

## THE MARY BAKER EDDY SCIENCE INSTITUTE

*Presents:*

### MONTHLY LESSON CITATIONS

DEAR FRIENDS: Following our January and February Lessons now in March 2009 we present Talk Three from the seven part Talk given in the book, "REVELATION AND DEMONSTRATION FOR YOU," by Clifford and Daisy Stamp.

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### TALK THREE

#### "Let Us Accept Science"

Mrs. Eddy makes a very remarkable statement, and one which I often feel impelled to think about, when she says, "Let us accept Science, relinquish all theories based on sense testimony, give up imperfect models and illusive ideals" (S. & H. 249:1-3). "Let us accept Science"! When we first investigate Science, it does sometimes seem beyond what we have been educated to think along spiritual lines, but if we accept the facts of Science (and we can do this only as we learn its system) we shall know how true it is by the results. We don't have to grasp it with our human intellect, but only to accept it with our spiritual sense, and we don't have to make it work. There is only one Being, and this Being is infinite Principle forever demonstrating itself.

If some of the facts of divine Science which we have looked at during this week aren't quite clear to you, don't worry about it. I used to go to Mr. Doorly's talks and sometimes I couldn't grasp a quarter of what he was saying, but I knew that I wanted to progress in Science, that I wanted to know God better, that I wanted to be able to demonstrate health and happiness for myself and other people - even when I was a little girl I longed to do what Christ Jesus did - and so as I went on listening and praying about it, the Science of it gradually dawned on me, and to-day it is developing and developing in my consciousness in the loveliest way. So if you find some of this difficult to grasp, don't be disturbed by it, but do have the feeling, "I accept Science, and it's a glorious picture." If you do that, you will find that this sense of Science will become so natural to you, and it will translate and enrich everything in your experience and bless you in every way.

So that's the idea which came to me this morning: Let us accept Science, and then Science will be revealed to us and we shall have a sense of health and happiness and heaven such as we have never known before. This acceptance includes studying thoroughly the letter and imbibing the spirit. (See S. & H. 495:25-28.) That old liar, the talking serpent, the carnal mind, will whisper to the very best of us, "It's too difficult, I can't grasp it, I am not a student," or something of the kind. Let us be awake to those suggestions. Don't let us be deprived of the health and the happiness and the heaven, which God has given to His creation. Let us *accept* Science.

### "Science Vast"

Mathematics is a great subject, music is a great subject, engineering is a great subject, and so forth, but there is nothing so vast as Science,-the Science that is spiritual, the Science that is divine, the Science which is of God. Mrs. Eddy once wrote:

*"Give us not only angels' songs,  
But Science vast, to which belongs  
The tongue of angels  
And the song of songs" (My. 354:21-24).*

Science is so vast that we have to remember that at these talks we can only look at a few aspects of what it teaches. But let us look at the whole picture for a moment: Science says, "'God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love' (S. & H. 465:9-10), forever operating as the Word, the Christ, Christianity, and Science, and forever coming to us through Christian Science, absolute Christian Science, and divine Science." What a vast system it is, because it is the one infinite system! And in this Science is the only remedy for the world's troubles, - the only remedy for sin, disease, sickness, lack, war, death, and materiality in every guise. Also, because it is an infinite subject, we all approach it in our own individual way, and so we too have to be big and let the other fellow approach it in his individual way, according to what Principle tells him.

### Life, Truth, and Love Forever Operating

Before we go on, let us just remind ourselves of what we are doing this week. We are doing two things: we are looking at the picture of divine Science, which is Principle forever expressing its nature as one Life, one Truth, one Love, and one divine Principle, Love, and we're also looking at the picture of the Science order of the synonyms for God in *Christian Science*, which

is Principle forever interpreting itself as Life and Soul, Truth and Spirit, and Love and Mind.

This morning we shall be considering Life and Soul; but before we do that, I want us to look again at that lovely picture of Life, Truth, and Love in divine Science. Yesterday we saw that Life is forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication. Later on we shall look at some of the facts of the one Truth in divine Science. Truth is forever reflecting on its own wholeness as infinite divine consciousness.

Then we are going to talk about the one Love in divine Science, and I have been thinking about Love in this way: Love is forever resting in Her own fulfillment, Her own loveliness, Her own perfection, Her own bliss, Her own plan, Her own glory. Mrs. Eddy says, when writing about the seventh day of creation, "God rests in action" (S. & H. 519:25). The sense of Love is beginning to burst on the world's concept of God, and that is a wonderful thing. When we begin to understand God as divine Love, we lose all fears, our human needs are met, and we experience the "peace of God, which passeth all understanding;" we become so much nicer to each other, and everything is lovelier in every way. So this understanding of God as Love is going to bring us a sense of the beauty of holiness as never before.

### **Life Identified as Soul**

Having looked briefly at the picture of the one Life, the one Truth, and the one Love in divine Science, we are going on this morning to consider Life and Soul in Christian Science; that is, we are going to see the application in human experience of the facts about God as the one Life, forever identified through Soul. We are going to see how this understanding of the one Life operates right where we are in a very practical way, because what's the use of you and me learning about the one Life and the one Truth and the one Love if it is something completely remote and "up there" to us? We must be able to apply what we learn to every human condition, and of course, as we understand Science, that understanding translates everything in our experience; it translates the mortal out of mortality into immortality.

It is recorded that Jesus constantly went up into a mountain, and that after that uplifted experience he came down to teach and heal the multitude. We have already seen that when thought is lifted up to the heights of divine Science,

this revelation must be brought down to human experience, teaching and healing mankind. As we study Christian Science, which is the application of Science in human experience, we are shown how to do this, because we learn that Life identifies itself as Soul, Truth reflects itself as Spirit, and Love manifests itself as Mind. This is illustrated in the last column of the Matrix.

I woke early this morning, and I began to think about Life identified as Soul. I began to listen to what Principle was interpreting, and never in my life have I experienced such a wonderful sense of Soul as I did before I got up this morning. First of all I felt full of gratitude for all you lovely people, and then this sense came to me: we are all living, moving, and having our being in the realm of Soul, where there are no nerves, no excitement, no disturbance, no physical sense, no materiality, no bondage, no limit, but there is only the calm of Soul, the definiteness of Soul, the freedom of Soul, the joy of Soul, the satisfaction of Soul. I saw so clearly that Life has nothing to do with nerves or excitement, nothing to do with physical sense or materiality, nothing to do with a material body, and that it can't be limited in any way. As I began to think about that, I had such a clear picture of the fact that Life, is forever identified through Soul, - through that which is sinless, changeless, definite, through that which is incorporeal.

**"This is Life Eternal. . ."**

Here is a reference which will give us a wonderful picture of what we are doing this week. "'This is life eternal,' says Jesus, - is, not shall be,- and then he defines everlasting life as a present knowledge of his Father and of himself, - the knowledge of Love, Truth, and Life. 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent' "(S. & H. 410 4-9). I have read that statement hundreds of times, and yet a few mornings ago when I began to think about it I saw how in that statement of Mrs. Eddy's is the essence of what we are doing here this morning. Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." So first of all we must know what God is. We can't have demonstration through blind faith in God; we must *understand* what God is. Nor must we leave it there, because we must also know "Jesus Christ, whom Thou hast sent." What does that mean to you and to me? Jesus demonstrated the facts of being, and because of his more spiritual origin he was able to prove more easily than anyone

else the fact of the allness of God and the nothingness of matter. Jesus as an individual overcame every phase of materiality, sin, disease, and death,- for himself and for others, whereas Christ, Mrs. Eddy says, "Is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S. & H. 332:9-11). Mrs. Eddy defines "Christ" in her "Glossary" as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11), and that activity is always going on.

And so in this one statement Mrs. Eddy is showing us two things,- that we must first of all know God, and that we must then learn to bring that understanding of God into human experience and prove what it can do. To have just an intellectual understanding of God without the Christ aspect, - without ideas coming to us individually from God and translating everything in human experience, - will never bring health, happiness, and peace, nor lift anyone out of the dream of mortality. Let us remember this great fact that Christ, the divine ideal, declares God to human thought and therefore that that ideal is infinitely expressed as ideas, which are available to each one of us as the truth about every situation.

### **Seeing God through the Symbol**

Last year two lovely individuals came to see us one day. The wife said that she wasn't sleeping well and that she was having a tough time. She said, "Of course, we've got to look away from matter," and she also told us that when she was out in the car with her husband she was so busy thinking about metaphysics that she never noticed anything else, and she had begun to wonder if she was wrong somewhere. Then Clifford, who has a wonderful sense of how you see God through every symbol,-how you see the divine loveliness reflected through every idea, whether it be a man or a woman or a child or an animal or a flower, - began to show her very clearly that we can't just ignore the symbol and that we can learn through the symbol. We must look "through nature up to nature's God." So he said to her; "If you go out in the car with your husband and you want to do some metaphysical work, just tell him that you want to do it, and do it for ten minutes or a quarter of an hour or whatever it is, and then look out and see how lovely the world is when looked at through the lens of Science." She was most encouraged, and she went away inspired with a new sense of the loveliness of Science, and she also began to sleep well from that time on.

So we must remember that although the understanding of the one Life which is in and of Spirit forever shuts out any sense of materiality, we must bring that understanding into human experience, so that we recognize more and more the loveliness of the one Being right where we are. We must let our , Soul-sense identify for us more and more of the wonder of being.

### **Safety Lies in Incorporeal Being**

What is this human experience? What is this life in matter, - this being born into matter, this living in matter, this dying in matter? On all sides you hear questions like these: What is going to happen? Are we going to, be blown to pieces by the H-bomb? And if so, what happens to us if we are blown to pieces? Does anybody know? The only answer to all these questions is in Science; the only answer to anything is in. Science. And Science says that there is only one Life, which has no beginning and no ending and which is indestructible, and that Life is forever identified as Soul.

We must be awake to what the carnal mind is saying, and then be awake enough to hear what God is saying about His own being and about His creation. This so-called life, - being born into matter, living in matter, dying in matter, - is a dream from beginning to end. Well, what do you do if you have been dreaming? You wake up! If you dream that you are falling out of a plane in the sky, you wake up and find that you were never in that plane and that you never fell.

Mrs. Eddy says: "Entirely separate from the belief and dream of material living, is the Life divine" (S. & H. 14:25-26). Now, what does that mean for you and for me? I often begin the day by declaring, "I am God's idea; I am never in a material body, never in a house, never in a car, never in a plane, never in a ship, never in a material world, never in matter. I live outside and entirely apart from materiality. I am everywhere present, I am where God is, I am unafraid, unfettered, unlimited, unrestricted, having infinite health, infinite happiness, infinite being, infinite power, infinite good, because 'I and my Father are one.' "

The only way we are going to be safe is by lifting thought out of matter, and looking right away from the testimony of the five physical senses to identify through our spiritual sense what is going on in the realm of Soul. The more we do it the lovelier it becomes. More and more I realize that the only safety is in proportion to that lifting of thought out of matter. If you believe that you are *in* a body, you can have a hurt of some kind; if you

are *in* a car, you never know what is going to happen; if you are in matter, there are all sorts of claims that can touch you. But if you lift yourself out of matter, and see yourself as God's idea, living entirely separate from the material in the realm of Life and Soul, then nothing can touch you, nothing can hurt you, and nothing can interfere with the harmony of your being in Science. Now, we must learn these facts and then live with them.

As I told you, this morning I woke up with a wonderful sense of Life and Soul, and those experiences are precious beyond words. You know this line from a hymn, "I touch the fringes of eternity," and we certainly can. Whenever I have been working for myself or for patients or about the world condition, I glow with the loveliness of Science, and so often I finish that work by saying in my heart, "Father, I thank Thee."

### **No Bondage through Heredity**

Let us analyze some of the claims, which we come up against in human experience and see how we can deal with them in Science. For instance, suppose that you have bad eyesight, and that after all material help has failed, you turn to God for the answer. We have found through our experience in the practice that sometimes-bad eyesight originates in the belief that when the individual concerned was conceived or born there was some form of impurity in the father's thought or in the mother's thought. How does one get rid of that belief of bad eyesight caused through ignorance of God in the parents years ago? Well, in the one Life there is no material past, and so you can wipe the belief in the past right out. Don't look back or have any regrets. If I am helping someone who has bad eyesight as the result of something that his parents did, I begin to know the truth about him, and the truth about man is that he is "conceived and born of Truth and Love" (S. & H. 463:14). So I know that everything to do with this individual from everlasting to everlasting is pure and good, and that the all-seeing Mind is the only parent. Jesus said of the blind man whom he healed, "Neither hath this man sinned, nor his parents" (John 9:3). That fact realized heals the situation, and nothing else will heal it. You can't heal haphazardly. Mrs. Eddy says, "The counter fact relative to any disease is required to cure it" (S. & H. 233:28-29).

We have to remember that our body expresses just what the carnal mind says about it, and it is saying a great many things that we are ignorant of,

which come through the beliefs and theories based on the accumulated misconceptions of mortal mind throughout the centuries. How are we going to get out of that bondage? Are we going through life content to have bad eyesight, or bad health? Heredity is a false material law, and so the only way to come out of that bondage is to look right away from the material to the spiritual, to turn from sense to Soul. Now, what is the truth about man? As I was leaving a patient the other day, a wonderful sense came to me. I found these words coming to me: "God made him, God knows him, God loves him." As a result, the patient was healed, because that fact wiped out the material law that was binding him. And the same is true of each one of us. Each one of us is identified through Soul with the eternal "now" of Life, entirely free from all these claims of heredity.

### **Freedom from Congestion**

Time and time again I have helped people with asthma and all those beliefs involving internal congestion, and so often these things develop as the result of a reserved nature. I remember a girl saying to me once, "Well, how in the world can I change my nature? My father was reserved, my mother was reserved, and my great-grandmother was reserved; the whole family has always been reserved. How can I change it?" Well, if you want to be free of asthma, or free of congestion, you must be free in your thought. You must freely express love, joy, happiness, gratitude, - everything that makes life rich and inspired. Anyone who freely expresses the divine nature and lives to give freely will never have a struggle to get breath. So long as you look at that old mortal which calls itself you, it will always tell you something to keep you limited. Begin to reject what it says, and ask yourself, "What does God know about me?" Then you will see that the truth is that from the moment you were conceived and born and "before Abraham was," you expressed the divine nature, and that it has always been your nature to be open, free, generous, and spontaneous. As you begin to look at your real self as God knows you, you find that it becomes easier to express joy, to express affection, to express love, and then that is bound to manifest itself in a freer body.

There is so much of this belief of being reserved, especially with those of us who call ourselves English, and it has got to go. We have to remember that we live outside the material, and that we are forever identified, not with a particular nationality, but with God and all that that means.



## Identifying the Eternal Fact Changes the Human Picture

So don't you see how important it is to understand first of all what is happening in reality, in divine Science, - how the one Life is forever expressing itself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, and then see that this expression wipes out everything unlike itself in human experience? We have seen how it wipes out the inherited belief of not being able to express oneself. I am constantly meeting people who say to me, "I can't express myself. As a child I couldn't express myself, I've always been reserved, and I can't change it now." But remember that that childhood is just a dream. You have always existed as God's idea, and the nature of God is to express Himself, so as God's idea you too have always expressed your true individuality, always expressed the divine nature. No wonder that the best medical men to-day can't help people out of these chronic conditions; they are fine men, but they don't know the real answer, because they are looking at matter. Yet Science comes along and says that you can be healed of everything, and it heals through dealing with mental causes. This healing takes place only through spiritual understanding, through letting Soul identify the eternal facts of Life. Science is so certain.

The one thing that I love especially about Soul is its certainty. As we turn from sense to Soul, we see so clearly that mortality is just the dream that we must wake up from. Now, it means an effort sometimes, but think how worthwhile it is! Some people accept Science so readily, whereas others argue about it. Let us drop the argument! Let us accept Science. Let us accept the glorious fact that "before Abraham was," God's idea was always open, always free, always generous, always, healthy, always lovely, always happy, always enjoying everything, always in heaven. Let us know this constantly and never be mesmerized by sense testimony. Mrs. Eddy writes, "Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here" (No. 36:6-8). What an inspiration to know that our true and conscious being never left heaven! Let us be awake to the fact that material sense, which is the so-called opposite of Soul, can never help anyone to gain everlasting Life and all that it means. In Christian Science, Life analyzes the false claims of sense and "exchanges the objects of sense for the ideas of Soul" (S. & H. 269:15-16), so that we begin to live in the glorious freedom of true being.

## **"Bowels of Mercies"**

Many people write to me because they're troubled when their bowels don't function; they feel that if their bowels don't move, then everything goes wrong! Materia medica in those cases prescribes an opening medicine, but if your nature is open, free, compassionate, generous, and spontaneous, you will never have any trouble with your bowels. Mrs. Eddy says, "the Christian Scientist takes the best care of his body when he leaves it most out of his thought" (S. & H. 383:7-9).

To leave the body out of your thought does not mean just having a vacuum, because that is impossible, but you leave the body out of your thought when you understand mental anatomy as opposed to human anatomy. Mrs. Eddy says on page 462 of "Science and Health": Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin." At the bottom of this same page, we read, "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease." Let us take an illustration of this: the Bible says, "How beautiful upon the mountains are the feet of him that bringeth good tidings" (Isa. 52:7). Feet are symbolic of the thoughts, which take you along, so if your thoughts are heavy, your feet are heavy, whereas if you take "good tidings" wherever you go, and your thoughts are uplifted, you will always skip along with the joy of life.

In a short time like this we can only consider a few aspects of Life and Soul, but if we can understand these few facts and begin to love them enough to study them for ourselves, then we shall have achieved something really worthwhile.

## **"The Very Hairs of Your Head"**

I had a very interesting experience once when I was asked to help a young man who was losing all his hair; he was getting quite bald on the top. He had been to the best medical men he knew and they had tried all kinds of treatment, but they said that they couldn't find the root of the trouble at all. So in desperation the boy's father wrote and asked me if I would help him. As I began to think about that boy, I thought of how abundantly grass grows, and I saw that grass is a symbol of humility, because even if you trample all over it, it always springs up again. I began to work about humility for that young man, and in a few weeks all his hair began to grow again. I decided

that I would tell the family what I had seen, and it came out that this young man was brilliant, but that he was full of pride in his intellect, so the cause of the trouble was pride and the idea of humility healed it.

No wonder that the doctors couldn't find the answer, because the answer was in Mind! The moment that I began to work about humility, it changed that boy, and instead of thinking that he had a wonderful brain he began to see that every idea came to him from God, from the one infinite Mind. The result was that his hair grew, and today he has a lovely mop of fair hair.

Some years before that, I helped another young man who was going bald. His hair grew abundantly, but it grew all white. He was very grateful to have even the white hair, but I saw that there was something I hadn't done, and so now if I help anyone with that belief I not only think of humility, and that "growth is the eternal mandate of Mind" (S. & H. 520:26), which is always going on, but I also know that because this Mind is of the nature of Life it has color, that because it is of the nature of Truth it has form, and that because it is of the nature of Love it is complete now. Thus it was that Jesus said, "But the very hairs of your head are all numbered" (Matt. 10:30). What a joy it is to know that we are identified in every detail of our being with the abundance and multiplication of Life!

### **The Fact of Being is Sinlessness**

Science is infinite; it is a question of categories within categories, forever reflecting each other, and because of the infinitude of Science and because Science has a Christ, ideas are always coming to us. The lovely thing is that if an idea comes to us to help ourselves or to help someone else, it is an idea, which has always existed in the Mind which is God. So the answer to everything is here and now. What is it that prevents the ideas we need coming to us spontaneously and quickly? It is our materiality. Materiality closes our eyes and shuts our ears so that we do not see or hear the divine facts of being. The Bible says, "to be spiritually minded is life and peace," and the only way to gain this spiritual sense is to turn completely away from material sense and to think about the facts of Soul.

In Science there is no penalty nor condemnation, because Soul is sinless. It doesn't matter what we did yesterday, or last year, or many years ago, because material existence is only a dream. Don't let us have any regrets. I find today that I have a better sense of things and I say, "Good gracious

me, look how I thought last year!" I immediately check it and I say, "That never was the real me; it never happened." Blot out the sense of anything that happened in the past that isn't like God. As God's idea you were never born into matter, you have never lived in a material body, you have never sinned, you have never been imperfect, you have never had anything wrong with you, and that's the fact of being as we know it in Science. In Science you have always been at the point of perfection, always spiritual, always happy, always healthy, always holy. Now, so long as you identify yourself with some sin, the claim is that you suffer for it, but if you identify yourself through Soul you lose that sense of sin and the suffering is removed. Let us remember that every time we agree with sense testimony that is sin.

So let us begin to think about these facts. You know, when I went through John Doorly's Class I thought that I would never understand God as Soul, but to-day it's the loveliest thing to me. When I know that I live, move, and have my being in Soul, where animal magnetism can't operate, where no mortal knows anything about me, where no malicious mental malpractice can touch me, because I am only seen and known divinely, I feel so safe. Let us remember that at the point of Life, which involves the operation of a sevenfold aspect of God's ideas, all time sense ceases. As we begin to have numerals of infinity, we touch eternity and perfection, and we see that being is sinless, ageless, changeless, deathless. It is that which never changes, that which has infinite satisfaction and joy, that which is certain and definite, that which is beautiful. Soul has infinite resources, and so there is no limit to the health, the happiness, and the heaven that we can have right now and right here. This understanding of Life and Soul is certainly a wonderful thing!

### **Life is not in the Body**

Now I want to take another reference, because it is lovely the way these references bring out specific aspects. As we read Mrs. Eddy's writings, we see that she was constantly painting the picture of Science in different ways. "The divine Science of Life alone gives the true sense of life and of righteousness, and demonstrates the Principle of life eternal; even the Life that is Soul apart from the so-called life of matter or the material senses" (My. 273:31-4). She speaks here of "the Life that is Soul apart from the so-called life of matter or the material senses." If you analyze that, you see that it emphasizes that Soul is never in anything. How can you, with a wonderful individuality, be in a thing called a body? Man is far too big to be

in a material body! You can be in this hall and yet you can close your eyes and be at the other end of the world in your thought and you can be doing all sorts of things, which shows that the essential you is in the mental, in consciousness, and is nothing to do with the body.

So often after I have dressed I say to myself: "This isn't me; I am far more wonderful than this," and that's an absolute fact, because the only fact about me is what God knows about me. Jesus once said, "I am not of the world." Don't you see that the belief at the back of all our limitations, all our suffering, all our bondage, all our problems, is the belief that we live in a material body and that Life is material? If you talk to a child who has never known anything but Christian Science, that child has quite a different concept of being; he has a much greater sense of freedom. Therefore we do need to see these facts of Life forever identified as Soul.

### **Our True Body**

Mrs. Eddy speaks here of "the Life that is Soul apart from the so-called life of matter or the material senses," and remember that what the carnal mind would try to do is to keep you looking at your body; it would keep saying to you, "Oh, this thing seems so real." Now, don't listen to it!

I have helped a number of cases of acute appendicitis, and that belief is fundamentally acute fear. Some time ago I was helping someone who was very ill with appendicitis, and I saw that in her thought she had got a good way away from the sense of God as Love. She had been disliking a lot of people, she had got fed up with a lot of people, and she had become afraid of a lot of things. I went to her bedside, and because I feel that we must be quick in these matters and that we must be awake, I got her to declare with me the fact that God was present, and that because God was present everything was possible. I said to her, "Now come on, declare that you do love this minute, that you do love everyone, that you do love everything." You know, for some minutes she wouldn't do it! She said, "I don't love everyone." So I said, "Look here, do you want to have an operation and go on suffering, or do you want to be well?" (Her husband had called a doctor, who said that she must have an operation, but she had asked the doctor to leave her alone for a few hours.) So she began to say and to feel, "I love this minute, I love everyone, I love everything, and here and now I am spiritual, I am outside the body, I am well, I am free." In a very short time she was absolutely free

of the whole condition. The fear completely went, the pain very quickly disappeared, and of course there was no need of an operation.

Now, what was wrong with that individual? It wasn't her body that was the cause of the trouble. It was her thought that had got distorted, that had become inflamed and all tied up, and the moment her thought changed through the operation of Truth, everything in her body responded. That was an illustration of how spiritual thinking translates and heals everything in human experience. This case of healing proved the truth of those words of Mrs. Eddy's: "the Life that is Soul apart from the so-called life of matter or the material senses."

Everything in your body is just what mortal mind says about you, but your true body is what God knows about you. So let us cultivate the habit of thinking of what God knows about us, and through this Soul-sense we shall experience complete dominion over the body.

It's so plain that what we've got to do in order to understand this Life identified as Soul is first of all to learn what the one Life is and how it expresses itself entirely apart from "the belief and dream of material living," and then to remember that that Life is forever identified to us through Soul, - as that which is sinless and definite, but never as material sense or a material body. This spiritual understanding operates in the human to recuperate, revitalize, and resuscitate the body, just as Jesus proved in countless instances.

### **Cultivate Your Spiritual Understanding**

This belief that we are living in a body is just mesmerism; it's the mortal dream. So we do need to wake up and to keep awake by declaring the spiritual fact. Begin today to declare that you were never born in a body and that you don't live in a body. What brought all of you here today? Your thinking brought you here. You couldn't have walked in without your mind. Life in matter is so non-intelligent! It's sheer ignorance, and yet people go on being mesmerized by it. Let us wake up and see that Life is forever identified through Soul, that Truth is forever reflected through Spirit, and that Love is forever manifested through Mind.

The order and exactness of Science is lovely beyond words. As we understand this one infinite system, we become aware of the glorious fact that the only thing going on is the one Life identifying itself, the one Truth reflecting

itself, and the one Love manifesting itself. It's so certain, and so definite. There's nothing else but Science in all the world which says to you and me, "This is the way to certain health, certain happiness, and to dominion over all." Isn't it worth turning aside from sense to Soul?

Now, I wouldn't say to everybody, "Spend all day studying," because you have to grow to that point. But begin by taking half-an-hour every day to be alone with God and to declare these facts, and then take a little longer to think and study, and thus begin to cultivate spiritual understanding. In that way you will gain a sense of your oneness with Life, with Truth, and with Love. You will be lifted above the material sense of limitation, and you will have a glimpse of the new heaven and the new earth, which John saw on the isle of Patmos.

### **Gratitude for John Doorly**

Mrs. Eddy says, "Who wants to be mortal, or would not gain the true ideal of Life and recover his own individuality?" (Mis. 104:28-29). Who wants to be a mortal? No one. So let us thank God that the whole story of Science is available to us and is found in two books, - in the Bible and the Christian Science textbook.

About six months ago I spent several weeks studying what Mr. Doorly has written about Science. I didn't open a Bible or "Science and Health," and then I began to study for these talks and I studied the Bible and "Science and Health" and "Prose Works," and it was wonderful. Everything I read had a new meaning, and everything I read brought inspiration, and a lovely sense of Science filled my consciousness. I felt that the way was so definite and the results so certain. So when people say to us that what John Doorly taught is all wrong, let us say, "God bless them." They just don't know what they're talking about. God showed John Doorly very clearly the thing that is needed in this age, - the pure Science of divine Science. And so that experience of mine just recently has made me thank God renewedly for John Doorly. We wouldn't be knowing what we are today if he hadn't shown us how to study our two textbooks.

Mrs. Eddy made it a rule that after everyone of her hymns was read her name was to be added as the author, because she saw that if people departed from the fact that she was the one to whom God had revealed Christian Science, they would lose the Science of it. And so I believe that today we have to

thank God constantly for John Doorly. I realize today what a wonderful thing he did in his life, - all alone at one time, but always certain that God was showing him the way. Because of the one infinite system which he saw so clearly, the Bible can be studied now by any individual so that the spiritual interpretation becomes clear, and the divine Science of the Scriptures can be understood.

### **Soul Restores the Sense of Life**

Mrs. Eddy says, "Man's individual life is infinitely above a bodily form of existence" (Mis. 309:22-23), and that is what we are seeing. She says also, "That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body" (S. & H. 368:20-22). Again, she writes, "Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (S. & H. 427:2-7). Could you have a clearer sense of Life and Soul? Soul identifies you with infinite Life, and there can never be a moment when Soul is not identifying you with that Life.

The rule of Soul rules out all that material sense says about you or about me or about anything; it rules out of consciousness all beliefs of imperfection. And so it doesn't matter what happened this morning or yesterday or last year; it's this moment that counts, and when you can say, "I love everything now," you have a real sense of Life. If you are loving everything now, there's no room for fear, no room for hate, no room for imperfection.

Here is a reference which I want to take with you, because it brings out a wonderful fact: "Jesus said of Lazarus: 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.' Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (S. & H. 75:12-20). Isn't that a marvelous statement? Jesus raised Lazarus because he saw that Lazarus had never lived nor died in his body, and that's what we've got to see today. We are never going to heal our own bodies, or help other people, if we believe that the cause of the trouble lies in that body. The world is fast admitting that all causation is to be found in the mental realm. That body is expressing some phase of mortal belief, whether it's our



own thinking or the belief of heredity or material law, and what we've got to do is to live so close to that infinite Principle which we call God that every idea that we need in order to heal a case comes to us quickly, intelligently, and spontaneously. Always when the idea comes which is the opposite of the governing error, the healing takes place.

Let us remember that that great master Metaphysician raised Lazarus when he had been dead four days, and then later restored his own body. Don't you think that with his wonderful understanding Jesus could have healed his body so that there wasn't a sign of the crucifixion in his hands or in his sides, but because of people like doubting Thomas he didn't do that? He knew that people like Thomas wouldn't believe unless they had physical evidence of his resurrection, and so he left in his body those marks to convince that doubting thought that he had brought the self-same body back. He did it to show us the way.

Because Jesus is the Wayshower, it is always well to consider how he dealt with a case, and in this instance he was able to prove the nothingness of death because he was forever identifying himself and all men with the one Life, - this Life which Mrs. Eddy tells us so plainly is entirely separate from the material sense of life. If we will constantly identify ourselves and others with this one Life, then when any problem of materiality presents itself to us we shall have the power to reverse quickly and completely the argument of sense.

### **The Need to Listen to God**

I'm not a bit satisfied yet with my concept of Christian Science. I know that when I live in Soul-sense enough, I shall heal better and more quickly. It's coming all the time, but I am learning just as you are, and God is showing us the way. So don't you see that there is a great need to come together like this, and that there's a great need to spend time thinking about God, listening to God?

An architect who is very good in his job is always listening for ideas. He couldn't carry on unless ideas, and brilliant ideas, were always coming to him. He listens for those ideas and then he obeys them and sees them operate. How much more should we listen for the ideas of God, - the ideas that are always present! You remember that we saw at the beginning of these talks that the "open fount" is "pouring forth more than we accept." The answer

to everything is here and now, but we must listen, - listen intelligently to Principle forever interpreting itself, - and this can only come as we have that cultivated spiritual understanding of which Mrs. Eddy speaks. As ideas come to us from Principle, they change the human concept, and so the body responds. Mortal mind and mortal body are one, but our true body is what God knows about us, as we have seen.

### **Constant Resurrection**

If we will learn about these ideas intelligently and study them, we shall prove little by little that dominion over all which is man's birthright, and as 'Ye go on we shall have a sense of constant resurrection. What a glorious sense that was which came to me this morning, when I saw that we are all living in the realm of Soul! It was something so holy that I can't fully express it in human language, and yet everyone of us can have it. God is available to everyone of us here and now.

The story of the one Life is such a wonderful story that we do need to be loyal to it. If we talk about ages and anniversaries and are always dwelling on life in matter and life in the body, we are not lifting thought right up to the true sense of Life, and I am finding more and more that there are so many little things which we can stop doing, and if we do, it helps us in the bigger demonstrations. It's so often the "little foxes" that "spoil the vines." If we are willing to give up the mortal concept of life and to have that unselfed love which sees that nothing matters but knowing Principle as Life, as Truth, and as Love, we shall be blessed abundantly. The lovely thing about Science is that we each have it in our individual way. It is always God and me, and God and you, because God shows us everything in our own individual way, and no two ideas are alike in the realm of Science.

### **"Felt Ye the Power of the Word?"**

Jesus was always definite, Mrs. Eddy was always definite, John Doorly was always definite, all the writers in the Bible are definite, and we've got to be definite too. The way is certain. We've got to see the way, we've got to know the way, and then go that way. We need that sense which Jesus had, "I can of mine own self do nothing," and we also need the sense, "I can do all things through Christ which strengtheneth me." That Christ is the "divine manifestation of God," which is forever coming to you and me as spiritual ideas, which translate the human picture.

This morning, after I had had that glorious sense of all of us living, moving, and having our being in the realm of Soul, and that Life is forever expressing itself apart from materiality, these words came to me:

"Saw ye my Saviour? Heard ye the glad sound?  
Felt ye the power of the Word?" (Mis. 398: 22-23).

We have really been studying the Word of God, because in divine Science Principle expressing itself as the one Life is the Word aspect. It's wonderful beyond words, and nothing is impossible to you or to me or to anyone who understands Life forever identified as Soul. Oh, let us feel the power of this Word!

As we go on during this week, we shall be looking first at the picture of divine Science, which is the divine fact of the one infinite Being, forever operating as infinite divine consciousness, with every idea forever fulfilled and glorified. Then we shall be seeing how this spiritual sense operates in human experience to resurrect thought, so that ideas of inspiration, exaltation, immortality, and individuality come to man and bring health in the body and in everything. As these things become real to us, we certainly shall find ourselves on holy ground and we shall exclaim, "This is Science!"

Mrs. Eddy writes, "and it is whispered, This is Science" (Mis. 99:30-31), and after the wonder of this first session which we have just had, we may well say the same.

### **"One Sat on the Throne"**

Now we come to Chapter 4 of this wonderful Book of Revelation, and John begins by telling us how we too shall feel if we accept the great truths which he has just given us in his description of the seven churches, - if we accept them into the very thought-fibers of our being.

After this I looked, and, behold, a door was opened in heaven:" - if you and I will only accept Truth, that door will always be opened for us: -"and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit:" - the moment you accept Truth and keep thought occupied only with spiritual truths, you are "in the spirit," so don't think that this is a far-off event; John was still a human being like you and me when he wrote this: - "and, behold, a throne was set in heaven, and one sat on the throne" (Rev. 4:1, 2). That "one" is always your own

true holy selfhood. And so John, after he had dwelt with that wonderful sevenfold sense of man given by the messages to the seven churches, - that structure of Truth and Love, which you and I and all men are, - just bathed his thought in the wonder to which he knew he had title. We should watch that we too dwell a great deal with the wonder of our own wonderfulness, for unless we do, we shall not find it easy to see the wonderfulness of others. A martyred sense of being never sees the exalted, light-footed, healing Christ anywhere.

### **"Like a Jasper and a Sardine Stone"**

John now reveals a little of the great depth of his spiritual culture, showing what a student he must have been. He says, "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4:3). Now, the key to that verse is found in Exodus 28, verses 17-21, and it makes you realize how John must have studied his Scriptures. In this chapter of Exodus the writers were describing some sense of that fourfold activity of consciousness, which John revealed as the city foursquare. These writers knew that manhood and womanhood is a foursquare proposition; they knew that man is, in his reflected fullness, a city foursquare, because he is always seeking, always finding, always using, and therefore always realizing some new and advancing truth. Remember also that the simple sense of the Word is seeking, of the Christ is finding, and of Christianity is using, and that the demand of Science is realizing, - realizing what you are and what you are worth. These ancient writers knew this, and so they wrote, "And thou shalt set in it [the breastplate] settings of stones, even four rows of stones: the first row" - the sense of the Word - "shall be a sardius, a topaz, and a carbuncle: this shall be the first row." Then they describe the second row (the Christ), the third row (Christianity), and then they give the fourth row (Science) like this: "a beryl, and an onyx, and a jasper." So if you study that, you will see that they introduce their Word sense with the sardine stone and climax their picture of Science with the jasper stone.

John had exalted his own thought through scientific processes until he saw that if anyone exalts his thought in this way, he is entitled to look out in consciousness with a subjective sense of power and glory, and therefore he described the true Christ selfhood of man thus: "And he that sat was to look upon like a jasper and a sardine stone." What he was saying could be put like this: "Your and my true selfhood looks out from Science and includes all,

right up to the infinite detail of the Word, right up to the first sense of 'Let there be light.' "Although we should work out subjectively from the throne of Science, the "throne of grace," we cannot ignore the fact that that grace must touch each tiny detail of all thought-processes. John was saying, in effect, "Be a Scientist; start from the 'jasper stone, '-- the fulfilled aspect of Science, - and then work out subjectively to the infinite theme of the Word, embracing all the details of being."

Jesus held this attitude towards life; he was always conscious that he came forth from his Father, the divine Principle of his being. So don't ever think that you are starting at the bottom of the ladder. Come into each day with the sense that you emanate from God and stand as His already perfect representative. That is so different from thinking of yourself as a little student on the bottom rung of the ladder, with heaven a long way up. It is so much easier to ascend anything if you hold your vision at the top, than if you occupy your whole thought with your present steps.

The writers of Exodus go on to say, "and the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes." Don't you see that we each include in our great nature something of all those sides to character, which were symbolized by the twelve tribes of Israel? The twelve tribes were important to these writers only because they served to illustrate the fully rounded out greatness of true character and also the shadow-stuff, which tries to reveal itself in human character and hide the true. We should study these twelve tribe characters in both their positive and their negative aspects, and so learn more fully both of our own classified greatness and also of the classifications of error to which we need to be awake. That is, why Mrs. Eddy writes, "The twelve tribes of Israel with all mortals, - separated by belief from man's divine origin and the true idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science." And then, as if she anticipates that this statement may cause a tremor to human hope and faith, she immediately adds, "These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, . . ." (S. & H. 562:11-18).

#### **Four-and-Twenty Elders**

John continues, "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment;

and they had on their heads crowns of gold" (Rev. 4:4). As I read that, I saw that there should be no sharp corners to our Science; thought in Science should round itself out in a flow of praise to its enthroned Principle.

I also remembered how John Doorly had linked these twenty-four elders with the twenty-four questions and answers in Mrs. Eddy's chapter entitled "Recapitulation" in "Science and Health." As a matter of interest I wrote the figures 1 to 24 in a circle, and then remembering that the four-and-twenty elders were sitting round about a central throne, I drew lines from each figure through the centre of the circle and on to the number which stood opposite to it; in that way I had twelve pairs of numbers, all meeting in the centre, and it occurred to me that the questions and answers in "Recapitulation" which correspond to these numbers could be taken as complementary and as likely to reveal fresh praise for the central Principle towards which they face. Thus Question 1 corresponds with Question 13, and so on. These twelve pairs also provide a sense of that "twelve" which was so important a number to these Hebrew teachers, and they are closely linked to the Bible story of the twelve tribes of Israel.

So I studied this pairing of these questions and answers, and it was most illuminating. Having little time to give to it, because of the amount of Revelation left to be studied before these talks, I asked a friend to look at this picture and let me have his comments. On the first day he rang me up and said, "I could write a book about them," and the next day he rang again and said, "I could write two books!" Following the pattern of the four-and-twenty elders in this chapter may therefore prove very helpful to anyone who cares to do so. But remember that it takes patience and spiritual culture and quietness and that you have infinity before you. These elders sat around the throne, which they glorified, and John was too sensible a student of the great Master to recommend haste and impetuosity in our activities.

### **A Fourfold Picture**

John couldn't leave the divine system in his thought paintings, and so here we have a little fourfold picture. "And out of the throne proceeded lightning and thunderings and voices:" - "lightning's" indicates the Christ. The Christ-idea should always come like lightning to you and should immediately destroy the error. In the swordsmanship of Truth in Science your strokes must be like lightning, and so Jesus said, "I beheld Satan as lightning fall from heaven." The "thunderings" of the Word, the revelatory process, will overtake the

ignorance of the ages, and the "voices" of Christianity will liberate mankind. When you hear truth voiced everywhere, you are a Christian, and you are not a real Christian until you have learnt how to translate all that you hear into this one and only voicing. Then John ends with the tone of Science: "and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5) - a perfect description of how the synonyms for God burn or shine through us in that "amplification of wonder and glory" (S. & H. 501:10-11) which is the pure realization of Science.

John just couldn't leave the system of Science in all that he wrote and thought, and when you and I get to be like that, we shall have overcome the "last enemy," called death, for nothing in pure and thorough thought guided wholly by the system of Science can die - it can only multiply to a fuller expression.

### **Four Beasts**

"And before the throne there was a sea of glass like unto crystal:" - before Principle established in its Science there is always clear and undisturbed thinking, and when you and I are thinking outward from that throne we find that before us, too, everything becomes calm and clear: -"and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:6).

Principle revels in the Science of its fourfold system, and John is here simply telling us that Principle is embosomed in its fourfold system, revealed to us as the Word, the Christ, Christianity, and Science. Do remember that these four beasts were "full of eyes before and behind;" do use your scientific understanding not only to look ahead, but also to look behind and analyze the claims of ancestry, birth, or racial peculiarities, and so uncover and annihilate them.

"And the first beast was like a lion," - that is wonderful, for the Word order, or your ordered approach to anything, must be king in your mental realm if you want to progress. The lion rules the forest, and unless you let this ordered approach, signified by the Word, enter all the activities of your thought and "king" it over them, so that they are made subject to this divine process, you will not enjoy the lovely carrying forward of the Word experience.

"And the second beast like a calf" - as used by these students of the Bible, "calf" gave the sense of sacrifice. The Christ is always present, but only in

proportion to our sacrifice of the cumbersome habits which hide this ideal way of thinking do we experience it. A Christ-idea always requires of us the laying aside of the mental swaddling-clothes with which we encumber it, and it is we who have to remove them. This whole tone of sacrifice should be so appealing to the tired traveler, weighed down by the notions hung on him by mortal mind. Mrs. Eddy wrote:

*"From tired joy and grief afar,  
And nearer Thee,  
Father, where Thine own children are,  
I love to be" (Mis. 397:13-16) .*

Those "children" are the Christ-ideas which we all long for. "And the third beast had a face as a man" – that depicts true Christianity, and there is a wonderful illustration of it in the story of Jacob. When Jacob was learning something of the lesson of Christianity, - of the unity of good, instead of the duality of belief in good and evil, - we find him at one phase of the Bible story feeling very much alone and wrestling with a sense of false brotherhood. When he had won through, we are told that he named that passage, or milestone, in his thinking "Peniel," "for I have seen God face to face, and my life is preserved" (Gen. 32:30). Then he went on to meet Esau, a man whom he had feared and held a wrong opinion about, and he offered him a present. In the words that follow we have a glorious example of true Christianity: "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33:10). Sometimes in this activity, which we call Christianity, we think that we have to go out and push what we know to be good down somebody else's throat. We say of someone, "Oh, he is in such need of Science," and then we are disappointed when he doesn't take it! Suppose, instead, that we learnt the lesson of Jacob, and did a bit of wrestling with our own false egotism and took time to discover perfection in the other man, instead of rushing out to save him from what he is not. Would he not be more likely to receive from us our "present"? If we learn the lesson of Jacob, we shall be able to use his words: "then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God," and we shall also see how accurate John was when he wrote, "and the third beast [true Christianity] had a face as a man." True Christianity is not a matter of trying to save all the rest in the world, but of learning how to find in all that rest the face of perfection itself.



You know, this John must have known all these Bible stories and their true scientific meaning. He and our present-day John were very much alike in many things.

Then we read: "and the fourth beast was like a flying eagle" (Rev. 4:7) - the eagle of Science. In her poem "The United States to Great Britain," Mrs. Eddy writes, "Our eagle, like the dove, Returns to bless a bridal Betokened from above" (My. 337:12-14). In your Science let your eagle (your fearless, strong-pinioned, dependent on - no-one-else- but- you-and - your Principle thinking) return like the dove, - that is, like gentleness itself, - to bless the bridal that was always "betokened from above." You do not have to work it out; you have only to accept it, because that bridal of you and your Principle was settled by Principle long ere time began. What an eagle flight, and yet what poise and tenderness, is found in such an approach to being! So keep flying! Don't hesitate, but push out on the strong pinions of trust in that which is already complete. That is the way of Science, - the way of a "flying eagle."

### **Six Wings to Each Beast**

"And the four beasts had each of them six wings about him" (Rev. 4:8). I wish that there was enough time to go more deeply into that, but briefly this is what it means to me: that "six" stands for three types of thought which are always present to inspire us on, and each of those types has a, twofold aspect, the objective and the subjective.

Now, remember that the four beasts stand for the Word, the Christ, Christianity, and Science, and then remember that a simple sense of the Word is found in the term "seeking." When you are seeking, even at that moment there is with you something of finding (the Christ), something of using (Christianity), and something of realization, or being (Science); otherwise you would never seek. For instance, say you were going out to seek a new house: you would know inwardly what you were expecting to *find*, and you would at that moment also be visualizing how you were going to *use* it, and you would also be inspired by the sense of home which you were expecting to *realize* through it. So if you were in that particular state of thought defined by the term "seeking," you would be pinioned in your flight by the other three types of thought, which are ever present in any activity of consciousness, and which are here defined as finding, using, and realizing.

This threefold support applies to any particular state of thought you may be in. Say, for instance, that you have just "found" a lovely new idea: that very *finding* will cause you to be more alive with *seeking*, or expectancy, and of course what you have found will lead you on to using it, and thereby realizing it's truer and higher meaning. So the act of finding will be pinioned or upheld by the ever-present sense of seeking, *using*, and *realizing*. In fact, we can never be outside our city foursquare, even in human thought, provided that that thought is constructive and positive.

So that is the "three" which each beast has to support him. Now let us see how each of these three operates in a twofold manner, subjectively and objectively.

If a man was seeking a new country, or even a new ideal to work for, it would be his subjective vision - his conscious certainty that what he was actually seeking he could already visualize as found and used and realized - that would give him the true objective guidance as to what he was seeking and wanted to find and use and be glorified in. When you are upheld in subjective poise and certainty, you become perfectly objective in further outlook, in that this mental state of poise and certainty makes you a better listener, a more responsive instrument in the unfolding of God's plan. In other words, the amount of grace seen in our objective action towards a given end is defined by the amount of subjective realization which we have as to what that end holds. If we would only live more at the end of our demonstration, instead of clinging to the beginning, we should come to work with that grace of action, which Jesus enjoyed.

Mrs. Eddy tells us, "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), and also, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365:15-17). When you are doing anything, it must become subjective to you before you become truly objective to its purpose. This humility is defined by Jesus in such sayings as, "My Father worketh hitherto, and I work." A man only goes towards what he already is from Love's point of view, and therefore if we accept this subjective vision of divine Love, our human experience towards this end will become unerring in direction and blessing.

So each side of our city of conscious worth, our city foursquare, is upheld by what we are conscious of through the other three sides; and it is complete

when that threefold consciousness is subjectively objective in purpose and rest.

This is the "six" referred to here by John. So if you stand at the portal of some new seeking and those three wings carry you forward, because the picture is subjective to you (even though in vision only), then you will find that that subjective threefold vision will make you objectively patient and peaceful along the line of finding and using and, thereby, realizing.

When you see someone at work who is poised in the certainty and confidence bestowed by true vision, you will notice that this helps spread his other needful wing, - his patience, his unhurried progress, his time to watch and enjoy the workings of the very Principle which gave him this poise.

Now, that is what these six wings mean to me just now; they will expand in meaning, of course. If you will take the time to carry these human illustrations which I have given you up to their fountainheads, -up to the full spiritual significance of the Word, the Christ, Christianity, and Science, - you will see how each side or aspect of this sacred city foursquare embraces the other three sides and uses them subjectively and objectively in divine realization. Hence truly each beast has "six wings about him."

John then tells us, "and they were full of eyes within" - we should reflect the pure egoism of true being by cultivating the habit of being fully conscious of our own conscious worth, through searching into the great structure of Truth and Love in order to realize more fully its magnitude. So John continues, "and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4: 8). He could have said, "Let us praise the omni-action of divine Principle revealing itself as Truth ('which was'), Life ('and is'), and Love ('and is to come')."

### **Giving God the Glory**

Now, as he looks at the wonderful picture which Science is revealing to him, John continues, "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,"-because we understand "glory" to give a tone of Love, "honour" to give a tone of Truth, and "thanks" to give a tone of Life (for if you want Life to multiply its goodness to you, you must abide in one of its requirements, the giving of true thanks or gratitude), we can see that in the language of to-day John is saying something like this, "When the divine infinite calculus reveals

Love, Truth, and Life as the essential nature of its enthroned Principle,"- then "the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne" (Rev. 4: g, 10). It is as if he is saying, "This is the climax of all your learning, through your study of the whole teaching contained (for you in this age) in the twenty-four questions and answers of the chapter 'Recapitulation' in 'Science and Health.' The crowns you win through that study will be cast down before the grandeur of your spiritual realization of the wonder of true consciousness when it operates from Love to Truth and thence to Life." So John depicts these elders as saying, "Thou art worthy, O Lord, to receive glory" Love - "and honour" – Truth -"and power:"- Life, a fuller sense of Life, for Life should not be merely a sense of existence, but also a sense of conscious power: -"for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

So ends Chapter 4 in this journey along the gallery of Science, where this great mural of divine reality is being shown to us in infinite detail by this student of the Master.

### **"A Book Written Within and on the Backside"**

Chapter 5 continues the great theme: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals" (Rev. 5:1). Isn't it illuminating that it was not only written within, but also on the backside? In other words, it was written for those who were vitally interested. In Chapter 3 of Exodus, verses 1-3, you will read of how Moses came "to the backside of the desert" before he saw the wonder of the burning bush. He was vitally interested in the things of spiritual life. We are told that he was tending the flock of his father-in-law, Jethro, another name for whom was Reuel. Now, "Reuel" means "God is friend," and it is when you and I find that God is our friend that we become vitally interested in the things of God; in fact, the meaning of the other name, "Jethro," is then likely to dawn upon us, for "Jethro" means "pre-eminence," and so we come to the "backside of the desert,"- we give more time and consecration to the truths of being.

To illustrate the importance of understanding what John is saying here, let us consider such a thing as you or I walking along and passing a house. Now, if we are only just casually interested, we look at it and say, "That's a nice house," but if we are vitally interested and perhaps want to purchase

it, and pay the price, and make it our own, we probably say, "I wonder if anybody is in. I wonder if they would mind if we just walked around the garden and had a look at the back." If we are only sufficiently interested to glance at the front or surface of things, we never go far, but if we are willing, like Moses, to go more deeply, to get to what is at the back of it all ("the backside of the desert," or, as John puts it here, the backside of the book), then we shall be more than surface Scientists. We shall be more like Jesus, who, as Mrs. Eddy says, "plunged beneath the material surface of things, and found the spiritual cause" (S. & H. 313:24-26).

Everything that this man writes in this Revelation is of vital importance to us, and if we were able to take all his illustrations and dwell with them as they should be dwelt with, then we should be here together for eternity. That day must come, but for now we can have a little eternity here in this brief week.

John also says in this verse of the book held "in the right hand of him that sat on the throne" that it was "sealed with seven seals." We are going to study those seals, because they try and seal us off from the great truths of being written in our book of life, and so we must learn to break them open.

### **The Lamb Can Break Open the Seals**

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much" (Rev. 5:2-4). No human sense, however high it reaches, and no material system can help you in this glorious work, for only a divine Science which lifts above materiality can open the seven seals. Only a Science based on a Principle which declares, "It is the spirit that quickeneth; the flesh profiteth nothing," could ever hope to break the enigmatical seals of the error of an opposite belief. Men have raised great centres of learning and have devoted their whole lives to the attempt to pries open those seals, but only the Science which is above and beyond the seals can give men the power to loose them.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). If you read Jacob's description of Judah in Chapter 49 of Genesis, you will see why this type of thought can open

the book and loose the seals: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, . . . Binding his foal unto the vine, and his ass's colt unto the choice vine." The man who will loose the seven seals is - the man who binds his thoughts, his young thoughts, to the "vine" of the Principle which gave them to him,-the man who takes all his ideas back to Principle and watches that they are always bound to that Principle. That's where John Doorly was always safe; he bound all his "foals," his inspired thinking, to the "choice vine" of Principle. Always, when you listened to him, you were on your way to Principle. If we learn to do the same in our expression of Truth, then we also shall loose the seven seals and help men to a true freedom. Jesus was always loosing the seals that bound men; for instance, he told Lazarus' friends, "Loose him, and let him go." If our thoughts are bound by personality, they may unwittingly bind others and limit their freedom, whereas if we are bound to Principle in all our thought-processes we shall be able to loose many burdens.

Do you remember the story of the colt at last Whitsun's talks, and how Jesus showed his disciples that they should loose their own colt, - loose from Principle their own brand-new ideas of Life and its meaning, - and use that colt to ride into the glory of their own city of conscious realization? Jesus taught them this by doing it himself. So be like that; find new ideas of perfection all on your own, loose them from Principle, and yet see that they are always bound to Principle, - that is, take everything from God and back to God. Then you will be in your own measure a "lion of the tribe of Judah," and you will have the clear thinking which prevails "to open the book, and to loose the seven seals thereof."

*You on your young colt riding  
 Into this city divine,  
 Here in your thought it is biding—  
 ride into and with what is thine!*

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" - Mrs. Eddy defines the Lamb of God, in part, as "The spiritual idea of Love; self-immolation" (S. & H. 590:9-10). So this Lamb is you if you are self-immolated, slain to every claim of mortal belief, and thus fulfilling the pattern given us by the Master; the true "you" as God knows you now is the Lamb. And it has "seven horns." The Psalmist portrays Principle as saying, "and in my name shall his

horn be exalted." You have the seven names for God, and therefore through them you can exalt the sense of the strength and glory of your true Christ selfhood,-that is, the Lamb. It is wise to praise your true selfhood, for a right appreciation of what Principle is expressing through you certainly opens your eyes that you may see more of the glory of that selfhood unfolding to you. And so the verse ends, "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). Exalt the "seven horns" of a true conscious worth by realizing that you are the son of God, - the outcome of all the perfection embraced within the unmeasured meaning of the seven synonymous terms for God.

### **The Demonstration of Life, Truth, and Love**

Then John goes on, "And he came and took the book out of the right hand of him that sat upon the throne" (Rev. 5:7). If you look at the seven synonymous terms as given in the answer to the question "What is God?" in "Science and Health," you will find that on the right hand of Principle you have Life, Truth, and Love. So when you take your book of life, - the individual purpose for which divine Principle has been preparing you, - see that at this point you do as John is telling you here and start out with the conscious sense of Life, Truth, and Love. Jesus started that way, for when after waiting and working for thirty years he started his great three-year mission we shall see from John's Gospel how he illustrated this sequence.

The first miracle was in Cana of Galilee, where the belief of human creation was being taken care of by the purity of human marriage. Jesus didn't wipe out that human symbol, but he lifted it into the wine of inspiration. He didn't create wine without water, but he translated water into wine, and we should make a note of that process. He inspired that great marriage with the sense of the - true creative ability of Life, and so he started his work with the tones of Life. After that, as you read on in Chapter 2 of John's Gospel, - this Revelator's Gospel, - you will find that Jesus went into the temple and with his sense of Truth he cleaned it up. And when he was challenged in this work, he rested in his sense of Love, for he said, "Destroy this temple, and in three days I will raise it up." His hearers misinterpreted him and thought that he was referring to the material temple, but what he meant was, "I started with Life and its inspiration, and now I'm not going to let my temple, my consciousness, be beclouded with all this false sense, typified by the selling of doves and the money-changing, for I shall keep it true to the purpose of Truth, and therefore I shall resurrect it to a final perfection in Love."

So Jesus took the book of his lifework "out of the right hand of him that sat upon the throne," and it is well if we take it that way, - if we take it first of all with inspiration, and then are prepared to clean up our mentality, and to see it all fulfilled in a new glory.

### **"And They Sung a New Song"**

John goes on in verse 9: "And they sung a new song" why don't you and I sing the "new song" of Science? "I am of God," it says. One of Mrs. Eddy's last statements was, "God is my Life," and we should accept that fact and set about learning its vast implications. Why not let the four-and-twenty elders and the four beasts, - that is, every teaching of Science, sing for you a new and glorious song of your perfection at this very moment? Why grind out prayers, instead of lifting your head to the stars and singing this song? Mrs. Eddy breathes this pure sentiment of true manhood in her words:

*"Give us not only angels' songs,  
But Science vast, to which belongs  
The tongue of angels  
And the song of songs" (My. 354:21-24).*

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). How true this is of the man who appraises his worth from the point of view of Science! The man you love to meet is the man who knows that he knows something here and now, - but who also knows, and remembers to know, who gave him this knowing. Do be a king in your own mental realm, but don't try to be a priest to the other fellow until you are sure that you rule your own thoughts with the power reflected from Principle. Too often we try to be a priest and then a king, but if we follow the divine order, as here depicted by John, will ensure success in all things.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and, the number of them was ten thousand times ten thousand and thousands of thousands" (Rev. 5:11). When you use with scientific affirmation and declaration even the little that you know, you will find that everything in life will respond; if you walk out from Principle as Principle's man, then everything responds with "the voice of many angels," and it should become "ten thousand times ten thousand,"- it should ring from every human experience and symbol. The trouble is that we are too



often found waiting for a little more perfection before we make a move to rejoice and be God's man! John didn't advocate that way; he said, in effect, "Take the good that you have and multiply it until it just fills all the nooks and crannies of your thought with a million angelic songs." He was still on Patmos, which word means "mortal," but did he care or wait because of that? Let the little mortal with all his shortcomings tag on if he wants to; he'll whine for a bit, but he'll grow tired, and one day you'll look around and find that he has dropped out of the picture. And you? Why, you keep on! Hence Jesus' saying, "Follow me; and let the dead bury, their dead."

So John continues by telling us that this multitude of heavenly thoughts was "saying with a loud voice," - always see that your proclamation of Truth is louder than error's squeal, - "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5: 12). It is as if he saw that if we have done with the mortal, - slain it once and for all, - then we shall enjoy the sevenfold blessing depicted as power, riches, wisdom, strength, honour, glory, and blessing.

### **The Seven Seals**

Now we come to the seven seals. "Seal," Mrs. Eddy says in her definition of this word, is "The signet of error revealed by Truth" (S. & H. 593:23). The seven seals represent the negative thought-qualities and mortal tendencies which would try to stop our first impulses towards understanding and reflecting Science.

In her great chapter called "Animal Magnetism Unmasked" Mrs. Eddy quotes at the head what may well be termed Jesus' definition of the seven seals of error: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:"-there are the seven seals epitomized, and then Jesus continues: - "these are the things which defile a man."

In the seven churches we were given a sevenfold picture of true manhood, - the true you and the true me, - and now, after a period of natural exaltation, expressed in Chapters 4 and 5, John shows what would attempt to "defile a man," so that you and I may be awake, and aware of the joy of awareness, instead of asleep and sorrowed by it.

You will remember that we saw that John described the churches in the Christ order of the synonyms, - Principle, Life, Truth, Love, Soul, Spirit,

Mind, - but having shown you that ideal of Christ manhood, he returns you to the Word sense so that you may learn, - learn how to watch against that which would destroy your progress. In most forms of teaching you are shown an ideal, - the right way to do something, - and then you are taken back and shown what not to do. You say to your friend, "This is the way," and after illustrating that, you usually say, "Now watch that you don't do this and that" - "this" and "that" being the pitfalls which the learner has to anticipate so as to avoid.

### **The Opening of the First Seal:**

#### **Mind Analyzes Superstition and Demands Intelligence**

So we read: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see" (Rev. 6: 1). It is always your own Lamb of God which opens the seals, because the undaunted impulse of the pure *you* will push away all that tries to hide it. That is why Mrs. Eddy says, "Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth" (S. & H. 418:29-32); they have been awakened by a better "you" being born to yourself, and so you should realize by this very waking that the nightmare is over. Be like Paul and take pleasure in infirmities,"- be glad to see the old landmarks showing up before they disappear. Therefore with the "noise of thunder" the first beast says, "Come and see" that first beast is the Word, the thunder of Sinai. Our dawn comes up like thunder, very often, on our road to Mandalay Kipling was right!

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2). Now, Jesus' summing-up of the first seal in the verse which we have read was "evil thoughts," and the synonym operating here is Mind, and the first beast signifies the Word.

"And I saw, and behold a white horse" - the white horse stands for superstition in human thought. The baker in the story of Joseph in Genesis 40 had a dream in which he had three white baskets on his head out of which the birds ate bakemeats for Pharaoh, and Joseph rightly interpreted that as meaning that Pharaoh would "lift up his head from off him." If we treat the bread of Truth with superstition and blind wonder, however pure we may appear, we shall lose our "head," - lose the true and vital significance of the spiritual idea.

So the white horse is superstition; it may bring you good luck, or it may bring you bad. My old nurse used to say, "White horse, white horse, bring me luck; spit three times and that's enough"! But it isn't, for we should spit with vehemence at any suggestion of chance. Jesus did, in his healing of the blind man, when he had to meet that plaintive cry of superstition, "who did sin, this man, or his parents, that he was born blind?"

One dictionary defines superstition as "An excessive reverence for, and fear of, that which is unknown or mysterious," and another defines it as "misdirected reverence; a religion or practice or particular opinion based on such tendencies." And Jesus' summary of this first seal was "evil thoughts." Oh, how some folks approach this great Science! They casually say, "Give me a thought, please." That is very wrong unless we realize the full significance of what we ask. I wonder if everyone knows what hours of consecrated thought may be given by a practitioner in response to that cry, "Give me a thought," or "Give me a treatment." Why, to find the Christ-idea about you, the idea that heals and saves, may have meant years of preparative work. It took the immaculate Jesus thirty years before he was fully prepared for his unparalleled healing mission. Even in every form of human seeking, along such lines as material science, there is never a question of "Oh, please give me a thought;" how, then, can we go on with superstitious belief and not use the intelligence given us by Mind, and yet expect Mind, the great and only scientific Mind, to provide the healing ideas of perfection? Never, never approach Science on the white horse of superstitious belief and faith.

"And he that sat on him had a bow" - but he hadn't an arrow! What's the good of just a "bow of promise," unless you have the arrow of the correct idea, which can assure its fulfillment? We know that it is Love "whose finger traced aloud A bow of promise on the cloud" (Mis. 388:5-6), and we should be full of a sense of that Love, but what chases those clouds away? Why, Mind saying, "Let there be light," and then with its own might and power seeing that there is light - not hoping for light, but demanding light. You should be able to say to your friend, or to yourself, "It will be all right," but you must be able to carry the day by having the Christ arrow, which pierces the specific wrong and rejoices in the specific right.

Can we go around in this Science with mere superstition when the white light of Mind demands so much more? Remember that there is a positive side to this "white" as well as a negative.

"And a crown was given unto him" - how many there are who wait for the crown to be given to them, instead of working for it! Mind is always crowning its idea, its child, with advancing glory, for Mind is of the nature of Love, but even if you are given a crown and yet you don't know how to wear it, what's the good? Earn your crown and you'll value it, but a spoiled child given more than he deserves is usually a whining little brat!

The man who waits for the crown, which he thinks, is Just around the corner usually waits a long time. Picture the pool of Bethesda and the man who had lain there a long time.

Jesus said to him, "Wilt thou be made whole?" and he replied, "I have no man, when the water is troubled, to put me into the pool" - the perpetual moan of the non-worker! You can almost hear the sternness in the Master's voice when he said, "Rise, take up thy bed, and walk." He was raising the man from the very bed, which he was making for himself by his own hopeless and superstition-filled thinking, and showing him that, being a man, he had to walk. Man has to walk; he must scale his own heights, make his own conquests, earn his own bread, and also his own right to sit in heaven when he needs to rest awhile.

"And he went forth conquering, and to conquer" - the superstitious thinker is the interferer in others affairs. Because he won't work himself, he spends most of his time going forth to "conquer," - to try to quench someone else's hope of freedom to find his own God in his own way. A real worker never interferes: he only helps. He is too busy making his own conquests to have any idle time in which to go "forth conquering, and to conquer" the rights of others.

### **A Summary of the Opening of the First Seal**

What a seal! And Jesus rightly summed it up as "evil thoughts." The faith-healer - the individual who says, "It will be all right," but has no idea of the intelligent process which must lie behind such a statement - would be shocked if you called his blind groping "evil thoughts," and yet Jesus said in warning, "If the blind lead the blind, both shall fall into the ditch."

The great lesson taught by the opening of this first seal is that we must accept the responsibility of being Mind's idea and therefore reflecting its intelligence in our daily work, instead of floating around with all the myths and "-ologies" of mortal mind and calling it Science.

Remember that there is a positive side to the symbolism we are reading in John's description of this seal, but I looked at it this way because I thought of Mrs. Eddy's definition of "Seal" as "The signet of error revealed by Truth."

### **The Opening of the Second Seal:**

#### **Spirit Analyzes the Conflict of Duality and Gives Pure Birth**

Now we come to the second seal: "And when he had opened the second seal, I heard the second beast say, Come and see" (Rev. 6:3). The second beast typifies what we know today as the Christ; the second synonym for God in this Word order which we are following is Spirit; and the second term Jesus used was "murders." How the birth of Spirit takes care of the opposite murdering qualities of the fleshly mind!

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6: 4). Mrs. Eddy tells us that the word "Adam" - Adam the one murderer - "is from the Hebrew *adamah*, signifying *the red color of the ground, dust, nothingness*" (S. & H. 338:12-13). John says that the rider of this red horse had power given him "to take peace from the earth, and that they should kill one another." Is it not the Adam instincts in mortal man, which claim to do just that? How often the Adam, the aggressive self-assertion of mortal mind, takes peace even from our Eden here - in marriage, in business associations, and amongst nations. If left alone, he will always take away peace, and there is certainly "given unto him a great sword." We are never self-assertive when we allow ourselves to be blessed with the unlaboured motion of Spirit's pure calculus of ideas, but the duality brought about through trying to bind flesh and Spirit (with all the worrying theories which this involves) causes confused mortals to throw up a barrage of self-assertiveness in blind defense. So this red horse can be said to typify the Adam qualities in the human mind, and they constitute the only murderer to true manhood.

Now, Adam isn't always out to do *open* murder: he has a way of blaming someone else. Just as in the original story he blamed the best that ever came out of him, called Eve, so he will try to murder your inspiration by causing you to blame yourself or belittle yourself. Mrs. Eddy goes on on page 338 to say that the word Adam suggests a dam, and that that is not a mere play

upon words, for the Adam certainly tries to dam the Christ-flow of ideas. Well, this second seal is uncovered by the Christ and taken care of by Spirit. If you keep having new births of spiritual ideas through the grace of Spirit, you will find that old Adam won't worry you much.

That brings us to the positive side of this picture of the second seal, where we can use the term "red" in a positive way;' if you want to overcome the sneaking Adam suggestions which murder even your hope of ever attaining goodness, let the Christ ideas be born to you in a full, red-blooded manner. Don't let them be just "nice," or anemic, but give them punch and colour. Live in the richness of an inspired life and old Adam will sneak away.

### **A Summary of the Opening of the Second Seal**

The opening of this second seal, then, teaches us that by developing our ability to think spiritually through the grace of Spirit we shall exclude the claims, which the Adam man would have upon us. Deep down, the Adam man knows that he represents red dust, nothingness, and it is this utter emptiness, which makes him self-assertive and always ready for a fight. But Spirit being unopposed, its offspring can never reflect the aggressive qualities, which we associate with the Adam man.

### **The Opening of the Third Seal:**

#### **Soul Analyzes the Joylessness of Sense and Gives Satisfaction**

And so we come to the third seal: "And when he had opened the third seal, I heard the third beast say, Come and see" (Rev. 6:5). This third beast typifies Christianity; the third synonym for God in the Word order is Soul; and Jesus' third term used in his sevenfold analysis of evil was "adulteries."

"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand" (Rev. 6:5). Christianity is reflection, not absorption. The true man is a reflector, not a getter. Black absorbs most of the light, and so you and I when we say anxiously, "Oh, I must get hold of that," or "I missed that"- well, we are just riding a black horse. How often we try to get everything, and while we are concentrating on getting we miss the whole picture and its overall tone and "feel." When you lose the wood for the trees, it's pretty dark. All that "getting" gets is mourning, so mortals follow the pattern by using black for their expression of mourning. You are not a getter; you are a "letter," a reflector, because you are already Soul-filled.

So this great artist, who knew his colours so well, tells us that he that sat on him [the black horse] had a pair of balances in his hand." You and I, if we're not hourly conscious of our marriage to Principle through Soul, find ourselves adulterating the true tone of that great marriage, and we forget to realize our satisfaction in that marriage; and so, thinking that we have to get, do we not find that we hold the scales up and try to measure our progress in terms of getting, instead of in terms of having? For instance, we point to our friend and say, "Look, he went through Class with me and now he's teaching and he's demonstrating, and here am I stuck here." So he who sits on this black, absorbing horse holds a pair of scales in his hand. Mrs. Eddy says, "You have come to be weighed; and yet, I 'would not weigh you, nor have you weighed. How is this? Because God does all," - there is no adultery in that, but the pure marriage of the idea to its Principle, - "and there is nothing in the opposite scale" (Mis. 280:9-12).

Sense tries to make you a getter; the more sensual you are, the more you try to get, and black is associated with sensuality as well as with mourning. But Soul takes care of this "black horse," for Soul releases you to unbounded reflection and rejoicing. Soul never weighs you, for Soul just takes you up to Principle and says, "That's where you are."

Remember as we are dealing with this third seal that it is given us so that we may learn to protect that third idea of our church structure, in which John says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). So realize that you are entitled to the "white stone" of the Christ calculus, or Christ-Mind way of thinking. And in that stone you should find a new name written every morning, - a new sense of your own selfhood. You do not need to get, or to hold with the fear of losing, but you just need to discover and use those infinite resources with which Soul blesses all mankind (see S. & H. 60:29).

John goes on, "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:6). The penny was the day's pay of that time; you remember Jesus' story of the men who worked for a day and received a penny, and the men who started at the eleventh hour got the same pay as those who had worked all day, and so the toilers felt justified

in grumbling? But Jesus rebuked such an attitude - of measuring your own progress by the amount which you see the other chap receiving.

John is here rebuking that awful sense of "getting," for it seals up all your joy and reward, and he is saying, "Do your work, a good penny's worth, - that is, have an honest-to-goodness consecration to the pure facts of Science, - and then realize that you will be given just that measure of 'wheat' which is needful for you (just the amount of realization of your oneness with Principle which you need), and that in turn will lead you to realize its practical application in the 'three measures of barley,' - in your reflection of Principle's threefold essential nature as Life, Truth, and Love." If you work through Soul sense until you feel absolutely at one with Principle, - Principle's own man, - Life will be full of abundance and creative, uprising joy for you, Truth will take on its conscious form of health and dominion for you, and Love will be so warm and full to you that your mental arms will enfold the world.

Sense whines, "You can't get much for your penny: try and conserve all you can." Soul shouts, "Work, and leave the rest to me, for I have 'infinite resources with which to bless mankind.'" "What is that work, which gets the full penny, full payment, however late you start? It is the rebuking of sense through Soul, and the realization of what you are,-Principle's present conscious being here and now, Soul-filled and satisfied.

So "see thou hurt not the oil and the wine" of childlike, unweighted inspiration by letting the mortal instincts of getting and holding hide the glorious freedom of Soul. You can never adulterate the wonder of your true identity if you remember the marriage that was consummated for you long ere the world of sense began. Jesus knew this when he said, "I and my Father are one." Mrs. Eddy knew it when she wrote, "Principle and its idea is one" (S. & H. 465:17). So don't adulterate and have the joylessness of sense, but keep to "one," and that "one" your identity with Principle, and thereby rejoice.

### **A Summary of the Opening of the Third Seal**

To sum up: the opening of this third seal shows us that the wonder of our identity is maintained by Soul and that therefore we have no need to "get." The third seal is that greed of sense, which makes you a "getter," and it is also the joyless jealousy which takes you from the satisfaction of your own



true identity and gets you to measure yourself by the other fellow. Soul feasts you if you let it; and if you let it, you will never hurt or be hurt. False Christianity would try to make you a getter from the very beginning, but true Christianity releases you into the joy of being a "let-ter."

### **The Opening of the Fourth Seal:**

#### **Principle Analyzes False Intellectualism and Establishes the True**

Now we come to the fourth seal: "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see" (Rev. 6:7). The fourth beast typifies Science; the fourth synonym for God in the order we are following is Principle; and Jesus' fourth definition of animal magnetism was "fornication," which means "unmarried intercourse." This subtle seal is the seal of worldly intellectualism, which is opposed to that pure intellectualism which flows from a pure devotion, or marriage, to Principle.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him" (Rev. 6:8). There is a form of so-called intellectualism, which soon pales the light of revelation; it whispers through its victim, "Well, I am not certain about all this devotion to Science, this wholehearted marriage to one subject. Let me broaden my mind. Let me have mental intercourse with all intellectuals everywhere, even if they be theorists who have not proved their theories, so long as they have written in an intellectual and fascinating way about them."

No wonder the name of him that sat on this pale horse was Death, for not only does this mental fornication, this unmarried to-any-fixed-Principle intercourse, pale our inspiration, but it is also the death's head to salvation along such a path. This chasing of any new-fashioned theory, this reading of all that has been written along the lines of human theoretical seeking, will turn the heart cold which would have warmed to newfound wonder had it been left alone with Principle. Oh, to have a devotion and a trust, instead of giving way to the haunting and hunting fears of false womanhood! Don't be chased by Jezebel, as the great prophet was until he learnt otherwise. When you and I understand and can demonstrate all that is taught in our two textbooks, we shall have time to spare to examine other theories if we want to, but I wonder if we shall want to!

True intellectualism means following the system of Science, which is straight and narrow (yet broader than all the world), until you respond accurately

to its Principle and so become the actual expression of that Principle. But this other so-called intellectualism, which ought to be named "intellectual dualism," is described by Mrs. Eddy when she speaks of "Pale, sinful sense, at work to lift itself on crumbling thrones of justice" (My. 200:21-22). Certainly lift yourself on the one fixed throne of all justice, - Principle, - but watch the loosening and demoralizing effects, the "crumbling thrones," of forgetting the demands of Principle.

Mrs. Eddy writes beautifully of that which is really intellectual thus:

*"Thus olden faith's pale star now blends  
In seven-hued white!  
Life, without birth and without end,  
Emitting light!  
The Way, the Truth, the Life-His word  
Are here, and now  
Christ's silent healing, heaven heard,  
Crowns the pale brow" (Chr. 53:37-44).*

That is the way of a pure intellectualism, a pure consecrated marriage to your Principle, and that will crown the "pale brow" of your self-immolation with the everlasting joy and warmth of true womanhood, for this needs no argument ("Christ's silent healing"). All that was right in our forefathers came about through "olden faith's pale star," - that which is now revealed in the "seven-hued white" of Principle's system as divine Science, - and so it has led to the crowning of a true and pure intellectualism.

What a difference between the student who is following with devotion the system proved fully by our Master and by our forbears in some measure, and the "pale, sinful sense" that works to lift itself on the "crumbling thrones of justice" of the so-called intellectual, which is basically the sensational and often tramples on the principles of true humanhood. Death and Hell follow the pale horse pictured by John. The rightly intellectual is moral without need of telling, but often the so-called intellectual is licentious.

John continues, "And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:8). False intellectualism endeavours to cut short any logical argument that may oppose it; it endeavours to starve out the right of expression through other channels than those which it approves; it would stamp on, and even kill, the first faint yearning of the individual

towards the light of good; and it propagates those bestial qualities which destroy true attraction. The "fourth part of the earth" typifies the individual's power of reason, - one of the great rights which we have to give to man; but reason, to be rightly directed, must have a central faith, a fixed Principle. The worldly intellectual will destroy that true reasoning with personal opinion and domination, but the spiritually intellectual, deriving all from Principle, will turn all men to that Principle as the basis of their reasoning. The story of the three Hebrew young men in the burning fiery furnace tells us, you remember, that "the form of the fourth [was] like the Son of God," and we should watch anything and anyone who tampers with reason and misdirects it away from that which develops the consciousness of the Son of God in man.

The rightly intellectual is satisfied, yet hungry for more; the wrongly so-called intellectual dies of starvation, because his mental soil gets dried up through lack of true moisture from the one source, and he is often found expressing the lowest and most bestial qualities.

### **A Summary of the Opening of the Fourth Seal**

So we see from the opening of this seal that true intellectualism crowns the pale brow, - that is, its crowning achievement is that it traces all the intellect of its ideas back to Principle and as flowing from Principle, - and conversely we learn that unless our intellectual intercourse is carried on between our Principle and ourselves, we fall into the error of pursuing a path whose true light pales through the opacity of pride in personal opinion. This fourth seal, then, is that so-called intellectualism which draws man away from his marriage to Principle and its system and entices him to dally with countless so-called systems and theories. There is only one Science, and unfaithfulness to our union with this Science just brings the death of inspiration and the hell of instability. So we should watch that we appreciate our marriage to Principle and enjoy its fruits through consecration and study, and also see that we do not interfere with the rights of others to use their own reason, indicated by "the fourth part of the earth."

How these seals warn us, and show us how to hold guard over the sanctuary of our true church, - our sevenfold structure of true manhood! How we should be grateful for all the Johns and the Pauls and the Marys of our time, and for the one immaculate Jesus, for showing us how to exercise our true sentiments!

## **The Opening of the Fifth Seal:**

### **Life Analyzes Martyrdom and Inspires Progress**

When we come to the fifth seal, there is no beast with the invitation "Come and see," because John knew that after the Word has, as it were, called to the student to "come and see," and this has led to the Christ, and the Christ finding has led to the desire to express Christianity in the using and multiplying of that Christ, and then finally this using has led to the realization of true being which is typified by the term Science, after this all those four processes should merge into one rounded out impulse of conscious subjective activity, for man doesn't think in segments, but as a whole. When he is attaining to manhood, he may think of this or that objective approach, but when he steps out as a representative of Principle he must think and act as a whole individual. Every moment man steps out as such a representative, and so we must live as the royal child of a royal Father. That does not mean that in the sanctuary of prayer and study we should not analyze our wholeness to find its magnitude and power, through contemplating and learning of the greatness of each of its components. Jesus and Paul, Mrs. Eddy, John Doorly, and all true manhood have illustrated the grace and wonder of this balanced sense of sonship.

So now we come to this fifth seal, and right away John says, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (Rev. 6:9). Remember that our fifth synonym for God in this Word order is Life, and that the fifth term used by Jesus in his analysis of error was "thefts." So John is telling us never to look "under the altar," for those who do find all their joy just slain. Never count the cost, or else "thieves" will come into your thinking and this awful seal will be allowed to indulge its process of "thefts," – robbing you of the unweighted and uprising joy which Life imparts.

How many people lose the glory of life because when they have laid down a little bit on the altar they begin to count the cost! They look under the altar, instead of above and beyond it, and they say, "Oh look, I've laid down an awful lot. I've given up so much time to study, I've been so good, and yet nothing's working out." None of the great characters we can think of ever counted the cost - they never looked "under the altar." The writer of Hebrews tells us that Jesus "endured the cross, despising the shame," because of "the

joy that was set before him." He also says, "for he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar." Your and my Christ man belong to a tribe that cannot pay attention or give any importance to things which are past and buried or laid at the altar of divine Science. We belong to the divine race of Principle's own, and that one glorious admission will enable us to embrace all the lessons, all the layings down of unwanted thought-qualities, typified in Scripture by the twelve tribes of Israel. Mrs. Eddy says, as we have seen, "The twelve tribes of Israel with all mortals, separated by belief from man's divine origin and the true idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science," for the twelve tribes involve some form of progressive sacrifice (through the positive teachings of their true nature) so long as we believe that we are mortals. But when we have rounded out our manhood in this twelvefold perfection, we leave behind the lessons of these tribes and find ourselves members of the one and only tribe, - the race of God, the men of Principle.

The epistle to the Hebrews was written to that race which rather enjoys its martyred sense, but do remember that it is the Hebrew claim in all of us to which this epistle is directed. The Bible as a textbook was written for all men, and no part of it refers to a special few. Those who are classified as belonging specifically to the Jewish race number amongst themselves some of the best of men, and our great Master was so classified by human standards. There is too much loose talk about members of this great race, and not enough appreciation of what their race has stood for in the development of the spiritual idea to men. Paul was clear in his reasoning on this question when he wrote, "there is neither Greek nor Jew, circumcision nor un-circumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." So the writer to the Hebrews gave us these words for our instruction: "We have an altar, whereof they have no right to eat which serve the tabernacle." For goodness sake don't serve at the tabernacle of self-depreciation and morbid recounting to yourself or to others of all that you have given up! The Hebrew in all of us likes to pull a long face and look at a long journey. Remember that Mrs. Eddy links "the sensitive, sorrowing saint" with "the sordid sinner" (see Mis. 107:32-3), and it's my opinion that the latter has a better chance of heaven, because he will be pulled up more quickly. "Stay! Till the storms are o'er," as Mrs. Eddy says (Mis. 384:10), but in a storm you don't watch the storm, you watch the ship, - in this case your glorious sonship. Watch

by all means, for Jesus said, "What I say unto you I say unto all, Watch," but do watch that you watch as he did.

So don't be robbed of Life's rich purpose to keep you always going higher in the "open firmament of heaven" by dallying with the self-weights, which you have to throw over the side in order to rise more rapidly. Don't just leave the false landmarks, but be *glad* to do so; don't wag your head as you see them disappear and moan, "I wonder what next I shall be called upon to bear," but shout with joy to see them disappear, for "this disposition," Mrs. Eddy tells us, "helps to precipitate the ultimate harmony" (S. & H. 2-4).

John continues, "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). Sometimes you meet a student who has mistakenly spent a lot of time looking "under the altar" at the big pile which he thinks he has given, and the one thing which he hasn't given his whole self thrown, into the scale with God. If you are tired of this self, try throwing it into the scale wholeheartedly on the side of God, and I think that you will no longer be tired. And so a student of this type may have given a great deal, but he has certainly counted it up, and consequently you find him wagging his finger at God and asking him, "How long, O Lord?"

If you count the cost, it always seems to cost a lot, and you are liable to hesitate at first and then turn away and never actually make the purchase, - make your own that which you desired. If you don't count the cost, but count your right to the purchase, and realize that if it is a right, Principle has no price, which you cannot pay, then you will go forward and attain something, which is good for your progress.

I think that John, like all true sons of God, had a great sense of humour, for he goes on, "And white robes were given unto everyone of them" (Rev. 6:11) - they walk around looking so good, so pure and so saintly, but they are so sad! If you dress yourself up in a wedding gown and then don't go to the wedding, you can get awfully unhappy. When you have thoroughly done your work, then always claim your rights, for if the labourer is worthy of his hire, then the hire should be emphatically claimed by the labourer.

This serious humorist goes on, "and it was said unto them, that they should rest yet for a little season," - dear old gentlemen walking slowly up to heaven! they must rest every now and then, and so as they sit down with

their creaky thought-limbs they listen to these words with nods of solemn approval, - "until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11). To such people Jesus' rebuke must surely sound fearful, "Follow me; and let the dead bury their dead." And I wonder if as they read these verses they would dare to think that John may have been shaking with laughter as he wrote them there on Patmos. Dare you ever think of John or Jesus or any of his students shaking with laughter? It would be well if you did so dare, for what is the point of heaven if of all states of mind it is not most happy? Mrs. Eddy tells us that she agrees that "there are wit, humor, and enduring vivacity among God's people" (Mis. 117:10-12).

Now, there are many ways to read these verses; for instance, when John says here, "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled," we should, if we are about to point to the little heap of sacrifices which we think we have laid under the altar, realize that neither the impulse for goodness and purity, nor the ability to obey that impulse, nor the fulfillment of it, are of our own making. The "white robes" are given us from above; they are not of our own design or making. Also, divine Love never gives us more than we can accomplish, and so there are many rests and many refreshments provided for the student on his way. We need to chasten our egotism sometimes with these reminders. Then, speaking of true fulfillment (for which we never have to wait), and the true laying down (which causes only relief and gladness). Mrs. Eddy says, "The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing" (S. & H. 55:21-26)." Remember, then, that you just haven't laid anything on the altar until you find that it causes you to drink the Christly cup of inspiration and joy.

So you see that you will find many human renderings of the pure word-pictures painted "here by this great student of the Master's, for divine Love meets every human need – not just one or two.

### **A Summary of the Opening of the Fifth Seal**

To sum up: John is showing us how to watch this fifth seal and not let life be robbed of the qualities bestowed upon it by divine Life, - not let the thefts of martyred sense operate. Never look "under the altar," but over it and beyond it, for you are of that divine race of manhood "of which no man gave attendance at the altar." Life hasn't just a purpose; it has a glorious purpose, and if we drop the petty weights, which hold us down to earth, we shall begin to learn of the glorious and abundant side of that purpose.

The Opening of the Sixth Seal:

Truth Analyzes the Outgrown Ways of Men and so Revolutionizes the Human Picture

So we go to the sixth seal: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood" (Rev. 6:12).

Here our synonym for God is Truth, and Jesus' sixth term in the analysis of error is "false witness." Don't listen to the false witnesses of this day or any day, but listen to the true witnesses of true manhood given you by Truth. Too often we ourselves call forth witnesses that testify against the very point which we wish to attain and prove, Sick people often recount the very symptoms which they think made them sick, and the earnest student may dwell too much on the errors which he thinks have brought him to some unwanted state. The impulsion is from Truth always, but mortal mind inverts that impelling Truth; thus the resulting inverted image, which presents to us a sick body, or a sick business, or even suggests that we live in a sick world, is the false witness, which must be corrected with the true. So our job is always to deny this inverting instinct of mortal mind, and thereby reinstate in our consciousness the upright image or idea, the specific truth to the situation, and thereafter enjoy the full benefit of such work.

Today the false witnesses are making our dear old earth quake with quite "a great earthquake," and the "sun" of many people's lives is being darkened, and even the dim light which they see through the night of materialism appears to be tainted with blood, but all this is only because we listen to the false witnesses of mortal mind. The news is full of them; the papers are full of them; they are apparent everywhere where sense can see or hear, for the only language which sense can use is the language of false witnessing. But, as Jesus said of those who are following only the ideas of scientific



logic and reasoning, 'Blessed are your eyes, for they see: and your ears, for they hear.'

Remember when considering this sixth seal how in the message to the sixth church John says, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth" (Rev. 3:7). You have the "key of David," – you can reason with the divine infinite calculus, - and so you can bear greater witness at this hour than all the lying witness of that which is only error and never power. Let Truth be your witness, and do watch that you are kept "from the hour of temptation, 'which shall come upon all the world.'" The temptation of this hour is the temptation to accept the free dissemination of thought - through the radio, the press, the cinema, television, and so forth - without accepting also our own responsibility to analyze it and choose - only that which comes from Principle and is Principle-destined. Men are faced with the sudden release of new means of spreading thought and are not mature enough to use in a balanced way this new freedom, and so the price they pay is that they hear and accept a great deal of false witnessing.

John goes on, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" - today the winds of God are blowing and the untimely figs on the fig-tree of our sensual ease are falling. Do you remember the old so-called pre-war days, when the heavens always seemed to be starlit and your world was all serene? "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Rev. 6:13, 14). And so the false witness comes to you and says, "Look at your earth to-day. Its heaven has departed as a scroll, and the little mountains of your one-time exaltations and the islands of your little social sets and circles are all being pushed anywhere. "Remember" it whispers - "the garden parties and the cricket-fields of England, the poise and peace of it all? Well, it's all gone, and the future has no rosy outlook." So men throw up their hands and women work much harder. But if the winds that are blowing are the winds of God, then how lovely and invigorating it is, and we shouldn't look back and try to hug our tinsel tatters close about us.

Take our England, about which we spend so much time nodding sadly and shaking our poor little heads. We should remember that we don't live in England, but that England lives in us. Why, when an Englishman is sent to

another country, he is sometimes found growing wallflowers where they've never grown before, and all because his garden at home rather specialized in them. England lives in each individual's consciousness.

These words came to me as we drove home from yesterday's talks - mind you, it isn't a poem, because it was just written in the car as we drove along, but it contains something of the sentiment which this seal is revealing to us:

*You are not in England, friend,  
But England rests in you.  
Oh, lift Jo the azure blue  
Of manhood's wondrous span  
And see her in Love's plan.  
Yes, lift her high and keep her there;  
Loyal sons before have learnt that prayer  
And bravely kept the truth of it  
Until the lies have ceased to fit,  
And there she stood in sacred worth  
Amidst this sea, a gem on earth.*

So "lift to the azure blue" of your true manhood all the thoughts which you have of your mother-country. Every citizen of every country should do that for his country. If your charity begins properly at home, it will soon embrace the world. Do you know that many of our greatest men have been misled into bearing false witness about their mother-country, and that most of what they prophesied has never come to pass? A false sense of motherhood makes people over-anxious; a true sense dispels all and any anxiety for the future. Your country lives in you, and "one on God's side is a majority," always and in all things. History has shown that over and over again.

John continues in his analysis of this seal, which is trying so hard today to stop up the vision of men: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:15, 16). So today sense, the lying and false witness, can point from the kings of commerce and the captains of industry right down to the man in the street and can say, "Look at them! They're frightened and perplexed, and so they're hiding away and doing nothing. They're all acting like ostriches and just burying their heads in the sand."

The hosts of Israel have always stood paralyzed before the Goliath witnessing of error, until a David has taken the stone of true manhood,-the calculus or dynamic and true spiritual thinking, - from the pure streams of Science and has thereby - been activated into running straight towards the error and hitting it just where it needed to be hit. Today our name is David - all of us. The pages of history have been written by those who rejected the false witnesses and took good care that they drew all their witnessing from Principle and then outlined it in the conscious form of their manhood's power and grace. Truth can only be sealed up from your experience if you listen to the false witness of error. If you rebuke that one liar at the start, and go on rebuking him till he slinks away, Truth will always "come quickly,"- words which we read in the message to the third church, the third description of true manhood.

In verse 17 John ends with the question, "who shall be able to stand?" And it must be quite obvious to us that those who will stand today, and stand gloriously, are those who resist the temptation to look to any other standard but that which Truth has planted firmly on the hill-top of manhood. How do we look to this standard? Surely by first recognizing error as error, through its down-pulling tendencies and then denying its right to a hearing, but then (and this is the important part) turning from it and pursuing the paths of thought which run directly opposite to the dark alleys which it would snare us into following. It is this pursuit of the glorious truth through the reversal of the claims of error which is the real challenge to manhood in every age and which supplies the invigorating and refreshing activity in which man feels truly at home.

### **A Summary of the Opening of the Sixth Seal**

So the sixth seal is opened when Truth shows you your God-given dominion to withstand the upheaval caused by error's return to its native nothingness under the impulsion of Truth. The human picture cannot resist the alterative effect of Truth, but you need not be disturbed by the upheaval if you uphold Truth's glorious standard. And the lesson is, "Don't look at the picture which error is painting for you, but paint your own picture by using your own mental capacity under the guidance of Truth."

### **A Pause for Enjoyment**

After this sixth seal we come to Chapter 7, and we find that John doesn't hasten on to tell us about the seventh seal, but it's as if he pauses for a while

to enjoy the magnitude and wonder of it all. I believe that we should often pause after work has been done and take a deep look at the whole picture of God's greatness. Too often we hurry on and miss the import of heaven already here. But all these great characters gave time to enjoy some of their greatness. Hear these words of the man whose example we say we are trying to follow: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." How often do we do our work properly and thoroughly, and then lay claim to the reward, as Jesus did?

The symbol "six" has a deep significance for man. The Commandments tell us to work for six days and then glory in our work; in this Revelation, John later tells us that the number of a man is "Six hundred threescore and six," that is, six hundred and sixty-six, a threefold emphasis of the number "six." It is as if he is saying, "Your manhood is found in thoroughly overcoming all error," for Mrs. Eddy tells us in describing Joshua and his band overcoming the walls of Jericho, "They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis. 279:16-21).

If you or I feel that we would like to realize more fully a sense of our manhood or womanhood, it would be well if we set about tackling all apparent error with real vigor, thoroughly analyzing it and thoroughly uncovering it and then just as thoroughly annihilating its claim to entity and any further lodgment in memory. Then we should sit back and enjoy the positive conclusions at which we have arrived and go on enjoying them until the bliss of that seventh-day meaning dawns upon our waiting thought.

### **Scientific Control**

So John, having opened six seals so thoroughly, now says, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (Rev. 7:1). If you and I split wide open those six seals of error, we shall attain to this sense of control over error, and control also over the amount of its uncovering which is expedient for the hour. Today we should realize that we can control, through our Christ selfhood, - through what we scientifically know of our Principle, - the devastation that

is trying to break through and destroy our present civilization. The winds of God must blow, and progress demands a lessening of human errors, but we should be equipped to see that this revolution towards a higher goal is both bloodless and painless.

It is quite evident that mighty forces are at work, and it is just as evident that the challenge to manhood is to control them to a good effect. And so, with the equipment we have been given, we must realize that we either have to accept this challenge or receive the righteous rebuke for not doing so. For who is better equipped than we are to see that the wind shall "not blow on the earth,"- that progress shall not devastate the best of humanity's ideals,- "nor on the sea,"- that progress shall not be allowed to operate through tempest-tossed human concepts, expressed in such things as war, strikes, class hatred, and so forth, - "nor on any tree" - nor through any system of so-called human science? For instance, the tree of knowledge, which has led to this atomic age, must not be allowed to become the tool of error's devastation, but rather the implement for humanity's progress.

John entertained the angel-thoughts of feeling his own conscious worth to Principle, to himself, and to all mankind, and so should we. We should feel foursquare in our ability to do our part for good; we should know that we can help, - in fact, must help, - even to the four corners of the earth; and we shall do this as we utilize our ability to think equally in all four thought-processes indicated by the Word, the Christ, Christianity, and Science.

### **The True Uncovering of Error**

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7; 2, 3) That is the position; you are that angel, and if you uncover those six seals of error you will rise from the east, - that is, your awakened Christ manhood will arise with that dynamic seal of the living Principle which will control even the human necessity of uncovering error, so that it will not hurt.

The servant of God (that is, you yourself, or your friend, or patient, or nation, or world) should be sealed in his forehead first, - his true identity should be clearly recognized as the son, or idea, of perfect Principle,-before you

uncover whatever is trying to besmear this identity. Jesus healed his patient and then instructed him as to what to do. Too often the reverse process is used in humanity's endeavor to liberate itself. The picture of error's claim is held before the gaze, and the hope of salvation is put behind, as if it was trying to push the patient on like a little mouse shoving an elephant! The Christ man, not the Adam man, should be in the vanguard of advancing thought; and the Adam man, or the unwanted qualities of the human make-up, should be looked at only from the vantage point of the true idea and then examined only so that in the future we shall know what "nothing claiming to be something" (S. & H. 29) looks like.

So work to uncover the six seals of error in such a way that you hold their claims in the palm of your hand and can wait until your own or your friend's true identity is well and truly marked before you start revealing the specific error which needs to be brought to the surface. If you are going to uncover error, as you often have to, you must have clearly seen the truth first. So learn to "hurt," or uncover, error, but not until you have first learnt to "seal the servants of our God in their foreheads," - that is, to see clearly the true idea of man for yourself or your friend.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:4) Twelve times twelve is the "twelve" of demonstration squared, so it is as if John is saying, "I looked at my patient and he was absolutely perfect in all the directions of his manhood." Now, when you have done that, you will have "sealed his forehead," or settled the matter of his perfection, and then in a fully impersonal manner you will be able to examine the dark silhouette of that which tries to shadow him. You cannot uncover error for yourself or your friend until error becomes completely unreal to you. If a vestige of reality or identity is given to it, it's a dangerous practice to try and uncover it, for it may turn out to be dynamite. You need to be a "twelve times twelve" in your realization of reality before you can scientifically analyze, uncover, and annihilate error, and John knew this, because he had studied under the Master.

He now goes on to describe (in verses 5 to 8) this "twelve times twelve" of a fully rounded-out manhood as the twelve tribes of Israel. Mrs. Eddy tells us, as we have already noted, "The twelve tribes of Israel with all mortals, - separated by belief from man's divine origin and the true idea, - will through

much tribulation yield to the activity of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes" (S. & H. 562:11-21). Now, that is a tremendous statement, and it means that you and I must learn both the positive and the negative aspects of the lessons afforded by those twelve tribe symbols as used in the Bible. I prepared some papers on this, but found that it was such a big subject that it would take a week, or more, in itself for us to grasp something of its wonderful picture, so that must wait for another time.

### **A Song of Praise**

So on goes our great friend John. Just picture him on Patmos having the time of his life and living in that sense of conscious life, which finally proved that he could overcome death. Patmos means "mortal," so you and I have no excuse, for we are on the same island as John was, - the little "island" of the claim of being a mortal, - and he simply let go in the full symphony of Science and had the time of his life!

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9). Everything is on your side in Science; every positive thought is on your side with strength foursquare.

Have you ever seen a film showing an American academy on graduation day, when the students go to take their diplomas? The bands play and youth with stern young face goes up to take what it has won. That is the atmosphere of these next few verses. Oh, do let us graduate! Mrs. Eddy says. "The student who heals by reaching and teaches by healing, will graduate under divine honors" (Mis. 358:4-5). John has been showing us how to do this, so now he strikes up the bands of praise and glory: -"And [the great multitude] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our

God for ever and ever. Amen" (Rev. 7:10-12). You and I should try a little of this sevenfold praise. When you've worked hard and thoroughly, do pause to have a "graduation day" every now and then. Let the joy and the reward be as important to you as your study and consecrated thought.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest" (Rev. 7:13, 14). Of the twenty-four questions and answers in the chapter "Recapitulation" in "Science and Health," - the twenty-four which represent to us to-day the twenty-four elders depicted here in Revelation, - none could correspond more correctly to this elder than the fourteenth question "What is man?" and; its answer. (See S. & H. 475: 5-477:18.) And if you compare this question and answer with such words as "the Lamb . . . shall lead them unto living fountains of waters" (Rev. 7:17), you will be led to the glorious realization that if you hold to the Lamb, - the purity of your Christ-man, as revealed by Mrs. Eddy in this answer, your exalted thought will truly represent "these which are arrayed in white robes," and who are filled with true praise to their Principle. If you hold that picture, you can have no more sorrow.

### **The Opening of the Seventh Seal:**

#### **Love Silences Impatience and Awakens True Peace**

Now we come to the opening of the seventh seal. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (Rev. 8:1). Our synonym for God here is Love, and in Jesus' sevenfold uncovering of error the last term he used was "blasphemies." "Blasphemy" is derived from words, which mean "hurt" and "speaking," as we have seen.

How often in human experience we find the cure for "hurt speaking" if we refrain from hasty speaking. To be silent has saved many a man from saying what he might have said after the first hasty conclusion had been formed, and which if he had said he would have regretted.

But, more than this, this "half an hour," - this "thirty;" this "ten times three," - has immense significance for every student. There was "silence about the space of half an hour" in the life of Jesus when, after the purity of his birth, there was a period of thirty years before he stepped forth clothed in the poise and power of his understanding, drilled and completely fulfilled in the requirements of Science. It was as if the threefold essential nature of



his Principle - Life, Truth, and Love permeated the whole of his conscious being until it was translated right down to the minutiae of his every thought, in that activity which is symbolized by the number "ten," just as the Ten Commandments translated the divine vision of Moses' self-conscious communion with God down to the details of practical living. Thus at the age of thirty Jesus stepped forth with the glory of this threefold essential nature so thoroughly mastered and reflected that it permeated his whole being right down to the finger-tips of - all his thoughts, until whatever he touched with these spiritually sensitive thought-fingers was always healed. There you get the "three" and the "ten."

When we see the tremendous requirements, which Love makes upon us, as, illustrated in the thirty years' work of Jesus, and here revealed in the words "silence in heaven about the space of half an hour," we may well pause. One wonders if men would ever idly or loosely use the phrase "God is Love" if they half understood its demands and how such characters as Jesus and Mrs. Eddy worked to fulfill them. Before the momentous requirements of Love we are warned by the opening of this seventh seal against any slapdash or casual approach or attitude. If the immaculate Jesus was silent in his heaven for the space of half-an-hour,-that is, if he consecrated his already pure-at-the-start thinking wholeheartedly to Principle in order that Love might express Her nature through him, - then surely we too should cultivate this great expectant patience.

Somehow I feel that after the other six seals had led John to that exaltation and joy, which he expressed in Chapter 7, even he had to pause before the magnificence of perfection and the tremendous import of its demands. So he was led to see that the seventh seal, which we have to uncover, is the casual and shallow estimation of divine Science which mortal mind would try to have us accept; if we are warming towards Science, mortal mind would try to keep us lukewarm. I think that at this period John on Patmos may have felt the wonder of that humility expressed in Mrs. Eddy's words, "Beholding the infinite tasks of truth, we pause, - wait on God" (S. & H. 323:9-10). And so he wrote of "silence in heaven about the space of half an hour." Mrs. Eddy must have been conveying very much the same strain of sentiment to us when she wrote, "It is well that Christian Science has taken expressive silence ...wherein to muse His praise, to kiss the feet of Jesus, adore the white Christ, and stretch out our arms to God" (Mis. 124:20-23).

So in this seal the synonym for God is Love, but Love means so much, and Jesus therefore used the warning "blasphemy," because if we are surface-scratchers in Science, we may often find ourselves "hurt-speaking." Do let there be silence in our heaven, - our contemplation of the holy harmonies of Being, - for about the space of consecrated thought-processes here symbolized by "half an hour."

Love through Her allness institutes that infinite patience in man which allows him to accept Her magnificent purpose and, as it were, to stand aside and watch that purpose being worked out. Whether it is accomplished in thirty seconds or thirty years, it is the purpose of the triune nature of Principle translating itself right through the "ten" of our daily touch, our daily translation. Love is so great, so much the All, that it can stand aside, so to speak, and watch its purpose being fulfilled in man. And when we are imbued with some sense of this allness, we also shall be able to stand aside and watch without demur Love's purpose entwining its loving arms around and through our whole character in the development of its threefold balanced and essential nature as us, to the point of all that we touch and feel. Thus the "three" amplifies itself through the "ten," and yet this work is done so silently that we may be unaware of it as such until we become aware that Love is All.

### **A Summary of the Opening of the Seventh Seal**

To sum up:- Love's work is so complete, so fulfilled, that that translation of its threefold nature down through all the fibers of our being goes on silently, unheard to the senses and therefore unresisted by them. "Christ's silent healing, heaven heard, Crowns the pale brow." When we learn to work with this silence of heaven, this silence of Love, we shall have learnt to work as Love works, and because to Her there is no opposition, no opposition will be heard to stir.

### **A Prelude to the Trumpets**

No wonder that shortly after this John is led to the sounding of the seven trumpets, for if you prepare yourself properly there is nothing on earth that can stop you from the glorious work of blowing God's trumpets in the triumphant demonstration of a real Christianity. Nothing could stop Jesus after his thirty years' work, and Mrs. Eddy says of him at this time, "The

third event of this eventful period, - a period of such wonderful spiritual import to mankind - was the advent of a higher Christianity. From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people and their schools of philosophy; Gnostic, Epicurean, and Stoic . . . Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb upon the altar of materialism, and therefrom rise to his nativity in Spirit" (Mis. 162:3-8, 14-17).

As you read these things, don't you feel like being silent for the space of about half-an-hour? I often do. But if you are, you will find that you are soon led to blow a better trumpet in a better way.