

AN OPEN VISION

A new day is ahead of us, and as we see its vision, we cannot but be filled with hope and encouragement. But if we are to work on a higher basis of inspiration, realization, and revelation, we need new mental equipment which comes to us naturally through unfoldment and spiritual growth. One of the particular needs of the hour is open vision and illumination. And so our subject is — An Open Vision

We will begin by telling a story. Then, we will contrast open vision with closed vision. Next, we will talk about the sea of tempest-tossed human concepts, and our need to look beyond them through open vision. Next, we will consider vision as applied to healing, finance, animal magnetism. In summarizing it all, we will consider the beauty, joy, and power of spiritual vision.

The Story

And now for the story: Once upon a time, there was a man whose theme in life was love. And because love is transparent, there were no mental qualities of opaqueness to befog or blind his thought. Hence, he was also a man of vision. He could look out beyond the senses and behold the vision of Spirit, but he loved not worldliness and the world loved him not. Unflinchingly he stood for the testimony of Jesus, and so, one day he was exiled by the emperor of his country, and sailed across the sea — a very rough and tempestuous sea — to a desolate, stern, and rockbound island, only fifteen miles in circumference; and nothing grew thereon. He remained for two full years, — banished, isolated, cast out and cut off from all that was humanly dear and pleasant.

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Now, what did this man of vision do about it all? Did he wail out in self-pity and exclaim, "Here I am in this God-forsaken place, cut off from all opportunity. Oh, why did all this have to come upon me? Why can't I make my demonstration? I did not do anything to bring it about. The very idea of such injustice! Oh, I just won't stand for it. How can I ever get away from here?" No, this was not his attitude at all.

Instead, he was caught up of the spirit, and went down on the sand of the sea and looked out across the water (Rev 13:1). And as he did so, he saw a great beast with seven heads and ten horns rise up out of the sea. In other words, he saw materiality, animality, and sensuality in all their latent, invisible elements. Chicanery, intrigue, and subtlety, in all their various phases were revealed to him. He saw what had banished him to this isle of desolation.

Then, at last, after seeing all there was to be seen of evil, even into the very depths of the sea, we are told that he saw a new heaven and a new earth; a city flooded with light, in which there was no curse and no darkness. After this, decisively he adds: "And there was no more sea." In other words, through his spiritual vision of light and truth, evil was no longer real to him. Our Leader, Mrs. Eddy, did likewise. She beheld all the phases of evil, explained them, unmasked animal magnetism, and then said: "Why should we stand aghast at nothingness?" (*Science and Health*)

What do you suppose this sea was, wherein this man of vision beheld all these latent elements of error? In *Science and Health*, Mrs. Eddy refers to sea as typifying, "elementary, latent error, the source of all error's visible forms." She also describes sea as a symbol of "tempest-tossed human concepts, advancing and receding." One of the definitions of sea in Webster's Dictionary is, "Bewilderment, confusion."

Now, back to our story again. After our man of vision had looked over and all through the tempest-tossed sea of human concepts, and had witnessed all there was to animal magnetism, then

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what did he do? We are told that he looked into another sea, even the sea of glass, clear as crystal: "the Peaceful Sea of Harmony," as it is termed in our textbook, which well typifies the mirror of divine Science.

Because of his spiritual vision, this man could look beyond the appearance of evil into real consciousness, and what a different sight greeted him. Right there in that barren desolate island, this man of vision attained such a consciousness of spiritual purity and clarity that he looked into Mind and saw the city fair, royal and square; he saw a tree whose leaves are for the healing of the nations; he saw the lamb, stars, candlesticks, and the throne — all symbols of Spirit, all qualities which the eye could not see, and invisible to uninspired thought. In this state of consciousness, he saw no temple, body, and said there was no pain, no darkness, no tears, and no death; he also said there was "time no longer." What an event to take place where there was apparently nothing that could happen on this far away island!

Alone in the midst of isolation and desolation, seemingly cut off from all opportunity, our Man of Vision proved that wonderful events could take place independent of time, place, circumstance, environment, or human conditions. He proved that, though exiled from normal humanhood, he could not be kept out of heaven, or spiritual consciousness, under any condition. Through *vision*, he transcended his human experience, and proved his supremacy over the material senses.

While it appeared that he was cut off from all opportunity to serve his fellow man, he took orders from heaven, and wrote three of what are considered to be the most wonderful books in the Bible, and thus blessed the lives of humanity, not only in his time, but for all centuries in a much better way than had he not been exiled. Tremendous is the spiritual recompense for human misery.

Certainly it was proved on this island that spiritual vision is with power, and can be made practical, enabling us to transcend

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human experience through divine law, even while marooned on the earth; enabling us to part the waves of bewilderment and confusion of human concepts, and through spiritual vision come into a new sense of life — one of dominion and demonstration.

Squeezed to Pieces

Now, of course, you all know that the name of this man is John, the beloved disciple, and the name of the island is Patmos. The Greek derivation of the word *Patmos* is, "I am squeezed to pieces," or in other words, "I am all broken up" — "I have gone to pieces."

Does this not have a familiar sound? Surely, we of today are having to sail this sea of tempest-tossed human concepts. We are having to learn how to part it, walk through it, over it, command it, and see through it. In *Unity of Good*, we read, "Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal mind."

And what about being "squeezed to pieces"? Well, if we are to experience spiritual vision and revelation, it is necessary to cross the sea to the Isle of Patmos, and let our human natures be squeezed to pieces. Do you ask why "squeezed to pieces"? Well, is there anything in human nature capacitated to receive revelation? Is it not so opaque, so beclouded with elementary qualities, that it is impossible for it to peer through its materiality and look into spiritual consciousness? Not until pride, vanity, human will, and self, are all squeezed to pieces through crushing experiences, and we feel exiled, forlorn and cast out, do we peer out beyond this little time-world, beyond personal sense, and with *open vision* behold the New Jerusalem.

If our human natures were not squeezed to pieces, would we be strong enough to stand the test of looking down into the depths of the sea of mortal mentality, and have the hidden, invisible

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phases of animal magnetism that make "stout hearts quail" uncovered and revealed to us? No, even those finer natures, artistic and idealistic, who shrink and recoil before error, must be squeezed to pieces as well as those stronger, stonier, human natures, who rush forth to clamor with the midnight tempest — sometimes to their own destruction. Otherwise, when facing the tempest-tossed sea, our human weaknesses will not be strong enough to bear it.

None of us can die out of material sense, or wish our way out of it. We have to get an open vision of spiritual existence, and work our way out of material sense. The sea lay between John and Revelation. He crossed it. A pit, a den, a furnace, a giant, a wilderness, a cross, lay between other spiritual natures and their realization and attainment of spiritual consciousness. Now, how did they get through mortal beliefs, into divinity? Through *vision*, *prayer*, and *demonstration*. Patmos is, indeed, an island on which human nature is squeezed to pieces and overcome; wherein sin is uncovered, and where revelation and demonstration take place.

Our Attitude

We have to go beyond the Red Sea, the sea of fear, and look into the "sea of glass" and behold the candlesticks, etc., if we would experience revelation. We, too, are facing the great red dragon of materiality, the beast with horns; but we also can use spiritual consciousness. We, too, are seeing the Babylonish woman, all the animal instincts, that must give way to the woman God-crowned. Woman must be saved from herself, and help to save man.

It was a stem, rocky, barren place, where the revelation unfolded to John. Do any of us expect a sweet, pleasant time in personal sense? Are we striving for human ease, and applying Science only to maintain that ease? Or, are we ready to strike out for a life "hid with Christ" that is vibrant and alive with vision, that is thrilling with spiritual adventure of demonstration and divine

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events? Do we want to actually behold the City Foursquare? If so, then the Isle of Patmos and its experience are ours. We cannot escape either the revelation of sin, or the revelation of Truth. And so, we will have to reach out for an open vision to surmount human hardships, defeats, and isolation along the way. Most of us want things handed to us on a platter. We stop at the Red Sea — whine and bitterly complain, and want to turn back. We resist the mental struggles necessary for demonstration.

We do not want to endure the mental strain. We say, "Let us alone, why disturb my personal sense?" Is it any wonder that we become confused and bewildered and cry out, "What is it all about? Why don't I make my demonstration?" Let me say right here that no dainty, fluffy-ruffle feelings are going to get us into the kingdom of heaven. It is strong and rock-bound elements of thought, and moral worth, that must be demonstrated along life's journey. It was a stern, rock-bound, barren place, where the revelation of heaven unfolded to John. No wonder, then, that vision is won "by the thorn road, and none other." The crowds do not go to Patmos. It is a lonely place for personal sense, and yet it is thronged with angels, joyous with victories of overcoming.

The Vision and Its Blessings

If we are meeting with cruel injustice, persecutions, and are cast out upon a lonely island, facing a tempest-tossed sea of human concepts, let us, like John, go into the spirit and take orders from God. Let us not allow the waves to toss us to and fro with a doubtful mind, over the raging sea of mortal mentality, for that would be a closed vision. But rather let us look upon it all as an opportunity to overcome. Principle applied, and spiritual law demonstrated, will enable us to walk over the waves of human concepts, and command them to be still. John reiterated time and again, that we must overcome. But just notice the promises he gives to those who over-

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come. They shall have a new name; they shall have new robes; they shall behold the morning star; they shall sit on the throne; they shall be given power; and they shall inherit all things.

Everywhere today there is a cry for people of vision, and Science is opening thought to the attainment of spiritual vision. Yet, the term vision to some people signifies only that which is visionary, the opposite of being practical. One of the wisest men who ever lived, in speaking of vision, said, "Where there is no vision, the people perish." Just see what vision means by way of guidance and protection.

Without vision, the Children of Israel would have perished. Had Moses and his followers not seen, obeyed, and followed "the pillar of cloud by day, and of fire by night," could they have taken their journey and would they have been saved? Just as material light guides aviators by night, automobiles through fogs, and ships in storms, so does the divine light of the spiritual idea guide us mentally, as we let it shine in our thought, and obey and follow it. It was the marvellous vision of Joan of Arc which enabled this little peasant girl to see beyond the human comprehension of generals and officers, and thereby save France.

In *Rudimental Divine Science*, Mrs. Eddy writes of her own experience, "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science." Just see then how necessary is vision, and what it means to us by way of guidance and protection. We, as Christian Scientists, are finding that spiritual vision which looks beyond the senses is not only practical, but powerful, in solving every problem. The vision of love shining upon consciousness, and held to, delivers us out of the depths.

Now, let me give you several illustrations which go to prove the freedom, power, and practicality of spiritual vision as applied to human experience.

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First, in connection with the freedom of a larger vision, there was once a young aviator, who, while visiting New York for the first time, went down among the shipping docks on a sight-seeing tour. In the midst of the rush and activity of it all, he felt like a mere pygmy. The whole world's activity seemed to be centered in that particular place. Later, however, flying over these same docks in his plane, above and out into infinite space, the men and activities below appeared like little ant-hills as he peered down upon them. His whole perspective was reversed. Soaring above, the things beneath took on smaller proportions, as he looked upon them through a larger vision.

See how this aviator, as he went higher, could look down upon the city as a whole, and gain a larger perspective, while those living down amid it, would have a vision no larger than those localities.

So with us, as we soar above corporeal sense out into the pure atmosphere of Mind through spiritual vision and behold the ideas of eternity and immortality, we gain a true perspective whereby our problems become proportionally smaller. Whereas, if our vision is no larger than our problems, our problems may seem the larger. So we see that through applying spiritual vision, we transcend human affairs and gain dominion over them. The larger vision enables us to transcend the seemingly insurmountable. It is well for us to ask ourselves, "Are we down on earth with no sky; down amid the technique where we do not look up and out? Are our minds so filled with petty concerns that we cannot soar out into the vast ethereal atmosphere of Mind?"

And now, for an illustration which shows the power of vision. Let us think of our beloved Master and his vision of the crucifixion. Did he not see way beyond the struggle and the event of the cross to its culmination of a victory of life for the redemption of the world throughout the centuries to come? It was this vision that gave him the power to transcend and surmount the hatred and

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cruelty of his enemies, as well as all the circumstances leading to his crucifixion. He could forgive those who mistreated him because he knew they had no vision to comprehend what he was doing for them and for the world. His vision caused him to live in a world apart.

Again, we have the practicality of vision illustrated in our Leader's experience. A student once visited Mrs. Eddy's home and the members of the family told her of drastic problems confronting the movement. As the student left the house, she felt a great sense of depression, but as she went along the walk she passed Mrs. Eddy's carriage as she was returning from her drive. She caught just a glimpse of our Leader's face and what did she see? There was no fear, no worry, on that face, but an illumination as if she were looking right into the kingdom of heaven and beholding the true universe. She was not struggling with a problem. Instead, she must have been looking directly at "the light which lighteth every man that cometh into the world," and relying upon that light to dispel the darkness.

Need for Vision

Certainly vision is a very important factor in our work, and we must learn how to attain it, depend upon it, and utilize it. Why should not the curtain of material sense be rolled back and the veil lifted, so that we can see the Truth, as well as know it? We look out the window and see the city, why should we not make windows in our human mind, and look out through them upon the "City Four-square," and behold the Christ, the light of the world. John did, and Mrs. Eddy tells us that his experience is a "present possibility."

Moses turned aside from material sense and saw the burning bush. Jacob saw the ladder, and the angels ascending and descending upon it. Elisha saw the chariots and horses, and was unafraid. John saw the New Jerusalem, and Jesus saw the perfect

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man. The Christ and God's universe are ever-present. Why should we not see them? We must train ourselves to see the invisible truth, to look into consciousness, and have revealed to us the ideas therein. In *Science and Health*, Mrs. Eddy says that which the eye cannot see is visible to the inspired thought, and she asks, "Why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none."

Science has come to the world to reveal spiritual existence. Are we merely going to accept its statement that there is a universe of Spirit, or are we going to let inspired thought reveal to us the universe of Spirit itself? Just where is this spiritual universe? Is it afar off, or is it all around us? Have we a vision of it, or only a vague, abstract sense of it? Unless we catch the vision of the great fact that Mind is all around us, before us, behind us, over us, under us, and then attain that vision, until we feel it functioning in us, we will have only a human mind's abstract concept of the marvellous universe of Love and Mind, which we are really living in all the time.

And now just how are we going to gain this open vision that we have been talking about? In *Unity of Good*, we read, "What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it." Therefore, ask yourself, "What mode of consciousness am I looking out through upon life?" With a transparent consciousness of love that is purified and spiritualized, your vision will be open to see much. Jesus said in effect that they shall see God who are pure in heart. Love beholds all that is lovely. Humility is a prism through which we can discern Truth.

On the other hand, in a consciousness that is filled with pride, resentment, despair, and discouragement, the vision is closed, and we see little. Ambition, prejudice, human opinion, and self-righteousness, all blanket thought and blind consciousness through an opaque condition of thought which shuts out the light of Mind. If

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we are all strained, tense, worried, we are looking out of a little, pinched, squinty state of thought, and how can we see anything?

But now, on the other hand, if we are to look out of starlit states of consciousness that are open to love, to truth and to life, to goodness and righteousness, purity and humility, think what we can see! — even in the midst of darkness — for the darker the night, the brighter the stars! Is there any illumination brighter than the consciousness in which Soul is shining? Just as a quiet lake reflects the moon, so a spiritualized consciousness reflects the universe of Mind. Let us pray that our consciousness becomes a mirror, a sea of glass, a perfect transparency through which we can look out upon the infinite status of being and gain the vision of the City Foursquare. Earnestly, let us pray:

*Illumine me! Illumine me!
Open my eyes, and let me see.*

Human Concepts

The tempest-tossed sea of human concepts — have we not all sailed on this rough sea, tossed to and fro, or perhaps, like Peter, felt ourselves sinking amid bewilderment of human concepts? We might define it as that which is formulated as an image in consciousness by the human mind, much in the same way as images in dreams are formed. They are figments of the human mind portrayed upon our thought by impersonal error. Mrs. Eddy has written a whole chapter on the "Fallibility of Human Concepts," in *Miscellaneous Writings*. Human concepts formed in this way dangle before our consciousness day after day, and finally — if not handled — become ingrained beliefs and sick affairs — all the result of distorted concepts. These concepts move upon the surface of consciousness as if on moving picture reels. All this seems to us to be persons, situations, environments — so long as we be-

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lieve in sense testimony. Yet, it is but the manifestation of human concepts paraded in our thought by elemental error.

Until we know something of the Science of Being, our only sense of life and existence, of man and the universe, is one of human concepts, and mostly tempest-tossed. Want and woe, old age and time are among the human concepts of this ever-restless sea. The perverted sense of God as a person, sitting on a throne, who punishes, and the concept of hell as a place of fire and brimstone — even though not true — have tortured little children with fear, and made tyrants of men, while concepts of physiology have crippled mortals and made helpless invalids.

Most of us have lived so within, and been so confined by human concepts that we have never looked out beyond them and beheld the universe of Spirit as it really is—entirely apart from and outside of these concepts. All human concepts are without principle or law. Is it any wonder then that so frequently nothing seems to go right in this little concept world, and that we become confused and bewildered as we sail over its tempest-tossed sea?

We are inclined to dwell too much on human concepts. For example, we take a forward step or try to make a decision, when some human concept about our affairs or our lives is presented to us. We analyze the condition, perhaps, and pick it all to pieces, until we have spent a lot of our human mind's energy, worn ourselves out with figuring how relative human things should come about, and therein do we often lose our vision. Do not dwell so much on the human side of relative affairs as upon the consideration of the divine presence, the Science of Being functioning in your life.

Had Moses started to figure out before the Red Sea just how he was going to get over it, or where he should start in, or how deep or wide the sea was, think you the sea would have been parted? No. I do not think he was considering these human concepts at all. I think he was trying with all his heart and might to get away from the human sense of the situation and to realize God's presence in order to maintain the vision which had led him all the way to that

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present point, until by that vision he could transcend and surmount the seeming obstructions. I think he was considering the spiritual law of deliverance more than the human way to get out. In fact, he could not have done otherwise, for there was no human way out. When we are thrown into situations where our human minds can see no way out, let us stop considering human concepts and human conditions, and instead pray for the vision of the living Christ which always delivers. Then we will not become submerged or swallowed up by our misconception. We need every day to clean house of human concepts; they obscure our vision. Watch that you constantly challenge every human concept.

Concepts of Persons

Now, how often we entertain false, human concepts of persons and how cruel and wrong they often are, defacing the true idea of man. We get a concept of someone as being thus and so, and we hold on to that concept, perhaps, until it becomes so fixed in our thought that it is enough to almost hypnotize the person to behave and act like our concept; it becomes almost a third-degree affair.

Our concepts of others may be humanly true, or they may not be; but either way, we have no right as Christian Scientists to entertain a human concept as real, of anyone, either for our sakes or theirs. We should seek to find true individuality. We read in *Miscellaneous Writings*: "If one asks me, 'Is my concept of you right?' I reply, 'The human concept is always imperfect; relinquish your human concept of me, or of any one, and find the divine, and you have gained the right one — and never until then.'"

A testimony I once heard will illustrate this point: There was a little boy in the Christian Science Sunday School who seemed unmanageable, but finally a new teacher was placed over the class and was told what a bad boy this particular little fellow seemed to

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be. All that week, the teacher worked on it, but had quite a problem in the class the following Sunday. The teacher spent much time during the next week at the Reading Room working on this problem, until finally he arrived at a clear realization that there was no bad boy in all the universe; that it was only a false, distorted concept, a perversion of the true idea of God's man. The next week, the boy behaved himself and asked a question about Science, and soon became the brightest and best boy in the class. The false concept had been lifted and a correct one put in its place through the vision of the perfect idea.

So, as we guard against holding a false concept of others, we must also guard against the fear of the concept others may be holding about us. We waste a lot of mental energy and tears over what we think the other fellow's concept of us to be. But let me give you an example of the freedom that comes in unloosing ourselves from every concept that anyone may be holding in his thought about us.

There was once a Christian Scientist who used to be in a Catholic Church, though she was never a Catholic at heart. But after she became a Scientist, she greatly feared what the Catholic relatives and friends might be thinking about her; and at last she became ill through entertaining these fears. Finally it was pointed out to her how unnecessary were her fears and how harmless the thoughts of others, so long as she was emerging from human concepts into the divine conception of man. And the following illustration portrays these facts:

After a butterfly leaves its cocoon, even were it conscious of people's thoughts, what does it care what anyone thinks about the cocoon, and what harm can they do to it, no matter how viciously they might condemn, slander and malpractice the cocoon? Flying about from flower to flower, the butterfly is absolutely unconcerned about the cocoon, and is entirely separate from all that is being thought about it, or being judged and condemned; instead, it is

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rejoicing in its newly-found freedom and independent individuality apart from the cocoon. The woman saw the point and was healed.

Now, after we leave and outgrow false concepts of ourselves and of others, and enter new and higher realms of consciousness, therein becoming new creatures, what does it matter if there are those who are still holding false concepts in their thoughts about us, so long as we do not return to those positions outgrown? It is just too bad for those entertaining the false concept, but harmless to us if we are in the realization of true individuality.

We must learn to disconnect altogether from human concepts, for they can never become true or real. It is never right to try to make a false concept of ourselves or others perfect, but it is right to exchange a false concept for the true idea which is always perfect.

You do not try to make two times two equal five perfect; you exchange it for that which is correct. You do not try to justify it, excuse it, or praise it. You discard it, and take on and use the correct idea, which, as you use it, corrects the mistake and adjusts the problem perfectly. We know mortal man to be an entirely false concept; and we are to lay off this false concept, rather than to make it perfect; and we do this by gaining the true idea of man.

When a true idea enters consciousness, it often upsets, stirs up, and tears to pieces all our former concepts, and this is generally manifested in severe chemicalization. When Jesus saw the true idea of man, where others saw the concept of a lunatic, what happened? The human concept fell to the ground and was as one dead. When a spiritual idea and a distorted human concept meet, there is explosive motion, but the spiritual idea always surmounts the false concept. The tearing to pieces of these concepts in consciousness does, indeed, often seem painful. So, if at times we feel all "squeezed to pieces," bewildered, and confused, remember, it is only the tempest-tossed sea of human concepts. If you sail over it with open vision, you will behold the Christ walking over it by your side and commanding the waves to "be still."

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Suppose we could take a human concept, and lay it out here on the desk and look at it. If it were all smoky, and we were inside of it, although the room all around it were perfectly clear, yet if we were inside of that human concept, we could not see out of it. But suppose we were to put an acid on it that would dissolve the smoke; then we could see outside of that concept. We need to subject all our human concepts to the acid elements of Truth. Take it with the idea of meekness, for example; see its neutralizing power upon false concepts — does not the smoke of self-will evaporate before meekness? Do not try to tear out human concepts from your thought with your human mind; instead, bathe your human mind in divine Love until the human concepts are soaked off and the divine image is stamped on. We need to drop all human concepts of persons, affairs, business and home. We must think our way through human concepts, reach out for the spiritual vision that parts the Red Sea and leads us beyond human confusion and bewilderment into the discernment of the divine concept of God and His creation.

And so, in summing up our talk on human concepts, let us remember that, since what we see, hear or feel is a mode of consciousness, if we are entertaining human concepts, we will be in a mode of consciousness which will see, feel and hear unreal images of thought, and experience the results of our beliefs; whereas, if we remain on the Isle of Patmos, on a promontory above the sea of human concepts, we will look out and behold the Christ walking toward us "o'er earth's troubled, angry sea" and he will illumine us and open our eyes to behold the divine concept of perfect God and **perfect man. In Mrs. Eddy's *Message to the Mother Church for 1902*, we read, "O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm."**

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Vision as Applied to Healing

Every treatment should be given out of a vision attained on the island of Patmos. If the practitioner will go over daily to this island and get a spiritual vision, he will have more frequent instantaneous healings, because he will be living more continuously in a healing state of consciousness which the vision unfolds. He will be looking into the sea of glass — the mirror of divine Science — long enough, and steadily enough, to let the perfect man unfold to him as man really is. Then, through this vision, he can look upon the tempest-tossed sea of diseased concepts where the patient may be sinking, and command the waves. As the City, fair, royal and square, is unfolded to the patient over on the island of Patmos, his consciousness opens to the spiritual idea, and he awakens into an illuminated state of thought, where there is no pain or sorrow, but a "cessation of death, sorrow and pain."

The following testimony of a friend exemplifies the power of healing through spiritual vision. The woman writes: "I was attacked with a dreaded disease. All the mortal mind arguments as to why, in this special case, I must have a doctor, tried to obsess me. My husband daily swore at me, telling me not be a fool, but to have a doctor at once. But after a hot battle with myself, I picked up *Science and Health* and read until I gained peace. That settled it right there and then. I went to a practitioner to whom I felt divinely led, and how God used her to reveal health to me! She told me that I lived and moved and had my being in the City that 'lieth foursquare,' and that nothing could enter that City that 'defileth, — or maketh a lie.' Then, all I could think of was this City. I had a most wonderful sense of the everywhere-ness of God. It was simply the most heavenly sense of God's nearness and completeness. Several days passed, and despite the sense of pain, God's sense was greater to me. Then, suddenly, while I was lying on the couch,

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a most wonderful thing happened, an indescribable sense of peace enveloped me; human language cannot describe it. It seemed as if a host of angels were ail about me. I felt and lived for a few brief moments in the very atmosphere of the City Foursquare, and the following words, which I had not heard since I was a child, came to me as if spoken, 'Truth crushed to the earth shall rise again.' After this wonderful sense, I had a physical upheaval, but the peace remained with me and outshined all sense of pain, and I was healed." Was it not through vision that Jesus healed? We read in *Science and Health*, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Savior saw God's own likeness, and this correct view of man healed the sick." What is this perfect man but the reflected light of divinity, which is full of beauty, symmetry, intelligence, purity, power, consciousness, which images the presence of God. Can he be sick? Does he need a treatment? No. We need to see this man as a mental existence, all around us, free and perfect, and let the brilliance of this spiritual man shine so vividly in our consciousness that it will outshine and replace the sick, distorted, human concept of man with the divine concept. It is over on the island of Patmos, where we look away from flesh, blood, and bones as man, and look into the sea of glass, wherein there is no temple, or body, and we behold the perfect man always before us.

Omnipresence of Man

We need to train ourselves to see man in consciousness since he is not in matter, and recognize him through spiritual law. In referring to man as the image of God, Mrs. Eddy states in *Science and Health*: "When we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." Now, this perfect man is just as omnipresent as God is. To illustrate: Is not the law of gravitation

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present everywhere in this room? Can we not at any moment fulfill it by dropping something wherever we are? In *Unity of Good*, we read: "Existing here and now, this unseen individuality is real and eternal." Hence, right where material sense builds up a concept of a sick man, right there is the divine concept of the perfect man. Of course, we are all aware that there is a constant, insistent, aggressive mental force arguing to us incessantly that man is material; that the thing we see with our eyes is man. And it is this insistent, aggressive mental argument, a closed vision, that must be eliminated from consciousness through the open vision that sees beyond the evidence of the senses into the realities of true being.

Light Shining Through the Patient

Healing through vision, illumination and revelation is spontaneous and unlabored. *Instead of trying to heal something that does not exist, we recognize what does exist.* We do not have to *cause* spiritual reflection to be present; we recognize its presence, which illuminates consciousness with the light of Mind that heals. We do not have to *make* the light dispel the darkness; it is its nature to do so. We do not have to *make* the heat dissolve the cold; it is its nature to do so. We do not have to *make* man well; he is already well; and the recognition and realization of man as well is the radiance of treatment that heals. In *Science and Health*, we read: "The manifestation of God through mortals is as light passing through the window-pane." Why, then, should we not look for this light and see it shining all through the consciousness of the patient? Just think how close the light is to the glass! Just that close is perfect God and perfect man to every individual consciousness. As we recognize this light of Truth through open vision, we bring it into human manifestation.

Disease — A Mental Image — A Distorted Concept

All diseases are but mental images in thought; they are distorted concepts stamped upon human consciousness by mortal mind, and then externalized on the body. Therefore, the belief in disease is not a condition of matter; it is a mental picture. In *Science and Health*, we read: "A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it." And again, "The erring human mind is inharmonious in itself. From it arises the inharmonious body." And still again, we read, "The material body, which you call *me* is mortal mind." And yet, in spite of this, we look at matter and are all distracted about matter, while all the time, the seeming difficulty is but a mental concept. We must learn to put physical ailments in the mental realm, and deal with them there, and dissolve them through the radiant realization of the divine presence.

Mortal mind would stamp its images of disease upon consciousness much the same as we would put a stamp upon an envelope. But let us remember that the stamp never becomes a part of the envelope, and we have but to soak the envelope in warm water and the stamp comes off. As we bathe the tired, frightened, worried, strained mentalities of our patients, in the warm, living waters of spiritual Life and Love, the images and concepts of disease will be loosened and soaked off. As practitioners, let us all be very careful never to tear the concepts of disease out of our patient's thoughts, with merely the letter, or personal correction. If we try to tear the stamp off the envelope ourselves, without the aid of the water, we may tear the envelope as well as the stamp.

As the practitioner helps to lift the patient's thought above the mental images of sickness, to the beauty and power of the

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spiritual idea; as he takes him to the Isle of Patmos and illumines his thought with the divine concept of Life and Love, the patient begins to respond with hope and expectancy; for his new unfoldments in his consciousness quiet and reassure his thought, and replace the distorted images that made his whole body sick.

Marvellous is the power of a divine idea to heal the sick. Have you not seen an idea of Truth flash in consciousness and illuminate the whole face? Why should it not illuminate the whole body? Open consciousness to a divine idea, and that idea — being dynamic, vitalizing, invigorating, stimulating and strengthening — will chemicalize the false concept of disease and destroy it. No wonder then, when the true idea is reflected in the consciousness of the patient, that he can instantly pick up his bed and walk. He has actually touched the hem of the garment.

Does not Mrs. Eddy say that "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies"? As we bathe our patients in the tender, gentle glow and warm sunshine of divine Love, this is what "changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." (*Science and Health*)

If we can interest our patients in the true vision of Christian Science, as we take them over to the Isle of Patmos, we will find their motives for healing will become purified and more unselfed, and this will cause our treatments to be more effective. We need to open the vision of our patients. Then the arguments of self-will which cry, "I must be healed," or the whining argument of doubt, "Why am I not healed?" or the self-pity which says, "I guess Christian Science is not for me, because I have tried it so long and have not had any help," will be silenced and swallowed up by the understanding and feeling of spiritual essence functioning in him.

In the spiritual consciousness which John experienced on the Isle of Patmos, there was no sickness, sin, or death, but only the recognition of spiritual being.

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Vision as Applied to Animal Magnetism

As Christian Scientists, we are at a very vital period in dealing with animal magnetism. As we grow in spirituality, we meet evil on higher planes, and in more attenuated elements and less in the personal realm. We have all learned more or less to meet evil and overcome it, so far as our personal reactions are concerned in the way of resentment, anger, fear, etc. But today, we are being called upon to meet it in its invisible, elementary, latent phases.

The only absolute evil is the unseen evil. Our dealing with all forms of evil, then, is not so much dealing with persons and human circumstances, as having invisible error revealed, until we see through it as nothing. Other religions have seen only visible error and dealt with it on the surface, not understanding its hidden methods. It was left for Christian Science to reveal its hidden, invisible, secret nature, and to impart the power with which to uncover, overcome, and destroy evil.

The human mind tries to deal with evil through correction and punishment, but Christian Science is the only thing that brings evil to a complete end through casting it out and dissolving it mentally.

The latent phases of evil we are encountering today, which would stifle spirituality, are apathy, stagnation, occultism, moral perversity, mental intoxication, and mental manipulation. In dealing with these phases of evil, we are dealing with mental gases, so to speak—the opposite of spiritual animus, or spiritual essence. Those hidden elementary qualities may well be likened to the seven last vials which John described as poured out upon all human consciousness.

And again, they well symbolize the seven plagues which the children of Israel had to face, which were supposed to hinder or obstruct their spiritual progress—the plagues of frogs, lice, flies, locusts, boils, hail and darkness. But did these vials and plagues

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accomplish anything to overthrow the children of God? No. When met with the Truth, they were self-destroyed and made harmless to those who were relying upon God, and progressing out of mortal mind. And so with us. So long as we are progressing spiritually, and are not resting satisfied in personal sense, we too are protected from hidden evils of today.

We are not children of darkness; we are children of light; and our vision and illumination are what give us supreme power over every phase of animal magnetism or malpractice, no matter what their subtlety, intrigue, or chicanery may claim to do. Spiritual illumination outshines sin, sorcery, lust, hypocrisy. We find that the beast bows before the lamb of innocence and purity. The lamb slays the wolf, and the dragon is at last stung to death by its own malice.

And so, if we want to become expert in handling animal magnetism and be wide-awake to offset the mental gases of evil, it is not to dig around and pry into error and uncover it with our human minds; but it is to gain vision and illumination through association with the lamb — innocence and purity — and where we hold steadfastly to the vision of the City Foursquare, wherein there is no darkness, and nothing entereth that defileth or maketh a lie.

Does anyone here believe he is under the dominance of some evil, either in himself or someone else? You can never be under the dominance of any evil if you have the light of Christian Science in your consciousness, for it is permanent light, a light that never goes out; it is inextinguishable; it outshines all evil. Remember this, and if in the midst of mental pressures or gases, you feel as if you are mentally doped or drugged, turn on the light quickly; it can come on in a flash, and the illumination will dispel the darkness. If you are in a dark room, you do not bother with the darkness nor cry out against it; you look for the switch and turn on the light; there is no question about it.

Recently, there was a student of Christian Science who

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was in great mental darkness and anguish — a very definite case of malpractice. And she kept saying to herself, "Oh, if I could only know what it is, if it could only be uncovered, then I could get my relief." But one day, she happened to turn to the *Life of Mary Baker Eddy* by Sybil Wilbur, and reading it, she said, "Oh God, I am so grateful to be learning these wonderful lessons in animal magnetism." And in the illumination of this gratitude, she was instantly freed. Later, the error was uncovered, and she had perfect dominion in dealing with it.

You see, it was illumination that she needed, and not to know more about the error. This illumination took away the power of error before it was uncovered to her, and gave her dominion both before and after it was uncovered. It dissolved it in consciousness. Let us remember that the angel's right foot, dominant power, stands upon the sea, upon elementary latent error, the source of all of error's visible forms. So, when you are meeting any phase of invisible latent error, always look for this angel, and you will find in its illumination the dominant power which will give you dominion.

When we stop to think that the whole world outside of Christian Scientists, is still believing in evil, and that we are the only ones who know how to actually destroy evil, and wipe it out of consciousness by dissolving it, does not the vision that we are the ones who have the power over all evil and are commissioned to release the world from it, thrill us with gratitude, and inspire us to press on for the spiritual illumination that vanquishes all evil?

And so, on our journey over the sea, if we are facing the great red dragon, or the beast with seven heads, or feel that the torments of the seven last vials are being poured out upon us, let us be assured that the illumination of spiritual consciousness lifts the veil of the embodiment of all evil; and while we behold its awful character yet, with the heavenly light shining upon us, we see its nothingness and the allness of God. So will the workings of the spiritual idea make of our mentalities, lamps and stars in heaven, as we go over to the island of Patmos and maintain an open vision,

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whereby we overcome and make of desolation and isolation an occasion for new revelation and victory on the side of Spirit.

It is not so much, then, to be concerned about our human experiences, and what phases of animal magnetism we are confronted with, as to make sure that we gain all the vision and revelation out of these experiences that we can. We must not stop at human concepts, or sink in the tempest-tossed sea, but go on to the sea of glass, and there in the "mirror of divine Science" hold our gaze steadfastly to the "heavenly city, lighted by the Sun of Righteousness."

So long as Christian Science is alive in our consciousness, the pathway of each one of us is illumined with a shining light. You are not children of darkness, you are children of light. The Science reflected in your consciousness is a "city that is set on a hill, [that] cannot be hid." And so, in order that this light may grow brighter and brighter, let us pray:

*Illumine me! Illumine me!
Open my eyes, and let me see.*

Vision and Illumination as Applied to Finance

In looking over the sea from our island of Patmos, perhaps we behold way out in the distance the great angry, roaring waves of the human concepts of finance. Whether in ease and plenty, or in lack and want, it is tempest-tossed. And why? It can all be answered in this one little word — the personal pronoun "I."

And back of this "I" is self, or human nature, with all its carnal beliefs — fear, greed, ambition, rivalry. Self is always petty and little; "mine, mine, mine, mine." Is it strange then, that self is full of lack, want, woe, and poverty? Is it strange that mortals are poor, miserable, even with wealth — and many times do not know it? Money is a very touchy point because it is the point where the human nature instantly flares with "I" — with self.

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Now, back of human nature is self-preservation, and back of self-preservation is the instinct to kill. Does not the animal kill to protect its young? Murder. This is one of the beasts out in the sea of mortal mentality, in the realm of finance. Much of the present lawlessness and murder is due to money intoxication. In dealing with finance, we are dealing with mortal mentality. Human nature has no underlying principle; it is fluctuating, and vacillating.

Is it any wonder, then, that our human natures are constantly being squeezed to pieces in financial affairs, but that in this process, we are being freed not only from limitation, but from ingrained elements of human nature?

Many times, what we think is the working out of a financial problem is really the working out of human concepts and human natures. We often think our financial demonstration is dependent upon jobs, dollars and cents. It is dependent upon our rising above human nature. Only as we ascend in the scale of the divine nature, are our financial affairs adjusted by divine Principle. It is not, then, to count what is in the bank, but to see what is in our consciousness; how much of fear, selfishness, and greed are there — or on the other hand, how much hope, confidence and wisdom are there.

Now, how are we going to overcome and master these elementary phases of human nature, and thereby secure our financial demonstrations? First, let us go over and look into the sea of glass long enough—and steadily enough—to behold the true idea of man who is complete within, full of true resourcefulness, full of justice, righteousness, and peace, which Mrs. Eddy says are the "landmarks of prosperity." Then, after gaining a clear vision of this man, we can go back to the tempest-tossed sea of financial concepts, and through spiritual power and authority, command the winds and waves of human nature to be still.

On this sea of human concepts, you will face all the elements of human nature. They will rise out of the sea like beasts

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and dragons, to frighten and fight you. They will argue defeat, and despair, and disaster. But as you stand steadfast, immovable, in the vision of Love, which you beheld in the sea of glass, you will no longer be down under money, obedient to it, or boastful because of it; but you will cause the beast, whether it appears as lack or material wealth, to bow before the lamb. You will cause all the instincts connected with supply and demand to lie down together, and surrender to the leading of the innocence and purity and faith of a little child.

The belief in lack is found only in the realm of materiality. Limitation is a so-called law of the human mind, a quality, a characteristic and element, of finite thought. To break this law of limitation, we must look beyond our human concepts, open our vision, and looking into the infinite, let in the divine light.

Then, we too, in the midst of isolation and desolation on the Isle of Patmos, may behold "the tree of life, which bear twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree were for the healing of nations." If we reflect the illumination and radiance of true ideas in our consciousness, can we keep them from budding, and blossoming, and expressing themselves plentifully in our human experience?

If we are not making our financial demonstration, perhaps the one thing needful is to cast out the fear, strain, pride, worry, resentment at injustice, all of which are elements of human nature — elements that would obscure, blur, dim, and darken our vision of God's great love for us. And having overcome these elements, we can leave the rest to Love, which is "impartial and universal in its adaptation and bestowals."

Outside of human elements is the law of abundance, and as we go straight forward and hold to this law, and do not permit circumstances to close our vision to it, this law will manifest itself to us in human prosperity, and endow us with the power of the divine nature. In making our financial demonstration, then, let us depend

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upon, and count upon, the divine graces — meekness, justice, patience, persistence, unselfed love — to pay our bills and supply our every need.

Can we not have all good? Is there any limitation to these graces? No. These graces are infinite in their expression. Jesus saw past the limitation of all human existence, into the realm of boundless Mind, and the laws of this Mind were articulated through his vision into human expression. We must do likewise. We must depend upon our vision of infinite Love to supply us with every good thing.

Personal Possessions

Now let us talk a little about finance from the standpoint of personal possessions. We think we have a right to do anything we want to with what belongs to us, but have we? Not if we understand that everything belongs to God, and that everything comes from Him to us, only for us to reflect and glorify Him. Our sense of possessions, then, should not be for personal purposes but for God's purposes.

To secure our sense of personal possessions, we must lift our thought above dependence upon human economics, or so-called good business methods, to the spiritual activity of brotherhood and ministering love. Whatever our seeming possessions, they must be made active for good, and not for self. Otherwise, those possessions are held in the realm of self-interest where they can be attacked by evil, and may close our consciousness to spirituality.

Take for example the "rich man." When Jesus asked him to surrender his personal sense of wealth, he went away sorrowful. He believed he had personal possessions to surrender, and this closed his consciousness to spiritual vision. He was out on the sea of human concepts, and subject to their magnetism; he was blind to the vision of spiritual substance in the sea of glass. What Jesus wanted of the rich man, was not so much to surrender his wealth,

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as to surrender his belief in the personal possession of it, so that he would be subject to the operation of divine law. According to vision, then, how poor this rich man was.

On the Isle of Patmos, John said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

After all, is there any such thing as personal possessions? We do not possess the sunlight, even when it shines in our own room. We do not possess ideas; we reflect them. Does one seem to have little, another much? Do we not all have at our disposal equally as much love, humility, honesty, and integrity, all of which are spiritual ideas, which go to make up the source of our supply?

Personal possessions are heavy baggage, if they stand in the way of our surrender to and reliance upon divine law. Possessing plenty of money may not necessarily be the outcome of demonstration.

Certainly, the "rich man" with all his wealth, had not made a financial demonstration. In the *Life of Mary Baker Eddy* by Sybil Wilbur, she states that Mrs. Eddy glorified poverty before she demonstrated affluence. And so, if you are in the realm of limitation, do not strive for possessions, and think in that way your demonstration will be made; but go to the Isle of Patmos, and in the midst of desolation and barrenness, seek vision and revelation. Then you will be meek, and you will overcome and inherit all things, for you will have a vision beyond personal possessions or "mine."

Making Money and Spending It

Making money and spending money are human concepts in human consciousness, and they must be replaced by true ideas. In a San Francisco paper the other day was this heading, "Money talks, money whispers, money whoops, money raves." The whole

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world has seen little further than money-making and money-spending, and this is closed vision. We must look out beyond money to spiritual ideas, and learn how to bring them down to our human affairs, how to depend upon them for our unfoldment and adjustments, how to demonstrate the activity of ideas, rather than our getting and spending controlled by personal sense.

Ideas are not just something to perceive and think about, but to use and share. We have to learn how to use money. The little child is given a dime; he does not know its value; he may put it in his mouth, or play with it. Later, he may learn that he can buy a stick of candy with it. Christian Science gives us spiritual ideas. We may at first be enthusiastic over them, but have little idea of their real value, and what they can do for us. We may have been told to be meek, honest, and loving, and that everything would come out all right. But have we learned to value the power of those ideas, and realize their actual capacity to bless us, and our ability to use them? We have gold and silver in our mentality — let us try it in the fire of demonstration, and be rich in true substance.

Not the accumulation of money and outer things, but the unfoldment of inner ideas, and the contemplation of them, is that which causes the law of supply to be demonstrated. You cannot hoard thoughts or ideas; you cannot lock them up in a safe. If they are in your consciousness, they will be reflected, and their radiance will be unconfined. In using and reflecting ideas, our making and spending of money will conform to Christianity, rather than to materiality. The day of the dollar is passing. Looking out in universal consciousness, we see the universal idea of brotherhood dawning. Then money will no longer talk; it will be dead to us, for we will be looking out into Mind for our supply. This is vision.

Our business will register the wisdom, justice, and brotherly love of spiritual intelligence. We speak of a healthy business and a healthy body. What makes them so? In both cases, not what material law and human tradition would prescribe, but spiritual law — the law of Love and its application. To depend upon human

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economics and so-called good business methods, is like depending on a doctor. If human ways and means, caution and conversation get in the way of spiritual guidance, and obstruct our vision, our finances will remain in the realm of the human mind, apart from actual demonstration.

Senator Brockhart recently made this statement: "Humanity is more precious than money," and again, "Let money serve the people, rather than the people serve money." The law of universal Love, beheld in the mirror of open vision, wherein nothing enters that defileth or maketh a lie, will penetrate and dissipate the miasma and magnetism of the business atmosphere of today, and will cause business to be the humble servant of humanity, rather than its taskmaster. As we have said - the dollar of today is fading out; we are losing our faith in it; we are learning to distrust money. The autocracy, injustice, and dishonesty of the money-thought is the beast that is stinging itself to death. As we turn from money to Spirit and walk over the currents of surging waves of mortal mentality, we may take coins out of the fish's mouth.

Financial demonstration is to get over to the Isle of Patmos and gain a vision of the infinite — something of the vastness, the affluence and the wealth of spiritual love. Surely, as we turn from human concepts, and the tempest-tossed sea of finances, and look into the sea of glass, clear as crystal, we must behold a wealth of love, the riches of righteousness, the freedom of mental plentifulness, and thereby demonstrate our right to abound in all sufficiency in all things for every good work.

Conclusion

And now there is one thing more in John's experience on the Isle of Patmos, which we have not yet touched. That "half hour of silence," which Mrs. Eddy refers to in *Miscellaneous Writings*: "If people would confine their talk to subjects that are profitable,

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that which St. John informs us took place once in heaven, would happen very frequently on earth, — silence for the space of half an hour." Have you ever tried to be still and silent for a half hour, to keep your active, rambling, human thinking still for one half hour? It is in this stillness and silence that revelation takes place and the deep things of God unfold, and where consciousness opens to boundless conceptions of Love, as a flower opens to receive the early morning dewdrop. I know of no greater opportunity for spiritual unfoldment to take place than in such prayerful stillness.

Suppose that each one of us endeavors to experience this half hour's silence at least once each day. If we do, it will never leave us where it found us.

And now, as you go forward in your journey, may you sail bravely over the tempest-tossed sea, — may you have the experience of the Isle of Patmos — may your thought broaden and expand, and be lighted with the candlesticks of the radiance of glorified being.

And may you pray more earnestly than ever before:

*Illumine me! Illumine me!
Open my eyes, and let me see!*