the error and see past it. We all love the purity of Spirit, because that sense of "white as wool" is so appealing to all our best sentiment, and John - commends this, but he goes further and says, in effect, "You must use your purity to face the errors of the world and see through them. You and I cannot dwell entirely apart in a pure contemplation of spiritual facts; we must do that first, but we must also face the world with eyes which burn with such a pure flame that error is destroyed."

"Feet like unto Fine Brass": Soul

Verse 15 takes up some of the tones of Soul: "and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." When we are Soul inspired, our feet shine with the glory of progress towards a certain goal; when we are sense-laden, our feet plod along as if they were made of lead. When we are Soul-inspired, the little errors in the way are burnt up instantly. Don't tarry with the errors, which your progress uncovers; remember that Jesus said, "Follow me; and let the dead bury their dead."

"And his voice as the sound of many waters," - the certain voice of the man who is on his way and knows that he is on it. Listen to the moorland stream and you will hear its many waters saying, "We're on our way to the sea;" it murmurs that certain story day and night. Anyone who is Soul-inspired, instead of sense-disturbed,- will find the voice of his hourly life singing like that stream with the voice of many waters, "I know the way I'm going." The beauty of it is that the pebbles and rocks of sense only increase the strength of the song, if we play our part and keep on keeping on towards our Principle by increasing our Soul-sense. This man on Patmos knew it all.

"In His Right Hand Seven Stars": Principle

Then verse I6 describes some of the tones of Principle: "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." See a great musical conductor, baton in hand, with music at his finger-tips and his whole being controlled by its principle: does he not hold the "seven stars," or seven notes, right in the palm of the power of his perfect understanding? He knows, and he knows that he knows, and he is fearless in his conducting of those seven notes and their manifold reflections. You and I, as we come close to Principle, always hold in our hand the "seven stars,"- the power of the correct idea, or the correct combination of ideas, for any situation.

The "seven stars," when considered as shining in the open firmament of heaven, give a sense of the abundance of Life; with them you can be fruitful and multiply in your work. ". . . and out of his mouth went a sharp two-edged sword" - Principle has that sharp two-edged sword of Truth. It is imperative in its demands. Principle has no time for anything that is unprincipled; it uses one edge to cut down such useless stuff, but it also uses the other edge to prune and chasten all that is good, that it may measure up to its own perfection. So there we have Principle operating as Truth. ". . . and his countenance was as the sun shineth in his strength"- all ideas radiate from Principle, and they radiate with the warmth of Love, for there is nothing more loving than the idea which comes from Principle, untouched by human opinion.

So in that verse John has not only shown us the tone of Principle, but he has also shown us that the great overtone of Principle is always found through its essential threefold nature of Life, Truth, and Love. To be a man of Principle you must learn to reflect these three.

"I Fell at his Feet as Dead": Life

Now in verse I7 we are given first the tone of Life and then the tone of Truth. John says, "And when I saw him, I fell at his feet as dead" - the beginning of real life for any of us comes when, having glimpsed the wonder of divine Life, we look at all this mortal semblance of life and see its utter insignificance and then lay it down as something that is dead to us. How often we strive and struggle and elbow our way for position or success, or for standards that we think are all-important, and then as we learn something of true Life we look at all these false gods and they suddenly appear so small and useless that we fall at the feet of reality with all these old concepts just dead. Even under the stress of great human struggles, such as war, men and women who have lived in a false security, with petty human values as their gods, have been known to see their tinsel emptiness and to fall at last at the great feet of Life, ashamed and yet glad, - dead to the deadening past, but alive in unselfed love to the greatness of Life's demands.

Life really begins for us at each falling at its feet with some new recognition of the utter deadness of methods and means, which are outworn. Mrs. Eddy says, "One can never go up, until one has gone down in his own esteem" (Mis. 356:24-25). The emptiness in the pit of our stomach or the pit of our thought usually foretells the triumph of some soaring near at hand, provided that we remember to press on, for notice that this great master thinker uses the symbol of feet, which gives a sense of the need to go on. Jesus had fallen on his face in the garden of Gethsemane as he saw that he had to part with old though well-proved methods; but having fallen; he soon said, "Rise, let us be going." When therefore we fall at the feet of some new and greater demand of Life's purpose, we are wise to remember the accuracy of this writer's symbolism and not remain in that prostrate position too long.

"The First and the Last": Truth

John continues this verse with some tones of Truth: "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last" - the right hand of Principle always gives the sense of the Christ, Truth, of Principle, the healing power of Truth. The healing Truth always comes to say, first, "Fear not," and then being Truth it brings that sense of "I am the first" - it eliminates the suggestion that error got in first, and shows that "before Abraham," before error had a father, Truth had its source in the great forever

I AM of Life. Having done that, it seals the safety of its healing by pointing to the maintenance of Truth's standard by the constancy of Love, and so it not only says, "I am the first," but also, "I am the last" I'll always remain, and I'll see error out and see it forgotten."

When we contemplate Truth, it often expands its meaning to us if we allow it to operate in its tones of sonship and point, as it were, to its parents - first, to the forever I AM of Life and then to the constancy and permanency of its Mother, Love. We have to allow it to reach back beyond the "Abraham," - the human symbol of a beginning to anything either good or bad, reach forward into the serenity of a future that is assured, through the fact that what we call "future" is already embraced and known to Love. In other words, we must allow Truth to say, "Fear not; I am the first and the last."

"Alive for Evermore": Love

In verse 18 John gives a very wonderful sense of the synonym Love when he writes, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Think of the divine Mother, Love; think of Love as Mother, and then use a human analogy and think of a human mother. How often a mother smiles over her children, and the serenity of that smile speaks just these words! For instance, as babes we depend absolutely on our mother, but then we think that we grow up, and Mother is still a very dear person, but not quite so important. "After all," we say, "she is sweet, but so old-fashioned, so utterly out-of-date. Her ways and methods could never meet our up-to-date needs." In fact, in that sense Mother is "dead." But Mother just keeps on being Mother. Then we children pass out of thinking that we've grown up and we do grow up, and we usually look at Mother with eyes that are opened by experience, and so we say, "Mother's principles are very much alive and applicable, and we foolishly thought they were dead." Mother's serene smile is answering, "Yes, I know; 'I am he that liveth, and was dead,' " but being of the quality of true motherhood it goes beyond that present recognition to embrace all the future in its constancy, as it continues, "and, behold, I am alive for evermore, Amen."

Divine Love is just like that, - constant and unchanging and perhaps smiling, - as we first lean heavily on her, and then get a little strength and go off at high speed on our own with no fear for the old-fashioned ways of plain goodness. But we come back, and those arms are always ready, for that is

Love, - the unchanging recognition of our perfection only, our goodness only, waiting for us to wear out in our own way all the suggestions of anything else, always waiting with "warrant and welcome" (Mess. '02, 11:7), as Mrs. Eddy says.

John saw even more than this to Love, for he knew Love so well; he not only saw its warmth as "alive for evermore," but he also saw Love as the perfect annihilator of all error, error which brings hell to the children, or students, but which holds within itself only one power, the power to die out of its own nothingness. So he ends this verse: "and have the keys of hell and of death." Love closes the door effectually and finally on the nothingness of nothing. When Love turns the key on that which actually never happened, - although it may have provided us with a nightmarish experience, - we should watch that we never try to unlock that door and peer back.

The human mother has the key to all the little doors she has closed behind her child, - experiences which may have appeared to play hell at the time, as they beat and eventually died out on the shores of progress,- but they are finalized so far as she is concerned and they hold no memory, except the memory of progress and the wonder of growth, outward and upward. We too should learn to mother ourselves and give the same finality to a past experience that held no entity; we should reflect the annihilating quality of our Mother, Love, and turn the key on the door of nothingness with a firm and final turn.

So John ends his second great finger-exercise of the seven synonymous terms, from which he gathers all his power of expression. He has dwelt with some of the tones of each of these great terms, making them more real to us by the exercise of their sentiments.

The Command to Record

John now shows us an important thing, for when we have finished any experience we are apt to record it in someway upon the pages of memory,- possibly with "the point of a diamond," or "the pen of an angel," to use Mrs. Eddy's own words. He therefore says in verse 19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." You remember how we saw that Truth was - that is what establishes its truth; Life is - it is the "isness" of Life which eliminates the measurement of it, either through time or quantity or anything else; and Love shall be, for Love embraces what we term a future.

Applying that to this verse, we see that John brings out the tones in the order of Truth, then Life, and then Love. He says, "Write the things which thou hast' seen,"- the past tense, the "wasness" of Truth, -"and the things which are,"- the present tense, the "isness" of Life, -"and the things which shall be hereafter"- the "future" of Love. So we see that John refers to any writing or recording in the order of Truth, Life, and Love, and in this he gives us a valuable guide as to the method to be employed in all forms of recording. Whenever we find these three synonyms used by Mrs. Eddy in this order of Truth, Life, and Love, we find a sense of the individual application of the Christ of Principle; the greatness of these three terms is, as it were, brought down to the experience of the individual when they appear in the sequence Truth, Life, and Love, rather than when they give the broader sense indicated by the sequence Life, Truth, and Love. It is Truth operating as Life through individual use to fulfill itself in Love.

So John is saying, in effect, "When you come to record any fact of Science, record it from the point of view of your own individual Christ experience. " Words and writings attain greater value when they are made alive by the individual experience of the recorder, - when they are set out not so much as generalizations, but as the record of specific Truth brought home by the experience of Life and sealed with the assurance of Love.

John is showing us the only scientific method to be employed in recording the experiences of Science. We must dip our pen into our heart if we are to write in the way in which God requires the recording and if men are to read it with interest and profit. We must write from our manifestation of the Son of Truth and with all the abundance of Life and the fulfillment and satisfaction of Love.

In verse 20 John explains the seven stars and the seven candlesticks. He says, "The seven stars are the angels of the seven churches." As we go on, we shall learn that the seven churches are us; their description in the following chapters is the description of true manhood. So when we reflect something of the seven synonymous terms for God, we are upholding the stars of our own identity. The stars symbolize our reflected light from what we know of the synonyms for God, and they are certainly angel thoughts, which serve the church of our true manhood, for church is "The structure of Truth and Love," as Mrs. Eddy says, and true manhood is just such a structure.

So the stars, which you hold in your right hand, indicate the power of pure thinking, when such thinking is based on the seven synonymous terms for God, - Mind, Spirit, Soul, Principle, Life, Truth, Love. And they are the angel thoughts which serve and uphold your manhood, - your "structure of Truth and Love," your true church; therefore they are literally "the angels of the seven churches," - the angel thoughts which always attend the sevenfold completeness of true manhood.

John continues, "and the seven candlesticks which thou sawest are the seven churches." When we see something new in the synonyms for God, we are actually finding something new in ourselves, - in our churches, our structures of Truth and Love. You cannot look at God and not find something of yourself; you cannot learn of the seven golden candlesticks, - the seven synonymous terms for God, - and not find another sense of your true church, your true structure of Truth and Love.

John is telling us that true manhood, - that is, you and me and all men and women everywhere, - is so close to Principle that it is at one with Him. This is proved in daily experience by the fact that whenever we learn something of God through learning something more of the seven synonymous terms for Him, we find that at that very moment we have actually found something more of our own true selfhood. That is why this steady study, this quiet progress, is the way not to heaven, for we are already there, but the way to rub our eyes and open them and find how true that is.