

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

TALK SEVEN

This last talk from "REVELATION AND DEMONSTRATION FOR YOU," by Clifford and Daisy Stamp is quite lengthy, but extremely profound and so important to the activities of our day. Thus, in the month of July, we present the first half and will present the second half in August.

Meeting where there is No Parting

Mrs. Eddy says in "Retrospection and Introspection": "The spiritually minded meet on the stairs which lead up to spiritual love" (76:14-15). And so as we draw towards the end of these talks, it is wise to remember that if what Mrs. Eddy says is true, and it certainly is, then all that we have to do is to see that we remain on those stairs, and then we shall never part. Mrs. Eddy also writes, "Where God is we can meet, and where God is we can never part" (My. 131:20-21).

As these talks end, sense will say to you, "Ah well, it has been lovely, but now we go back, – back to our jobs, back to our own countries, back to our own towns." But if you turn on that liar and say, "I will keep on the stairs which lead up to spiritual love, and then I can never be parted from those who also keep there," you will be very wise. Sense provides a banister for you to slide down very rapidly, but take a grip on that banister and use it to keep you going up!

Science is not just something happening within these walls and a few other walls here and there. Science is the All, and so it includes this room and this experience; it includes all your consciousness, and all your consciousness is the all of you.

The only thing that we have been doing is rubbing our eyes a little bit and waking up a little more to behold the truths of being which have always been. "Blessed are your eyes, for they see," the Master said, and how blessed are our eyes, for they see something of Truth now, and can gain strength to see much more.

Mrs. Eddy also said, "Soul never saw the Sayiour come and go" (Un. 59:17). Soul never saw you come here, because you were always here, – always at this state of consciousness. Now, just think of that humanly for a moment. As you and I have been here, why have these things of Science seemed so natural? Has it not been a sort of "homing"? Some of you came from great distances away, from foreign lands, – lands with different ideas and different interpretations of life, – and yet isn't it true that you have felt very much at home? And why? Because Soul has always had you here, and all you have done is to release yourself to Soul for a little while. There will come a time when we shall release ourselves to Soul a great deal more, and then there will follow that wonderful experience of being Soul-released, and sense will no longer be. To aid this purpose it is wise to practise the increase of our allowance – oh, do allow yourself to God much more!

Soul never saw you come, and Soul could never see you go, so keep to Soul's seeing. You need never leave this experience, and therefore if you value it, why leave?

Mrs. Eddy also says, "And life most sweet, as heart to heart Speaks kindly when we meet and part" (Mis. 388:11-12). If your heart speaks kindly when you meet, and increases this kindness so that it speaks more kindly when you part, you will find that in effect you will never be parted, and then life will be most sweet. If that is a conundrum to you, you can solve it only by practising its requirements!

Science is the Story of One

A mathematician is reported to have said that the story of arithmetic is the story of "one;" he said that it is the story of the unit one growing to find itself reflected, in some measure, in all the other units and in all the multiples and calculations and infinite projections of arithmetical idea, until it proves that all is one and that in that one allness it is infinitely interwoven, as a little one within the vast oneness of arithmetic. It depends on that All for its existence and for its activity, and indeed the reason that it is unit one is because that All is just one All. Now, two is only another form of one, – it is two ones, – and so it proves just the same fact, although in a different way, and so do all the other units and all the other multiples of those units; they all find their individuality, their form, their glory, and their allness in the fact of the allness of that All, the oneness of that One.

Now, that is how I remember that story of arithmetic, and even if I haven't put it absolutely correctly, what I remember of it does provide some food for thought. Think of how you can apply it to yourself: if you think of the unit one as just you, and the one All as your Principle, you will realize that you are infinitely reflected everywhere in the All of that Principle's knowing, and that all the other units also reflect you, and you them, although not one of you is the same.

Let us be more simple, and say that all our study, all our experience, and everything to do with us which partakes of good is to the glory of the infinite One, whom we call God and shall better understand as Principle. But it is not *our* glory to the infinite One; it is the infinite One's glory to its own infinite oneness, which we reflect. Jesus knew this when he said, "For thine is the kingdom, and the power, *and the glory*, for ever."

Unity with Our Divine Source

Mrs. Eddy writes a very lovely thing in "Pulpit and Press": "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that 'one on God's side is a majority' (4:7-17). What a wonderful sense of power and yet true humility that last sentence gives you!

Mrs. Eddy says, "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this," but someone may say "How?" Well, your divine source is Principle, and the closest thing to Principle is its Christ nature expressed as Life, Truth, and Love. Mrs. Eddy also speaks of God "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (S. & H. 569:1-3). So in thinking of how we can express Life, Truth, and Love, and thus preserve a scientific, positive sense of unity with Principle, we need to think of this Father, Son, and Mother and ask ourselves if we express the qualities of thought derived from such a threefold source.

For instance, in our life are we only creative, and do we tend to try and evade the responsibility of seeing that what we create is in obedience to Principle, – is, in other words, a dutiful "son"? Do we also lack the devotion of true motherhood, which would make us play our part in guiding that creation, or "child," up to its maturity, – its ability to stand for itself? On the other hand, do we believe ourselves to be non-creative, and think that we have to wait for someone else to tell us what to do? If we always wait to be told what to do, even though we may then faithfully do it, and so respond to some of the true qualities of sonship and, moreover, even express all those qualities of mothering essential to the fulfilment of the idea, we shall nevertheless still have fallen short in the creative side of our character, – the Life-responding, or fatherhood, side of it, – for no one can always go on being told what to do. Even a child has to be taught to use its own initiative in the realm of constructive idea. If Principle is creative, and it is, then every one of its ideas must reflect some of this mental quality through the impulse of its synonym, Life.

If we begin to cultivate a balanced expression of these three aspects of divinity, we shall find that as we reflect the spiritual qualities which come from our threefold and divine source, we are preserving a scientific, positive sense of unity with that source, as Mrs. Eddy tells us to do. Jesus did just this. His nature fully reflected the creative aspect of his Principle as Life; he created by reflection, or conscious communion and at-one-ment with his Principle, more ideas in his three-year mission than anyone else has ever done in a lifetime. His nature also reflected all those qualities of true, unswerving sonship, which were derived from his Principle as Truth; and he also most certainly manifested all the qualities of a true mother through his reflection of Principle as Love.

Material Science: The Limitations of its Apparent Achievements

John has just shown us in his description of the seven last plagues how Science supplies the dynamic thought-processes, through its order of the seven synonymous terms for God, which rend "the veil of the temple" of human thought, so that we may cross the threshold into the realm of pure spiritual idea and its omni-action in divine Science. He now goes on to analyze and uncover material science with a clarity and profundity which indicate his immense spiritual strength.

In dealing with this whole question of material science, let us remember that Mrs. Eddy says, "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality" (S. & H. 95:19-22). She also says, "All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (S. & H. 126:8-14).

We should remember that many human achievements are due to material science, – such as electricity, wireless transmission, and a great number of mechanical contrivances, and if these are used to symbolize the spiritual idea, so that we may better understand the final truth of being, then they can be turned into blessings. For instance, many modern inventions have served practically to eliminate the claims of distance and time, and this can be seen to symbolize the oneness of man in the unity of Principle and its idea. Also, these inventions can become our servants, and can be made to allow us more time for the study and contemplation of the spiritual facts of being. But we should never forget that in themselves they tend to magnify the so-called reality and power of matter. Hence the modern age is more materially-minded (even if that materially-mindedness has reached higher thought-attenuations) than the simpler ages of the past. However much temporary good material science may appear to have brought to men, it can never lead mankind along its paths out to the final glory of true spiritual realization.

We should never glorify a mortal symbol beyond the point where it gives some semblance of the spiritual idea, for at that point we must leave the symbol and follow only the spiritual idea. As matter that symbol is finite, and in fact only through spiritually-mindedness can men endow such a symbol with any spiritual meaning at all. For example, the electric fire is a modern symbol of warmth and comfort, but it is based on the instinct of man to gather round some focal point with his family or friends and thus enjoy some real heart-warming. It is not so much a symbol of a primitive urge to obtain warmth as a symbol of the primitive instinct of man to find his true warmth in the companionship of others. Thus if we consider its forbear, – the open log or coal fire, – we find that most people will admit

its limitations as a form of heating, but they cling to this method of heating because (whether they realize it or not) it is to them one of the truest symbols of home, companionship, and the "get-together" instinct of man.

Serving its proper purpose, the electric fire symbolizes a focal point of home, or heaven, and the material scientist only learnt to produce it because of the demand of this higher human instinct. But even so, that which he has produced, if wrongly used, can cause severe-burning, or even death, whereas the spiritual idea of home and the gathering of man to man in closer companionship can do nothing but produce a true and lasting warmth, leading to eternal Life.

As we become more universal in our application of this sense of home, it is natural that our fireside gatherings will expand to larger areas with more modern symbols of warmth. An extension of this line of reasoning could lead us to a picture wherein all men would so embrace all other men in their hearts that there would be no thought left which could strike cold, and therefore even the surrounding climate would respond, and men would find themselves blessed always with "God's perennial and happy sunshine" (S. & H. 121:11-12). Now, this may seem a very idealistic picture, but even today we must all have experienced times when we have been so imbued with the idea of friendship, and so occupied with extending the warmth of our heart-feelings towards some other individual or individuals, that we have found our physical bodies imbued with a radiant glow; and this may even have enabled us to disregard and, in fact, not need some form of artificial heat. That individual experience must surely one day be carried into the multiple of the individual experience of us all, and then shall we learn that man is indeed his own radiator when he radiates the presence of divine Love.

We use the symbols of earth – and in this age the symbols of material science especially – for our analogies, but only so far as they serve the purpose of these analogies, because, being of the earth, they are obviously finite. Thus the Master was constantly using material symbols to illustrate spiritual ideas, but if we continued to dwell on those material symbols beyond the point for which he used them, we should only be led to conclusions involving their own finity and limitations; and this of course would lead us away from the spiritual fact to which he was pointing.

Material Science the Great Whore

John writes, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters" (Rev. 17:1). Now, John calls material science a whore, and we would do well to remember his term every time we are led to stand in wonder and awe at its results in human experience. Material science "sitteth upon many waters," – on the waters of mortal mind. It overlies human thought-processes, and smothers the natural desire to reflect true Science by manipulating that desire along the dark passages of thought centered on the reality of matter. But Mrs. Eddy tells us, "The waters will be pacified, and Christ will command the wave" (S. & H. 570:24-25).

Material science is a whore in that it is willing to prostitute any moral or spiritual code in its endeavour to attain its end; and whilst this end may be the attempt of men to satisfy their most earnest longings, the very fact that its so-called system allows men to ignore the basic principles of all progress towards any form of higher attainment classifies this so-called system from the outset as unsystematized, and makes the title which John now gives it perfectly applicable. Men must learn that they cannot attain heaven if they ignore the spiritually moral requirements for such attainment, for men must be decent in their actions now if they are both now and later to enjoy the actions of true decency, or heaven, itself. Any system which endeavours to build on the basis of matter's reality must begin to break down from the very start, for starting from an amoral premise, – namely, the lie of matter's reality, – all future superstructures must be both amoral and self-destroying. Hence this material science is literally a whore, in that it prostitutes the whole body of its attempt at reasoning for the awful price of endeavouring to prove matter's potency.

Let us not think that material science is something which can be lightly dismissed; and the more etherealized it becomes in its phenomena, the more dangerous it becomes, until it destroys itself. Mrs. Eddy says, "In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its

nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears" (S. & H. 97:5-13).

Material science is subtly attractive to those who do not want to be under the mandate of Principle, for in one sense it is a branch of animal magnetism, and the animal man is more easily attracted towards anything which inculcates the reality of matter. Matter subtilizes itself in a glorious Delilah-dance before his eyes, and he is enamored. The searchings of material science, together with its constant temporary discoveries, certainly form a fascinating path to the mortal; we should be alert to this both for ourselves and for mankind, and therefore learn the more earnestly to translate the Christ-idea in such a way that it awakens that sometimes-latent but nevertheless basic instinct of man to follow the true paths of Science towards their true, certain, and satisfying conclusions.

We must be awake and equipped to be able to win and woo humanity over to the side of divine Science, as against the easy attractions of material science, until the individual's spiritual selfhood is so awakened that he himself can safely be left to follow its divine leadings; never again can he then be distracted into looking at that which may once have been fascinating to him. It is so easy for the mortal to go a-whoring in any line of activity, until once his true instincts have been aroused, and then never again can he be so inclined.

Today we find ourselves at the point where men and women are needed who will so consecrate their lives to divine Science that at once and practically we can learn so mightily to outweigh the subtle allurements of mortal sense that humanity will find itself more easily attracted to the ways of divine Science than it has previously found itself drawn to the ways of material science. In this manner we shall all learn how to destroy the foe and leave the field to God (S. & H. 419:4-7), - that is, establish the natural feeling and attraction of every man towards his Principle, and then, having so done, leave him to the glorious furtherings of such natural impulses. We must learn to save ourselves, and therefore others, from these mortal whoring instincts, and we can do so only through the grace of divine Science, which awakens the ever-quickening desire for the true marriage of man in his at-one-ness with Principle.

Mrs. Eddy says that Science is "a persuasive animus" (My. 3:16), and we must learn to be first so persuaded by Science in ourselves that our very life

will soon be found so to persuade mankind. But for goodness sake don't try to persuade anyone else in that which you are not as yet fully persuaded yourself.

Let us remember that in considering material science we have been talking about the shadow-stuff, the dreams from which we need to awaken, but they are only dreams. Any man at any moment anywhere can awaken from such dream-stuff and think and operate and enjoy in his natural element of being, – the realm of thinking in divine Science. Material science is nothing more than a lie; divine Science is nothing more and nothing less than Truth; and you as man, the outcome of Truth, must therefore just revel in your own specific reflection of the ideas of Science. Material science has no system, no revelation, no principle, no proof, and certainly gives no satisfaction. Divine Science has system and revelation, Principle and proof, – and, thank God, has *you*, – and is therefore the most satisfying thing to man, for man is inherently a Scientist in all the stature of his glorious being.

Divine Science offers all the opportunity and all the activity that man could wish for, and all of us really wish for and are happy only in such activity and with such opportunity. The man who releases himself wholeheartedly in this magnificent theme of Science soon finds his whole nature reflecting that satisfaction and smile of his Principle which the Indians saw symbolized in a certain beautiful lake, when they called it "the smile of the Great Spirit" (S. & H. 477:26-29).

John continues, "with whom [the great whore] the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2). Some of the best thinkers of our time have been misled and devastated in their conclusions by falling into the back-alleys of material science; and those who inhabit earth and its earthiness only are simply intoxicated by these thought-processes, – drunk to the point of believing that this science is a god which can make them as gods.

Let us clearly remember that many of our best thinkers have given their lives to trying to solve some of the problems of being through the channels of material science. Whilst those very channels have ensured failure at the outset, this is no reflection on the greatness of the characters involved. In

fact, if we who have now been given the correct channels followed them as assiduously, and with as much devotion to detail, and with as honest a desire to arrive at truth, as the followers of the channels of material science, then there is no doubt but that we should progress much faster than is at present the general experience.

Science Unites All True Desire in its One Purpose

Let us also clearly remember that there are sections of humanity who are being ruled today by "kings of the earth" who consistently commit fornication with this "whore" of material science. Such peoples are taught that there is nothing beyond this matter-world, and that therefore in, and only in, this matter-world lies all their hope of heaven. They are consequently made drunken to every moral requirement of the great Christian code, and their reasoning is carried away into that vicious vortex where matter becomes the all, and the so-called science of it becomes the only god. With such an all and such a god it requires little reasoning to see how drunken men can become, – how falsely exalted in their own esteem, and therefore how dangerous to the rest of humanity.

Even whilst we see this, let us also be awake to that clever trick of mortal mind when it points to someone else or to some other country and tries to keep us occupied with finding out their shortcomings instead of cleaning up the home base. It is so easy for us to be led into a position where we are constantly told about the faults of another country or another race, about whom there may be no reliable source of information, and then through being so fooled we pay little attention to the great need for improvement within our own borders.

The most alert mentality which this earth has ever known was awake to this when he gave us that illustration of the Pharisee at prayer, for his prayer started thus: "God, I thank thee that I am not as other men are." Do watch that you not fooled into looking across at some other man or society of men or, as is the latest fashion of this subtle trickster, some other country, and then led into the error of basing your outlook on the poor self-centred sentiment expressed by that Pharisee in the Master's graphic illustration of some of the ways of error. History and our own experience have shown that when we are in a position to be acquainted with the full story of that individual or that group of individuals whom we are so easily gulled into

condemning on the basis of a few half-truths badly told, we usually find that the true story reveals a totally different picture from that which we have come to accept; and this new, and much nearer true, picture usually also holds many silent rebukes to our own silly smugness.

It is always you, and you on your home base, from whom Principle asks a rendering of an account, and Principle is not interested in hearing your opinions of the ways of other men nor will it let you dodge the issue on such a ground. The Master's injunction implies the character of the one demand we have to make on ourselves in our hourly standing before our Principle: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Never think that error is located in another man or another country; error has no location, no claimant, and no claim, and even in belief it can only appear to have entity according to the amount which you give it in your thinking. A lie is never true, but the only place it can appear to be true is in the realm of your own reasoning, so if you never give it a foothold there then indeed it has no foothold anywhere in your universe.

Let us consider the case which is on trial in the world today. On the one hand there is the outworn and illogical reasoning of a false Christianity; this gives men a theory based on sin and suffering here, and a future heaven, or bliss, which cannot be attained until the individual has passed over to some unknown state beyond. On the other hand there is the subtly attractive claim of a so-called science. It is very easy to see that if a section of the community, having seen something of the achievements of material science, develops a theory that such a science can produce an absolute harmony, or heaven, in the matter-realm here on earth where men find themselves, then such a teaching may have a greater appeal than the teaching of perpetual suffering here with a hope of heaven beyond.

The fact that material science, having ensnared men with such a promise, can by its very nature bring them nothing but fear, doubt, and disillusionment, is one of the mysteries with which divine Science is now crossing swords; it will certainly lay bare this mesmeric suggestion of animal magnetism in all its hideousness before finally annihilating it.

To take an analogy, think of someone whom we will call Mr. Spiritual-Theorist telling a small boy that if he washed his face and his neck

thoroughly every morning, kept his hair neatly parted all day, and cleaned up his plate, including even the cabbage, at every meal, whilst always being obedient to his parents and sweet to his grown-up sister,— that if he did all this, plus anything more that might occur to his grown-ups as part and parcel of a desirable conduct, – then at the end of the week he might have a bar of chocolate given him. We could not blame him if we found that he preferred, and in fact often demanded, to live with his uncle, whom we will call Mr. Matter-Scientist, over the way, where no one asked him whether he had washed his neck, and where he was admired for his ruffled hair, and where he got a bar of chocolate every day, whether he ate his cabbage or not, and whether he pulled the little girl's hair or not.

In both cases the appeal would be wrong and the reward not of the type to satisfy manhood's longing, but Uncle's house would be the easier place to get drunk with the ecstasy of young animal living. Only through experience could the young man learn that too many bars of chocolate, – that is, too much matter for matter's sake, – become plain hell, or in this case simple biliousness.

But say a big brother, instead of holding the heavy hand of "duty" over the little chap, had said, "Of course it's better to wash properly – a man feels better when he's clean. And spruce up your hair when you're going to meet anyone – after all, they count; grown-up men keep tidy, so let's do the same. As for meals – well, kid, remember that Mother prepares them and she spends hours at it, so why not show her how you understand what a sport she is to do it by being a sport yourself and eating everything on the plate right up, just to see her smile? And Sister? How would you like to be in a world where there weren't any sisters? Why, what about the sister of Johnny next door? Aren't you kind of glad to show her how you can ride your bike without holding the handlebars, and weren't you happy when you were able to chase away that dog that was frightening her? Anyway, when she asked you to build a bridge with your Meccano, (?)I noticed that you never stopped as long as she was there. I don't think Dad would get along so well without Mum, and yet once upon a time Uncle Tom must have seen her as just his sister. Come on, kid, let's be honest sisters are valuable, and so we should treat them as if we thought so."

May not that big brother have been illustrating in a small measure the logic and ethics which are propounded to men in a much larger and deeper measure by divine Science?

Does not divine Science step into the gap between the cruel teaching of material science and the illogical hopes of spiritual theorists and say, "You, Mr. Spiritual-Theorist, are wrong in saying that heaven is a far-away and uncertain proposition; and you, Mr. Matter-Scientist, are right in saying that it is here, but you are wrong, thoroughly wrong, in saying that it inheres in your matter-realm, for has any form of matter, either as matter or as matter-based thinking, ever brought you heaven, – that is, restful and satisfying harmony? Hasn't all your seeking and all your finding only led you to no satisfying conclusion at all, but just left you disillusioned in that one theory, with the only alternative of trying another and yet another and yet another theory, along an endless path of hope resuscitated only to be once more thrown down?"

"You are right in claiming that heaven must be here, but wrong in the methods which you use to substantiate your claim; the spiritual theorist is wrong in his procrastination of It, but right in theory as to where it lies – that is, in the spiritual or mental realm of man.

"I, divine Science, say that it is both here now and wholly spiritual in that here-ness, but I also reveal how that spiritual, or purely mental, realm is the natural habitat of every man, woman, and child who walks on earth today. I do not destroy the true instincts and yearning of you, the material scientist; I only show you how to fulfil them in the only way in which they can be fulfilled. I do not destroy the high spiritual leadings of you, the spiritual theorist; I only take them from the unsatisfying and unappealing shelves of your theory and bring their logic to an immediate fruitage, – an immediate and practical resulting harmony. I remove matter as a factor in both your arguments, and thereby I invite your arguments into a dynamic reasoning, – a reasoning whose conclusions can only be a here-and-now heaven, or harmony, based on a here-and-now allness and onliness of mentality. This provides you with reason and sentiment, the letter and the spirit, the means for *understanding* the Principle. of that reasoning and the means for *feeling* that Principle, just where you are, – yes, all of you, just where you are right now.

"In this sense I, divine Science, am your big brother just brothering you. I am the one Brother of all, in whose oneness you find the open secret of brotherliness, which is the open secret of heaven." How right Mrs. Eddy is when she says, "The cement of a higher humanity will unite all interests in the one divinity" (S. & H. 571:19-21).

False Womanhood versus True Womanhood

John continues: "So he [the angel] carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3). With this sense of wilderness we can apply the first part of Mrs. Eddy's definition of the word – "Loneliness; doubt; darkness" (S. & H. 597:16). You may find yourself in just such a wilderness, or our world may find itself in just such a wilderness, through this false sense of womanhood, which is the very stuff through which material science can operate. But see that you never stay in that state. Move quickly on to "spontaneity of thought and idea," which is another part of Mrs. Eddy's definition of "wilderness," for the great blessing of the vacuums of sense is that we can fill them immediately with the wine of inspired idea.

False womanhood sits on a scarlet-coloured beast, - the red coloured ground-stuff which we associate with Adam, whose qualities are described by Mrs. Eddy as "the adamant of error, – self-will, self-justification, and self-love" (S. & H. 242:17-18). False womanhood rides on just those elements, and without their support it wouldn't of itself get very far. So if you handle self-will, self-justification, and self-love, you will destroy some of those qualities which support the claim of false womanhood. If even in your growing understanding of Science you find those qualities creeping in, then turn to your true womanhood more earnestly. True womanhood forgets self in its adoration of its Principle and the idea given it by Principle; true womanhood is always saying, "I have gotten a man from the Lord," and it is thereby so satisfied with the spiritual idea, and so occupied with it, that the self-push could not operate in its experience. Material science also says, "I have gotten a man from the Lord," but that man is a matter-man, and that Lord is a matter-Lord, and therefore this false sense is fratricidal, and the amount of self-pushing it expresses reveals its destructive nature.

Those "seven heads and ten horns" indicate the exact counterfeiting of Science which this false system involves. We should not try to dismiss material science as just nothing, but we should be alert to see how it claims to operate in an exact opposition to the true and ordered processes of idea under the mandate of the seven synonymous terms for God. It also breaks the Ten Commandments, or means of application of idea to the human need. It does everything which the correct spiritual sense of those

Commandments, and the full understanding of the term "ten," teaches us not to do.

In verse 4 John shows how this false woman sense decks itself up in its own esteem in its endeavour to fascinate; the simple, unseamed, pure garment called "Let" has no appeal to it.

Verse 5 reads, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Material science and false womanhood both spell mystery for man. Only as we devote our whole time to developing the true womanhood of our character shall we in the least contribute to the overcoming of the false womanhood which is trying to be rampant today. Through false womanhood men have turned to material science, and through their true womanhood they will turn to divine Science.

Whereas material science and false womanhood spell mystery for man, Jesus said of his students, and of all students, "it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" – there is no mystery on earth for the man who habitually places himself right in the fullness of his Principle, and daily works out there from thereto. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." I do not think that there could be a greater scientific summing-up of the meaning of true womanhood than "whosoever hath, to him shall be given, and he shall have more abundance;" nor a greater uncovering of false womanhood than "but whosoever hath not, from him shall be taken away even that he hath."

The lesson is pointed, and we should watch every day that first we affirm in all things that we are as one that "hath," and then see that we act that way, – live in our thinking and in all the graces of spirit as one that "hath;" this involves turning quickly upon the subtle whispering which would say, "Oh no, you haven't," or "Oh no, you couldn't," when it comes to any first impulse of good.

The material scientist will never arrive; each bubble will burst in his eager grasp, and from nowhere can the voice of divine approbation speak to him and say that he "hath." The spiritual Scientist, on the other hand, should

listen for those very words "He hath" each day, for his Principle is voicing them continually.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (Rev. 17:6). John shows here that the magnitude of the "getting" processes of material science and the amount of sacrifice given in its name should make us marvel only long enough to determine to see through these subtle claims. The "martyrs of Jesus" were, and are, those who have misinterpreted the import of his career, – which import, to use modern phraseology, was to debunk matter in its every claim. The material scientist has missed this import, and therefore he is martyred by the self destructive nature of that false science which he serves.

The "bottomless pit" of verse 8 is very much like the phrase "a crownless hat without a brim." Animal magnetism is not just nothing, but nothing analyzed as claiming to be something. Anything endeavouring to "ascend" out of this nothingness can and must only prove itself to be nothing. We must hasten this proof through Science, and thus relieve men of the necessity of experiencing it through suffering.

"Seven Mountains, on which the Woman Sitteth"

Verse 9 reads, "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Material science supports false womanhood, – or the kill-yourself-in-the-slavery-of-getting sense, which it breeds in men, – on seven attempts at mountain-height revelation through matter. These seven categories of false, material thought-processes can be analyzed only from the point of view of the seven true categories of thought and idea, which are impelled and governed by the divine and only cause through its sevenfold nature, and revealed through our understanding of the seven synonymous terms for God.

Thus an understanding of the creative purpose of Mind is all that can analyze, uncover, and annihilate the self-centred, so-called creative purpose of matter. The attempt at discernment and separation, in order to bring about the birth of a finalized and complete idea in the realm of material science, which attempt is impossible of accomplishment, because of the finite and ever-changing nature of matter, – can be properly seen through, and destroyed, only by a mentality which has been made so pure and clear in its

reasoning through the ordered way of Spirit's calculus that it immediately discerns this attempt for what it is worth. The exacting purpose of material science to make its adherents obey its so-called rules with definiteness and precision, – a process which often calls forth respect and praise from those who do not see the slavery involved, – can only be analyzed and laid bare as worthless by those whose vision is Soul-inspired, instead of sense-led, and who can therefore see the never-satisfying results of all the so-called precision and definite attention to detail which the slaves of this so-called science so willingly give. The obedience to so-called scientific principles which material science demands of its servants can only be analyzed and uncovered for its worthlessness by those who have responded to the high moral requirements of the one and only Principle of man; thus, for instance, in proportion to their obedience to divine Principle are they able to perceive how the obedience demanded by material science would under certain circumstances instruct its followers to ignore or even refute the demands which divine Principle makes upon them in their relationships with other men, teaching them indeed to break any spiritual or ethical law which they feel may stand across the path of the so-called progress of material science. The attempt at multiplication of good through the use of matter and the consequential repeated failures of such attempts can only be seen through by those who have truly felt the great purpose of divine Life to open their eyes hourly to the fulness of its abundance of good right here and now; they are thereby so inspired by the multiplying wonder of their discoveries that they clearly know that there is nothing to create, but much to find in the joyous experience of Life. The attempts of material science to arrive at final truth and its inability to do so can only be clearly recognized by those who know that the one Truth is based on Spirit's onliness, and that therefore any line of reasoning which includes matter in its arguments could never arrive at any form of truth. The unfulfilled desires and strivings of material science can only be properly laid bare by those who have grown into a measure of divine Love's great meaning, and who therefore know what it is to be satisfied and rested, enjoying an already fulfilled sense of peace even whilst still moving forward to further fulfilments and greater measures of that peace.

So whilst a sevenfold and exacting so-called system does claim to operate in material science, and we must not ignore it, we shall find that a closer communion with the sevenfold nature of God, or divine Principle, will give

us the true vision whereby thoroughly to analyze, uncover, and annihilate this sevenfold claim. The foregoing illustrations are just a small indication of this work.

Don't fall into the error of trying to worry out, or ferret out, the ways and means of material science. Don't say to yourself, "Oh dear, if there are seven categories of thought through which material science claims to operate, then I ought to know them in detail." If instead of trying to ferret out error's claim, you respond to the claim which Principle has on you to realize your expression of its sevenfold nature, – through thinking only as the seven synonymous terms for God teach you to do, – you will find that the errors ferret themselves out before you, and, equipped as you will be, their annihilation will become simply a matter of alertness in your responsiveness to Truth and Love.

Here in earth's preparatory school that is our job, and we cannot leave the "prep." standard until we have fulfilled the "prep." work in the correct way. That work consists in learning the first basic lesson rightly, and that is (as John Doorly so constantly taught) that you can handle error only from the "throne of grace," – from the height and consequent clarity of your own spiritual thinking.

The Outcome of Over-Sensitiveness to Evil

In verse 10 John says, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

Now, that verse is open to many interpretations, each of which could be found to meet the human need that turned to it. But let us take one interpretation. For instance, if you were over-conscious of a sense of false womanhood – and do remember that this claim tries to shadow the development of the true woman in us all, and is not confined to sex – you would find that the ordinary claims of the five senses, the out-in-the-open, blatant, animal-man stuff, would be "fallen" as far as you were concerned, – that is, such claims would repulse rather than appeal. But the sixth sense of sensitiveness to evil would be very much to the fore; it would be the "one is" of your harried experience. You would find suspicion and distrust rampant, and you would be keen and alert only to the expectancy of evil everywhere. Webster defines the sixth sense, in part, as "A power of perception like

but not one of the five senses; a special ability to perceive or comprehend; often, a keen intuitive power." This sixth sense is *like* the five senses, – that is, its purpose is to report on error, – but instead of the semi-harmless report recorded by the five senses, this sixth sense is devil's play to the peace of man. False womanhood puts manhood on the defensive in a wrong way, as well as on the offensive in a wrong way.

Mrs. Eddy says of the Pharisees, "Keen and alert was their indignation at whatever rebuked hypocrisy" (Mis. 374:7-8). The persecuting nature of their highly-developed false womanhood caused them to hate the waking of the pure yearning of true womanhood which the Master's teaching stirred in men and women. But the Master often wakened that yearning even for those Pharisees, as in the case of those who accused the woman taken in adultery; they awoke to their true yearning, and so on that day they walked out of the curse of false womanhood in a measure, and all because a man expressed true womanhood by dwelling in the midst of all the wonder of his Principle.

This sixth sense is closely connected with today, even as the sixth seal is, about which Mrs. Eddy writes, "the distinctive feature has reference to the present age" (S. & H. 560:4-5). The description of that sixth seal in this Revelation included such things as the sun becoming black as sackcloth of hair and the moon becoming as blood. It is wise to watch and see that our Principle *is* Principle, with all the power and joy which that involves, and that its idea is not therefore expected to have periods of doubt (indicated by such words as "the sun became black as sackcloth of hair") nor periodical suffering (indicated by such words as "the moon became as blood"). If we cultivate the habit of stepping on the doubts and timidities as soon as they appear, we shall eliminate the periodical suffering of martyred sense.

John says, "and the other is not yet come; and when he cometh, he must continue a short space." Now, this is the seventh of those kings, – those persecuting kings of the realm of mortal mind, – and it should be quite evident to us that if we allow the devil-play of that sixth state of thought to continue, it will develop into the worst thing of all, and that is a temporary blindness to good as existent at all. If you allow yourself to dwell with that persecuting habit of being sensitive only to evil, – always aware only of the bad qualities in yourself, or your friend, or your society, – this malpractice will eventually kill your ability ever to discern good, and that last state is a living death.

If the worker ever finds himself becoming so aware of the wrong that he is fast losing sight of the good, or even if the wrong is becoming greater to him than the good, or the so-called handling of evil is becoming of more importance to him than his seeing that he is handled only by good (governed only by Principle), then such a worker should awake quickly, before he passes to that last and most hideous state of being unable to discern good. John knew the terrible depths of such a state of thought, and so he also knew that this extremity of evil would rapidly cause it to destroy itself; therefore he said, "and when he cometh, he must continue a short space."

The work of today is to arrest evil at the point of its manifestation in thought, and so avoid its consequences; this doesn't make you so alert to evil that in fact you make a reality of it, but it makes you so alert to good that when evil presents itself for recognition you systematically use its presentation for the purpose of seeing and proving the validity of that good to yourself. You must take all the categories of evil which claim to operate to-day and methodically and dynamically see their utter nothingness, but in order to do so you must be positively and scientifically conscious of the specific some-thing-nesses of Science, because it is their blaze of truth which makes those nothing-nesses really nothing.

"Marvellous Good, and Mysterious Evil"

Another way to look at this verse about the seven kings, five of whom are fallen, and one is, and the other is yet to come, – can be found in this quotation from Mrs. Eddy: "This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil" (Mis. 237:19-21). The first five-doubt, inquiry, speculation, selfishness, and divided interests (which this present-day period still includes) – had been active up to the time of Jesus, but when he came, these things were largely silenced and a period of "marvellous good" was introduced by his work. So John could write, "five are fallen, and one is." Now, good is natural, and Jesus knew it as such, but when mankind dwells more with its conception of evil than with the ideas of good, and thinks that evil is natural and inevitable, and that good is marvellous or miraculous, then it is using that sixth sense as described by John in this verse; and because of that, it is soon led on to that hopeless mental state defined here by Mrs. Eddy as "mysterious evil."

If you and I cultivate the spiritual sense which discerns good as a natural phenomenon, – so that, for instance, we come to expect results of our work in Science with the same natural expectancy which we accord it in any other positive and scientific activity, such as mathematics or music, – we shall attain that normal altitude of balanced thinking where evil will not be mysterious in any way whatever, but will be just plain evil, or error, the liar and its lie. It will be perfectly distinct to us as error. We shall recognize it as error and at once classify it as error. Mrs. Eddy says, "A lie has only one chance of successful deception, – to be accounted true" (Un. 17:1-2), so we must be alert to realize that it is always trying to be accounted true; but instead of being uncertain as to whether a particular impression is right or wrong (and thus being mystified, as animal magnetism intends), we must become so poised in our sense of right and wrong that we give an emphatic "yea" of acceptance to that which is right, and an emphatic "nay" of rejection and annihilation to that which is wrong.

As good becomes clearly natural to us, so evil will become as clearly unnatural, and it will have no cloak of mystery. Mrs. Eddy used the words "marvellous" and "mysterious" in this quotation for a specific purpose, and it is plain that until good becomes less marvellous to us, evil cannot become less mysterious.

Now, John's day was filled with the sense of "marvellous good," but because men have never removed good from that miraculous category into the natural and scientific category where Jesus knew it to belong, they have been fooled into cultivating that sixth sense of magnifying evil to the exclusion of good; and that in turn has led to the "one rancorous and lurking foe to human weal" (My. 213:8-9) called "mysterious evil."

Evidently our job is to lay claim to good as natural, and not as miraculous or marvellous, and thereby be equipped to rend the cloak of mystery from evil and reveal it, first, as unmistakable error, ready for destruction – "Stripped of its coverings, what a mocking spectacle is sin!" Mrs. Eddy also says, "If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, no longer imagine evil to be ever-present and good absent? Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth" (S. & H. 130:26-2).

To material science everything is mysterious, – it is constantly leading men down its intriguing alley-ways and yet never giving them an answer, – and it is evil in that it is based fundamentally on matter, and must therefore inherently be opposed to Spirit, God. Therefore in this sense we can correctly classify material science as "mysterious evil," and proceed to denude it of its mystery.

The So-called Mystery of Atomic Energy

Material science thrives on mystery. Thus, for instance, the atom is thought to be a discovery. Men believe it to have been hidden in the mystery, or womb, of matter, and only recently discovered, and so they worship it. But it isn't a discovery, for only Truth is a discovery to man. The atom bomb and any extension of it in the future is only a projection in symbolic form of the devil-forces that are causing men to reason that because they have found that they can think, they must have found that they are gods.

The power of coordinated thought which man has discovered has gone to his head, and has caused him to depart from the logical conclusions of such a discovery and to believe that he is the power of coordination. But if coordinated thought has power (and men "have proved that it has), then that power must rest with the Principle whose system impelled the ideas and their coordination. The blind force of material science carries mankind on a path of constantly exploding theories, and up to the present has led to such awful human combustions as the great world-wars, in which the governing error has been the egotism of men. This self-destroying and explosive concept of men has led to its material symbol, or outline, at present called, in one instance, the atom bomb. And this is just as unmysterious as, for instance, thoughts of hatred becoming outlined or symbolized in physical punches or blows.

Atomic energy in the destructive sense of the term is not a discovery: it is mortal mind's creation of a symbol of its own explosive and self-destructive nature. The constructive idea which this material so-called energy counterfeits is seen in the creative action of Mind and the progressive purpose of Spirit, Truth, and Life, which is defiant of all error or matter (see Mis. 190:1-4).

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing

shall be impossible unto you." Men have interpreted that to mean that a true faith can remove mountains of difficulties and obstacles to progress, and this is quite correct, but Jesus drew attention to a particular mountain and said "this mountain," and therefore we should not limit the full scope of his saying, nor think that he didn't mean just what he said.

Today's faith believes that it can remove mountains of difficulties, but if it was presented with an actual mountain to move it would say, "Well, I suppose all things must be possible to God, but what a faith you'd need to move that!" and this because that mountain would present a picture of such solidity of substance that it would seem absolutely illogical to believe that it could be moved. But may not Jesus have been pointing to new standards for faith, and may not he have been saying something like this, "Matter has no substance, either as a little atom, or as a mighty mound. It has nothing more than the substance given it by thought, so therefore if you look at it as purely a mental make-up, you will see that it can be moved to any position or formation which a higher demand of a higher mental formation may require"?

Mrs. Eddy says in her article "One Cause and Effect," "But, say you, is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for.' Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof" (Mis. 27:27-2).

The thing which we have to explode and keep on exploding is this theory that atomic energy is mysterious, and therefore worthy of respect or worship. We should see that when the highly explosive qualities of thought (which have now outlined their own false concepts in these so-called formations) did not exist, then neither did they (the formations) exist, in fiction or in fact, as mind or as matter. This destructive sense of atomic energy falls into that category described by Mrs. Eddy as "a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite" (S. & H. 263:22-26).

Only divine Science can provide the answer to the diabolical development of material science in this its seventh, or final, self-destructive phase, for only divine Science will teach men that they are not the cause, that indeed

they are not gods, but that they are like God. Working from a correct premise, there will always be correct conclusions, and no self-destructive or explosive quality will result. The beauty of Science is that it not only tears down the structures built on misconceptions of Truth, but it also provides truth. It doesn't just prove to men that they are not gods, and then leave them with a vacuum, but it proves to them that they have the magnificence of manhood in being like God, – exactly as their cause in quality, – and this appeal to the inherent greatness of man will attract all men to Science when Science is presented correctly by those who know something of it.

So we have seen a little of how this period of doubt, inquiry, speculation, selfishness, and divided interests has tripped men up badly into believing good to be "marvellous good," and therefore they have been fooled into the consequential darkness of "mysterious evil." When men unite their interests, and these interests are the finding of good as only natural, they will see through the claim of evil to being "mysterious," and it will become plain evil, plainly undesirable, and finally nonexistent.

The Self-Destructive Nature of Material Science

Now John continues in verse II: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." This beast of John's has been referred to as "lust" by Mrs. Eddy, and all seven of the thought-categories just dealt with come under that heading of lust. Even material science in any of its forms is all finally lust, and so John tells us that this beast "goeth into perdition." All the lusts, all the "gettings," of men destroy themselves.

Through the symbolism of the ten horns, or ten kings, of verse 12 John is telling us that the ten king-points of material science are its specific claims to breaking the spiritual sense of the Ten Commandments. The moral strength of the Christian world has stayed the worst uses to which material science could have been put, and so John says that these ten kings "have received no kingdom as yet." He saw that morality has acted through the ages to save men from the hideous devices of the god which they have served, – material science, then he writes that they "receive power as kings one hour with the beast." It is as if he is saying that whilst strong Christian morality has arrested the onrush of evil, only the Science impelled by that one "hour" of the first question and answer in the chapter "Recapitulation" can really handle it finally. Animal magnetism has "power as a king" only

so long as it can appear specifically to invert the purpose of those seven names for God; therefore by learning their purpose and allying our thought with it in the intelligent analysis of evil we can handle animal magnetism and render it powerless.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14). These ten horns, or ten king-points of material science, in their attempt to break the spiritual import of the Ten Commandments are in fact attempting to break the Christ translation to men down to the point of their human needs, but they will be overcome by the Lamb. When based on Science, self-immolation, innocence, and purity (see Mrs. Eddy's definition of "Lamb of God" in her "Glossary") have always and will always overcome this claim of material science to stop the Christ-flow. Hence children will often arrive at pure spiritual fact, with all the blessings of its healing influences, where adults steeped in any phase of the teachings of material science may stumble or blaspheme. Also, the intuitions of womanhood have often been found to set at nought the arguments of men blinded through the calculations of material science. So remember that we have the Lamb, and that we can reflect the Lamb-like qualities which arrive at pure truth naturally and spontaneously. No wonder Jesus blessed this type of thought when he said of little children, "for of such is the kingdom of heaven."

In verse 16 John tells us that these ten horns "shall hate the whore, and shall make her desolate." This indicates that the amoral processes of material science will finally cause humanity to rise in rebellion against it, and so those very breakings of the moral code will prove material science's own undoing. The terrible ruthlessness of the possible uses to which the atom bomb can be put has caused men to be shocked into a desire for its complete abandonment as a weapon of war; the cruelty of many of material science's branches has caused people to lose their respect for its claims to doing good.

In verse 18 we are shown that false womanhood is nothing but the outcome of the self-destroying systems of mortal mind, – "that great city, which reigneth over the kings of the earth." Thought based on matter and mind as being the principal factors in the human make-up evolves a calculus of negative right and positive wrong, which finally must end in desolation.

A Present Opportunity for Both Men and Women

Now, the smug male may think that he is clear of all this false womanhood, to which so much reference has been made, but history has shown that most of the sufferings of the human race have been brought about through these very lusting, getting, and never-having instincts of, mortal mind, covered by the term "false womanhood." The periodical blood-drainage from the nations through war and revolution can nearly always be traced to the excessive claims of empty wanting and vicious getting which are symbolized as false womanhood.

As humans, the male and the female stand side by side in this picture, and neither the one nor the other has any privileges, or any releases from the one overall obligation of each to his Principle, – to be exactly as that cause in the full rounding-out of its manifestation.

Each one of us may wish to make the excuse that we have a long way to go, but if we admit that the final picture of Science contains all the sex-less beauty of pure gender, then there will be many who will say, "Is there any logical or scientific reason why we should procrastinate? Should we not cease our warfare now, accept the fact of our perfection, and begin to walk that way?" Then as they do so, and in the ratio of their gathering ability in this true reflection, they will find that where they walk is heaven. Many have done this and many more are doing it, and some-day all must do it.

Chapter 18 describes in great detail the annihilation of material science, and John earnestly calls upon us to have nothing more to do with that which is fast leading to its own destruction. He also shows that the "great stone" of the calculus of true thinking instituted by Science will indeed enter into the very lives of those who are serving material science, and so leaven their thought that in time they may well become some of the best students and servants of the one Science.

Chapter 19 shows the great processes of good; it describes the wedding of our thought to the Christ-idea and then the using of that to overcome all that is unlike it. Chapter 20. describes the final annihilation of evil, and how death itself will be overcome by each and by all. And so we must pass to Chapter 21, because time will not allow us to consider these other chapters in all their marvellous detail, and it were better not to touch them than to give too little thought to them.

"A New Heaven and a New Earth"

John writes in Chapter 21: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). We may well ask ourselves, "Why not? Has the old earth or the old heaven ever given us anything? Hasn't it always led us up the garden path?" So John says, "Come with me and see the new heaven and the new earth." This invitation is extended to all of us here and now, because this realization is a present possibility and is only a matter of the standard of conscious thought which we set ourselves. Mrs. Eddy says, "The Revelator was on our plane of existence, while yet beholding what the eye cannot see, – that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness" (S. & H. 573:3-12). So if it is purely a matter of the state and stage of our consciousness, it is surely up to us to establish the right state and the right stage of consciousness, so that we can experience the realization of this new heaven and new earth actually here and now.

The great Mr. Churchill said, "Give us the tools, and we will finish the job," and in this much higher form of activity the great John Doorly said, "*We have* been given the tools," and therefore the obvious inference is that the onus is upon us to finish the job. But what glorious tools, and what a glorious job, and above all what a glorious result is possible to anyone who will work!

That new heaven and new earth are here in this room, outside in that street, and in every nook and cranny of our ordinary walk of life; they are waiting for us to behold them, and through Science we can open our eyes to find them just where they are, – everywhere. Do remember that it is all waiting for you. Mrs. Eddy says, "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (S. & H. 6:17-18). And what more could you ask of divine Love than that actual heaven is a present possibility? Someday you will have to face the proposition of breaking through the mist that would try to shut off such a realization, so why be like the man at the pool of Bethesda and waste time in waiting for someone else

to do your work for you? The voice of the healing Christ is as stern and imperative as it was then” Rise, take up thy bed, and walk." We must learn to stop making our own little, soft, easy, leave-it-till-tomorrow beds, upon which we lazily lie. Heaven is never around the corner; it is always here, before our very eyes. The challenge is mighty, but the reward is mightier far.

"And there was no more sea." In Science there is no vacillating thought, no coming and going, no tempest-tossed human concept, for in Science you are ruled by the testimony of Soul and no longer pushed around by the claims of sense. The human concept may be quiet sometimes, but ninety-nine times out of a hundred it's tempest-tossed.

Divine Science first establishes the "sea of glass" – complete poise and dominion where we are, in the human realm, – and then it takes even that away, and there is no more sea even in that sense, because the human realm is a realm of finite symbols, however beautiful, and therefore we have to pass beyond it. Mrs. Eddy says that "the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (S. & H. 40:32-2). If we are presented with symbols in order to reason towards a given end, then surely we must keep our gaze on this goal, and not be lulled into satisfaction with merely governing the symbols. The first stage is desirable and necessary, but the goal is absolute spirituality of consciousness. Whilst this can dawn upon us only in the ratio. of our progress towards it, nevertheless the fact remains that for you and for me and for everyone the pure consciousness of absolute and active spiritual realization is our goal; at this point there can be no more sea in any degree whatever as an element of human thought, whether perfectly controlled or otherwise.

The Holy City

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:2) – oh, the humility of the man in saying "I John"! He's saying that for you, and showing that you could say, "I Bill" or "I Mary," for no one is excluded from this vision of the holy city.

This city is the consciousness of God's knowing, but it is not an unexplainable consciousness, for it is revealed as the scientific operation of idea in that fourfold activity of realization which in this day we have had termed the

Word, the Christ, Christianity, and Science. But what do these terms mean to you? They mean indeed that through their activity ideas can be made to live, to be vital, to be so much more than mere statements of fact, – to become in truth the representatives and the presence of actual, living Life, dynamic, working Truth, and glorious, satisfying, and resting Love.

This "holy city," this "new Jerusalem," is not a subject "over there;" it is you controlled by the system of Science so that all the phenomena of human existence are at your feet. It is a challenge which holds its own answer, an answer which holds its own challenge. It is the requirement of God upon His man, the demand of Principle on its idea. It proclaims the absolute need not merely to think correctly, but also to think creatively, dynamically, progressively, and always in a greater measure than ever before. The glorious activity of consciousness governed by this system, which we know as the Word, the Christ, Christianity, and Science, is indeed a city, – the fairest city possible to man, – for it is man as himself, man as the consciousness of God.

Do let us rouse ourselves to what this city means. Do let us listen to Mrs. Eddy's words when she says, "We must give freer breath to thought before calculating the results of an infinite Principle, – the effects of infinite Love, the compass of infinite Life, the power of infinite Truth" (Hea. 4:3-7).

"Prepared as a Bride Adorned for her Husband"

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). When you look at the loveliness of this picture, do remember that John is showing you that this city is the most attractive thing to man that there could possibly be. Of all his true desires, this is the most desirable. Do realize for yourself daily that you love good, that you are always attracted to good, that you always want good, that you are a natural being in the one great Being called God. Do remember that your Science is your bride, adorned for you, and that therefore your whole natural impulse is towards it and for it. Rebuke the lying suggestion that Science may be for others, but is not for you, for John is showing you here that in actual fact to everyone everywhere it is the one ideal, which is more attractive and has more richness of reward than anything else.

When you take this bride, you find that you have associated yourself with all that brings supreme poise and beauty to every situation. This bride endows you with confidence and affection which are so far above earth's standards that they are constant and enduring and continually refresh you with spiritual joy.

The Calculus from Science (I): God With Us

As John goes on in verse 3, it is wonderful to see how all the time his thought is perfectly in the rhythm of the holy city: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men" – the Word of God is always with you and with every man, because the longing to seek is always with you, and in Science it's always with you as revelation. The Word of revelation is forever bubbling up. This revelation is ordered in its processes, and as we study and learn, we come to see that there is a definite structure, or building that is, a "tabernacle," – through which and in which and by which the spiritual idea of being is built up in our realization in all its beauty.

We should also remember that God tabernacles Himself through us. Principle knows itself and builds up the knowing of itself through its idea, and in that sense the idea, or child, of Principle is always its "tabernacle." So John says here, "Behold, the tabernacle of God is with men." It is as if he were saying, "The scientific and ordered process of God's knowing of Himself, known as the Word, is man."

"And he will dwell with them" – the Christ always dwells with you. Have you ever thought that Principle dwells with you through the Christ-idea which it gives you? The Christ idea is the translation of the divine facts of Principle to the point of ideas which you can understand just where you are.

That is why the Christ brings healing to you right where you are. So when John says here, "and he will dwell with them," he is saying, in effect, "Principle dwells with man through its Christ, Truth, which enables him to feel and know the presence of this dwelling."

"And they shall be his people" – the only true Christianity is based on the fact that all men are His people now. It is a false sense of Christianity which just hopes that all men will one day be His people, but which never

has the strength of conviction to say that they are His people now – hence the weakness of its structure and the weakness of its appeal.

Now this man looking out from Science sees only the fact of Science: "and God himself shall, be with them, and be their God" (Rev. 21:3). The only Science is when Principle is seen in every idea. To see that man is the idea of God and that he is good is scientific Christianity, but in Science, pure Science, you look at man through your pure scientific reasoning and you come to realize that you are looking as God looks; in fact, you find that all that is going on is that God is looking at Himself through His own idea. We've got to come to that realization.

Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness" (S. & H. 476:32-3). We must constantly strive to attain this high level of consciousness, so that in everything and everyone we find revealed only the truth of those words, "and God himself shall be with them, and be their God." Finally the whole story of being must become to us just the story of God.

As John moves forward in the rhythm of the holy city, do you not feel the dominion, the poise, of this man on Patmos? Did he worry about Patmos, which means "mortal"? No; he tended and lived his vision.