

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

A verbatim report of lectures on

**THE REVELATION OF ST. JOHN**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

he with me"—I will make myself manifest. We see here how the message has come right down to the human need, and is manifest from Mind. This concluding blessing in turn opens the way for thought to return to Principle. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

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

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

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

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

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

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

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

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

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

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

## **CHAPTER 1**

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

Verses 1-3. "The Revelation of Jesus Christ, which God gave unto him,"—you see it comes from the one source,—"to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **THE SEVEN MESSAGES**

### **(Chapters 2 and 3)**

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

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



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

### **FIRST MESSAGE—CHAPTER 2:1-7**

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

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

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

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

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

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

## SECOND MESSAGE—CHAPTER 2:8-11

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

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

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

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

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

### **THIRD MESSAGE—CHAPTER 2:12–17**

The third Message is written from the standpoint of Truth.

Verses 12, 13. "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;"—we have two helpful references in Science and Health here: "The two-edged sword of Truth must turn in every direction to guard "the tree of Life" (458:17-19); and again, "Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding" (458:3-4);—"I know thy works, and where thou dwellest, even where Satan<sup>1</sup>'s seat is:" -notice Truth's power of penetration even to the "bottom of mental action:—"and thou holdest fast my name, and hast not denied my faith, even in those days wherein

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

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

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

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



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

#### **FOURTH MESSAGE—CHAPTER 2:18–29**

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

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

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

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

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

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

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

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

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

### **FIFTH MESSAGE—CHAPTER 3:1-6**

The fifth Message is characterized "by Soul.

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

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

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

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

### **SIXTH MESSAGE—CHAPTER 3:7–13**

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

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

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

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

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



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

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

### **SEVENTH MESSAGE—CHAPTER 3:14—22**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **THE SEVEN VISIONS**

### **(Chapters 4 - 22)**

Now let us turn to Revelation, and as we go more deeply into this work I think we shall be wise not to try to force conclusions prematurely, and certainly wise not to attempt to thrust any such conclusions on others prematurely; but rather to rejoice in the little we know, and be patient enough to wait, so that as new ideas continue to unfold and break on our thought, we shall read Revelation more and more as the Revelator himself saw it and understood it. At the present time I feel that we are but feeling our way and I admit quite openly that there are many points on which I have no final conclusion, and consequently I comment on the work with that reservation.

Yesterday we discussed the seven Messages to seven Churches, in which John the Revelator shows how the coming of the Christ-idea uncovers to human consciousness the visible errors and audible sins of human thought. By sin, we mean a sense of deviation from divine order. I think the time has come when we can go beyond the theological sense of sin and have the more exact sense of deviation from divine order. Paul has it as "missing-the mark." If the archer shoots his arrow and it misses the mark, there is a deviation from the line of flight that he intended. And so "missing the mark" or "deviation from divine order" give us a more accurate sense of what is meant by sin. The theological sense alone has been the source of so much needless unhappiness and self - condemnation and guilt. If we accept the scientific concept and think of it as deviation, it is much more helpful. In Science and Health 20:20-23 we have the same sense conveyed in the passage, "Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness." What is a swerve? Those of us who drive a motor car know what a swerve into the gutter is. It is neither safe nor happy. Well, apply the simile metaphysically and we know what sin means.

Before proceeding with Revelation I would like to share with you the following. This morning I discussed with you the question of proof and showed that in the second phase of his career Jesus faced the whole problem of mortality and proved the nothingness of death on the basis of proving the nothingness of the

inversion of Principle, and thereby completed the concept of proof. Earlier in the Gospels, we recall three accounts of the Transfiguration, one in Matthew 17, one in Mark 9, and one in Luke 9. In the Transfiguration Jesus had brought his demonstration forward to the point where he was able to reveal to the disciples his pre - existent, eternal identity and individuality, and to show that man understood as in and of Spirit is unborn and undying. How the account in Matthew implies that Jesus, having brought his demonstration to the point where he "was transfigured before them," had overcome the claim of mortality through the simple, positive values of Principle; and the interesting point in Matthew's account is that in coming down from the mountain he said to his disciples, "Tell the vision to no man, until the Son of man be risen again from the dead"; implying that his transfiguration, or first resurrection, had brought him to the point where he knew and understood the unreality of death or mortality through the positive values of Principle; and that his final proof, or second resurrection, would be on the basis of the nothingness of the negative, or supposed opposite of Principle. If Jesus had left his concept of proof at the point of transfiguration, although he had overcome the belief in death as Enoch, Elijah, and possibly Moses had done centuries earlier, his demonstration would not have fructified into the Christianity that followed. But it was because he was willing to repeat it on an entirely different basis and prove the powerlessness and the nothingness of malice, that he thereby so inculcated. His demonstration of Life upon the consciousness of humanity as to make it indelible. And so it appears that Jesus had proved the unreality of mortality on both counts - positively on the values of Principle, and inversely through the nothingness of its negation. For the purpose of establishing Christianity and blessing humanity, it was undoubtedly the second concept of proof that made his mission imperishable. It is my own conviction that had he paused and attained only to that point given in the Transfiguration he would not have achieved a full proof of Principle: his life-work would have been left unfinished, and Christianity as we know it would never have been born.

## FIRST VISION - CHAPTERS 4:1 - 5:14

Now we come to chapter 4. Just as in our morning work we have been examining the obvious categories of thought in human consciousness, and this morning we began to prepare the way for the analysis of the inversion or opposite, so likewise John in Revelation follows the same pattern. In his Messages he uncovers the obvious, the self-conscious error; and then he proceeds to deal with that which lies deeper, and in order to do that he gives us in the first Vision, starting at chapter 4, a foundation based on the oneness of being and gathers into this opening Vision all the essentials. The interesting thing is that in this opening Vision characterized by Principle when taken as a whole, the internal structure follows the pattern of the Christianity order, or sequence; the reason being that John, as we have seen, was at that point where the Word was retrospective, the Christ was contemporary, and he was looking forward to Christianity and Science. Because his purpose was to lead the thought of his age and the thought of posterity into a demonstrable Christianity, which has the power that can annul false evidence, he naturally builds up his first Vision within the Christianity sequence.

Verse 1. "After this I looked, and, behold, a door was opened in heaven:" - now where is that door? That door is in the individual consciousness. It opens in the thought of each one of us as we discern the oneness of being. And of course, heaven is our present measure of harmony: - "and the first voice which I heard was as it were of a trumpet talking with me;" - the note of a trumpet is strident, it arouses, awakens; - "which said, Come up hither," - thought is in the ascendant, - "and I will shew thee things which must be hereafter."

Verses 2, 3. "And immediately I was in the, spirit:" - implying that his thought had the capacity to advance beyond matter and to think in pure spiritual values: "and, behold, a throne was set in heaven, and one sat on the throne." The throne, consistently throughout the Scripture is type and symbol of Principle. "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." Observe that the jasper is opaque, the sardine stone is translucent, and the emerald is very largely transparent. This vision which carries thought beyond matter is opaque to *the* physical senses, translucent to the acceptance of good on a basis of belief but transparent to the understanding of good. Another interesting point is that the emerald is the central colour as it appears in the rainbow. Red, orange, and yellow



are on one side, and blue, indigo, and violet on the other; thus the emerald, or green, is the central colour of that range, and it is indicative of Principle as the centre.

Verse 4. "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." These elders are often commented upon by the scholars in quite a personal way and without any conclusive meaning. I believe the nearest we can come to the meaning of them is that in the Jewish Sanhedrin were twenty - four elders, whose office and responsibility it was to preserve the purity of the teaching in the synagogue. Likewise, in Science and Health we have in the chapter Recapitulation twenty - four questions and answers designed to preserve the purity of the revelation of Christian Science. They provide us with the fundamentals for teaching the subject, and clearly there is a very close parallel. And since all unfoldment and presentation begins from the basis of Mind, we can rightly say that the tone and quality of verse 4 is characteristic of Mind.

Verse 5. "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." We know that an attempt to read this literally and make sense of it is impossible. It only makes sense, and appeals to the intelligence if we can take the symbols as we find them and translate them into the thought and the idiom of to - day in such a way that they have natural sequence and relation with each other. In no other way is a reading of Revelation acceptable. An interesting correlative, I think, to this verse is found in Science and Health 174:17-20. "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed." And then again, Science and Health 288:9-18. "Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and. the tumult dies away in the distance. Then the raindrops of divinity refresh the earth." These are again passages indicative of the impact of the spiritual idea on the consciousness of humanity. Science and Health 559:10-14. "The inaudible voice of Truth is, to the human mind, as when a lion roareth. It is

heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones." Thus, this passage in verse 5 indicates the resistance of mortal thought to the advance of the spiritual idea, and is characterized by Soul.

Verse 6. "And before the throne there was a sea of glass like unto crystal:" - here is a clear sense of reflection: - "and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." In reading the Book of Revelation it is helpful to know that in the Greek there are three words translatable as "beast", each with a different meaning. The word appearing in this context is "zoon" and it implies not a beast of the jungle, but a living being, hence a living conception. These four beasts "full of eyes before and behind" are clearly four spiritual conceptions. We must lose the animal sense entirely and conceive of them as pure, spiritual conceptions. From what we know of the metaphysical structure of the Bible and of Science and Health, these are clearly symbolic of Word, Christ, Christianity, and Science; and verses 6-11 as a whole are characterized by Spirit. They give us a hint of the forthcoming calculus. All these conceptions as they unfold co-ordinate within the domain of one infinite, and once we grasp that, we are in a position to understand the oneness of being intelligently, rationally, and scientifically.

Verses 7. 8. "And the first beast was like a lion, and the second beast like a calf, and the, third beast had a face as a man, and the fourth beast was like a flying eagle." In Science and Health we read that: "Moral courage is 'the lion of the tribe of Juda the king of the mental realm" (514:10-11). In the idiom of Jewish thought and language, the calf of the stall was frequently used by the prophets to indicate the gentleness, the tenderness, of the Christ. Then the third beast with "a face as a man" indicates Christianity; it is only when we touch real Christianity that we find ourselves in true relationship. Finally, the fourth beast "like a flying eagle" is clearly indicative of Science. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night," - Principle is ever operative, it has no time cycle, no alternating sense of day and night, - "saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The sentiment of this passage is that creation is one out - pouring praise, coming from Principle and returning to Principle.

Verses 9 - 11. "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 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, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." In this first Vision this is the first of three examples of song or praise in which all thought is returning to Principle, and these three songs of praise are in the tone: of Word, Christ, and Christianity respectively. The first song in verse 11 is clearly in the tone of the Word, because it is creative; God has created all things, "and for thy pleasure they are and were created." All that proceeds from Principle returns to Principle.

## CHAPTER 5

So far the narrative has been characterized by Principle, Mind, Soul, Spirit, and now, in chapter 54 verses 1-4 we come to the tone of Life.

Verses 1-4 "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. 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, because no man was found worthy to open and to read the book, neither to look thereon." What is the significance of this book "written within and on the backside, sealed with seven seals"? Mrs. Eddy's writings tell us what these seals are. We have, for instance, this passage in Retrospection and Introspection: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until, our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (37:16-20). Science and Health not only unlocks the "mystery of godliness" but likewise unlocks the mystery of ungodliness, the mystery of the supposed opposite, or inversion. The Glossary of Science and Health clearly indicates that these seals have to do with the inversion: "SEAL The signet of error revealed by Truth" (593:23). Clearly the opening of these seven seals is the analysis of mortal mind, the analysis of the mystery of ungodliness. And of course godliness is only mysterious to the ungodly, - that is, to gross physical sense. And as our thought rises through these days of Genesis and attains the altitude of the fifth day of Life we have the vision,

aspiration, insight, and freedom from corporeality we tackle this problem and solve it.

Verses 5-7. Here we come to the tone of Truth. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 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, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Clearly that is a reference to the life - work of Christ Jesus demonstrated and fulfilled. The "seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" indicate the universal, permeating, penetrating, nature of the Christ. Mrs. Eddy writes: "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible" (S. & H. 546:18-22). "And he came and took the book out of the right hand of him that sat upon the throne." Only through the Christ - idea, typified in the language of the Old Testament as "the Lion of the tribe of Juda, the Root of David," and brought forth in the New Testament, in the figure of Christ Jesus, whose life - work fulfilled those days of Genesis, can these, seals, be opened, and the mystery of ungodliness be unraveled;

Verses 8-10 At verse 8 we enter, the tone of the seventh day. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song," - the second one, - "saying, Thou art worthy to take the book, and to open the seals thereof:" - these songs all indicate the return of thought to Principle: - "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" - see the universal nature of it; - "and hast made us unto bur God kings and priests: and we shall reign on the earth."

Verses 11-14. "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;" - clearly indicating the Revelator's concept of infinity; we to - day have the algebraic sign or symbol of infinity, whereas he had to indicate it through the primitive arithmetic of his day; - "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and strength, and honour, and glory, and blessing." Note, how this song of praise has advanced from the creative sense in chapter 4:11 to the Christ song in verse 9, and now it becomes a universal song in Christianity from "ten thousand times ten thousand." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

What is the significance of the first Vision in these two chapters? I think it is this: that John is giving us here, in the language and the idiom of his day, a conception of the absolute and ultimate harmony of being. Now let us be quite clear about this: we cannot consider this Vision in terms of a personified being on a throne with twenty - four elders around, with harps and trumpets and such like. The whole Vision is symbolic of the harmony of being, setting forth the fact that being in its harmony is imperishable, indestructible; that man has never fallen; that all the offices of being are co-ordinated with each other and are in continuous and perpetual operation by virtue of the nature of their divine Principle. Then from that basis the Revelator proceeds to unravel the mystery of ungodliness, as the inversion of what being really is.

## **SECOND VISION - CHAPTERS 6:1-8:1**

Verses 1, 2. "And I saw when the Lamb opened one of the seals, and I heard," - notice "I saw" and "I heard"; the whole narrative is pervaded by this recurring theme "I saw" and "I heard", - "as it were the noise of thunder, one of the four beasts saying, Come and see." All the time thought is being lifted to higher altitudes. "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." These four horses and horsemen of the Apocalypse are symbolic. Artists have tried to depict them graphically, but nothing comes near the mark except that which comes to us through spiritual sense, and from the one Principle. As we go on throughout the days and years, we shall understand them more clearly, but what I am telling you now is my present sense of these symbolic horses. This first one is animal magnetism. "And I saw, and behold a white horse" - here we have the

symbol of animal magnetism constituting itself as material power, and the urge of animal magnetism is to dominate through material power. No matter whether we consider human history in terms of the rise, the maturity, and the decline of civilizations, of empires, of countries, churches or even business firms and individuals, no matter what the scale of our measurement of human thought, until it is instructed in the Word and purged by the Christ, there is to be seen in human thought that primitive instinct or urge towards material power. This is what the Revelator is now disclosing, and this primitive instinct, or animal magnetism, constituting itself material power, is the counterfeit of the real power of Mind. For instance, in Science and Health we read: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah," - now that is the true power, the power of Mind, - "nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, . . ." (116:13-17). - Continuing, "and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer."

If we take the history of Europe in the last thirty years we see this same primitive urge towards material power. We have it depicted of old in Isaiah through the figure of Lucifer, and yet "How art thou fallen from heaven, O Lucifer, son of the morning!" (Isaiah 14:12). This "white horse" therefore is animal magnetism as self - constituted material power.

Verses 3,4. "And when he had opened the second seal, I heard the second beast say, Come and see. 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." Just as the opening of the first seal analyzes this primitive instinct and urge of the counterfeit mind to material power, so the opening of the second seal, disclosing the second horse that was red, brings to light the fundamental error of the flesh as opposed to Spirit. And so to the rider of the second horse that was red "power was given. . . .to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Anything based on matter or flesh is inherently discordant and inharmonious. Even in physical science, from what we know to-day of matter and its inner structure, absolute harmony as we know it spiritually is impossible, and any physicist will agree that it is impossible to conceive of a harmonious physical universe. When that proposition is carried through to its ultimate, it leads to the self - destroying tendencies always inherent

in fleshly conceptions. In the text the "red horse" is symbolic of Egypt, the flesh, blood, Adam, red-ground. In Science and Health 203:20-27 we have the following passage under the marginal heading, "Suicide and sin": "When the material body has gone to ruin, when evil has overtaxed the belief of life in matter and destroyed it, then mortals believe that the deathless Principle, or Soul, escapes from matter and lives on; but this is not true. Death is not a stepping - stone to Life, immortality, and bliss. The so - called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins." No matter whether we read ancient history or modern history, if this primitive urge to material power which is disclosed in the opening of the first seal is allowed to operate, it always brings death and destruction in its train; and surely history in Europe in the last thirty years provides numerous examples. Also in Science and Health we read: "The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome. Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. (542:1-5) . And again: "Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit" (37:6-8). And so this "great sword" disclosed in the opening of this second seal is the counterfeit of the sword of Spirit. We notice as we proceed that it is the spiritual idea which opens these seals.

Verse 5. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." Now what are these balances? These balances symbolize the claim of animal magnetism to hold in its hand the issues of life and death. Sometimes in an account of a trial in a law court, it is said that a man's life hangs in the balance, or that someone's life hangs by a thread. Now what does that mean? It means that in human life there may come a time when human belief says that a man's life is subject to chance, that it will go this way or that way. Thus animal magnetism would claim to possess the identity of man, and hold his life in the balance for health or ill health, success or disaster, accident or safety, and so on, through these contrasting opposites in which a man's life would just seem to be on the fulcrum one way or the other. Such is not the case in Principle, because in divine Principle everything is held divinely. Another phrase that illustrates the same point" is, "to give and take away". Mrs. Eddy has it in Science and Health 539:1-7. "This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is 'a murderer from the beginning'. Error begins by reckoning life as

separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away." Giving and taking away, hanging in the balance, is the sense implied, I think, in this particular passage. If this were so, man would no longer be governed by Principle, but subject to laws of chance. Similarly, in Science and Health 91:32-6 we read: "The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself. The fifth erroneous postulate is, that matter holds in itself the issues of life and death," - there it is again, giving and taking away, - "that matter is not only capable of experiencing, pleasure and pain, but also capable of imparting these sensations."

I referred just now to the history of Europe over the last thirty years, in which we have seen such lust for power and fratricide, and the self - destroying tendencies that come out of them. Then we have seen hundreds and thousands of people thrown about like shuttlecocks, their homes broken up; some appear to escape, some go under. The whole picture is animal magnetism claiming to hold a man's life in the balance, to give it or take it away, to hold "in itself the issues of life and death." All these are the derivatives of animal magnetism and its primitive urge for power, wherein power would be taken away from Principle and become a personal possession exercised on a personal basis. From this arise all those beliefs and practices associated with dictatorship. We have another passage in Miscellaneous Writings 221:31-11. "The belief in evil and in the process, of evil, holds the issues of death to the evil-doer. It takes away a man's proper sense of good, and gives him a false sense of both evil and good. It inflames envy, passion, evil - speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe that he is advancing while injuring himself and others. This state of false consciousness in many cases causes the victim great physical suffering; and conviction of his wrong state of feeling, reforms him, and so heals him: or, failing of conviction and reform, he becomes morally paralyzed - in other words, a moral idiot." So one begins to see the penalty of animal magnetism if it is allowed and freely indulged in.

Verse 6. "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." Now oil and wine have purely spiritual values. Mrs. Eddy defines, "Oil" as, "Consecration; charity; gentleness: prayer; heavenly, inspiration (S. & H. 592:25-26). And she defines "Wine" in part, as "Inspiration;



understanding" (S. & H.598:17) No matter how animal magnetism may appear to desolate or to possess human experience, invariably there is a rift: in the whole false structure and a shaft of light breaks through. The spiritual idea is positive and is fact, whilst animal magnetism is negative and has no foundation, and therefore cannot obstruct even in human experience the light. The Christ - idea always breaks through.

Verses 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see." These four beasts are operating to disclose four cardinal errors. "And I looked, and behold a pale horse:, and his name that sat on him was Death, and Hell followed with him. 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." In this verse the word translated as "beast" is "therion", which is quite different from "zoon" and means wild beast in the false sense. Some translators would translate the word "pale" as "green" or "pale green", denoting putrefaction. And so the concept presented in verse 8 is desolate, and shows the outcome of these cardinal errors, or primitive instincts, which are rooted in animal magnetism. The first is the primitive instinct towards material power; the second, all the instincts that are bound up in the term "flesh"; thirdly, those elements that are bound up in chance, false sense of balance, giving and taking, animal magnetism holding in itself the issues of life and death, and so on. And if those three types are not seen for what they are, and restrained and reversed, then the outcome is seen in the fourth type, and it is a desolating picture. Just what is the full significance of the Revelator's phrase, "And power was given unto them over - the fourth part of the earth," I am not prepared to say, unless it be that each of these cardinal errors comprises a fourth, and the four together would give us four fourths, which would imply the total negation that we call animal magnetism; beyond that I don't know.

Now we come to the opening of the fifth seal, and we have quite a different concept. Where as the first four seals and their opening disclosed cardinal errors within the term animal magnetism, the fifth one discloses the outcome; it is more in the nature of an effect or a phenomenon.

Verses 9-11. "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: 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?"

Clearly this passage in verses 9 to 11 denotes a state of thought that concerns the acceptance of good on the basis of belief and not understanding. Wherever human thought endeavours to be good because it loves good, but on the basis of belief and not understanding, it is still subject to the desolating tendencies of animal magnetism, seen, for example, in martyrdom. About thirty years ago the United States of America endeavoured to outlaw the use of liquor. Whilst that in itself was a noble aspiration, public thought was not willing to rise to the occasion, and before many months bootlegging was rife, so much so, that eventually a further amendment had to be added to the Constitution and this noble aspiration cancelled out. In many walks of life one can see that the human belief in good is not enough. The belief in good, the love of good, on a basis of belief can be desolated. Human history over many centuries confirms that. "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?" If the type of thought indicated here understood the Science of good, it could never call to be avenged. Verse 11 looks ahead into the future: "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." Now that is purely indicative of the fact that the belief in human good, which we have had in Christendom all down the centuries, has been subject to the persecutions and the desolations of animal magnetism. When the Science of good based on Principle is attained, that which occurred in verses 10 and 11 could never obtain, because in the Science of good there could be no call for "our blood" to be avenged, nor could there be the expectancy of our "fellow servants" still to be killed. So clearly it denotes a state of thought showing that a belief in good is still subject to the desolations of animal magnetism as disclosed in the opening of the first four seals; but when the Science of good is obtained, then that type of thought becomes obsolete and passes away.

And now we come to the opening of the sixth seal, of which Mrs. Eddy has made specific mention and has told us that it has reference to this present age. Just as the sixth Message indicated something of the nature of the divine calculus and system, so the opening of this sixth seal is prophetic and concerns the discovery of Science in this age. It is a comparatively long passage, and extends from chapter 6:12 to the end of chapter 7. We shall see as we go along that it is also parallel with the sounding of the sixth trumpet.

Reviewing chapters 4 and 5, we read of the vision of the enthroned one, denoting the oneness of being; the twenty four elders; the four living beasts, denoting the divine offices of the Word, Christ, Christianity, and Science; and the three songs of praise, all denoting the harmony of creation as one outpouring of divine expression. Then we came to the second Vision, characterized as a whole by Life, because in the fifth day of Genesis consciousness has the ascendancy which rises beyond and above matter and therefore has the property of looking right through the mystery of ungodliness. When we refer to the detail of the text, we notice that the opening of these seals follows the Genesis order. The next Vision is characterized overall by Truth, and is symbolized by the sounding of seven trumpets. Whilst we read these Visions in sequence, we should remember that the metaphysical process they represent operates as one; that is to say, the opening of the first seal and the sounding of the first trumpet should be taken together; likewise the second in each case; the third, the fourth, the fifth in each case; so that when we come to the opening of the sixth seal and the sounding of the sixth trumpet we find that there is the closest correlation of thought between them. Indeed, if we take the sixth Message characterized by Truth, and the opening of the sixth seal characterized by Truth, and the sounding of the sixth trumpet characterized by Truth, we shall find that there is something in common all the way through. Once we can read through the symbol and discern the underlying idea, the same consistency holds whether we read these Visions in sequence, or whether we read them in parallel. This clearly indicates that the Revelator was building up the most amazing conception and whilst his work has a perfect literary structure, this is merely to indicate the metaphysical structure, which is even more important. So one day, take the text of the sixth Message, and the sixth seal, and the sixth trumpet, and the sixth period in the fourth Vision, and read them in parallel, and you will see the closest analogy between them.

Verses 12-14. "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;" - that implies great chemicalization of thought, and that our concept of Principle and idea would be obscured; - "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." What are these stars, of heaven fallen unto the earth? My own concept is that this is an age when the world has no time for spiritual thought, certainly no time for religious thought, and that these fallen stars are

symbolic of the great characters of the Bible having fallen into discredit, into disrepute; and that likewise spiritual values have fallen into disrepute. To - day we see so much cynicism and skepticism, so many selfish interests and divided purposes, so that spiritual values and all the great figures of the past, Moses, Elijah, Jesus, the Apostles, all seem to have fallen into disrepute. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

Verses 15 -17 Here the Revelator, having disclosed to his reader this state of great disturbance, in which materialism is shaken to its foundations, so much so that the world's concept of Principle and idea is obscured, almost entirely lost speaks of the Kings and the captains, the mighty men and the free men, and so on, being terrorized with fear. Why? Because of the disintegration and the break-up of materialism. But we know that Jesus in the Gospels said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." His foresight of what a true Christianity entailed was such that he knew the whole story from the beginning. Just as the Sermon on the Mount was the substance of his teaching to the people, as Recapitulation is to us to - day, so likewise the Platform is the substance to be taught to the student, and is parallel with this deeper teaching of Jesus given to John, and recorded in Revelation. Now Mrs. Eddy has many other passages notably the article "Ways that are Vain" (My. 210-213), in which she depicts with rare insight the whole picture of materialism in process of disintegrating. This age we are living in is really an age of disintegrating materialism. Arnold Toynbee's "Study Of History" examines the rise and decline of something like twenty-three civilizations, and even in the opening chapter of his first volume he indicates that we to-day are living in a unique age. The scholars, who read history universally and as a whole, realize from their own observations something of what Jesus gave to John and which John has recorded here. As we read and translate those symbols into our own language we have the key to what is taking place in the world to-day. What we need to see; is history as it is unfolding under the impact of the Christ-idea. Then we have a true scale of measurement, then we can evaluate what is happening. That is why Mrs. Eddy read history herself on that basis and by that scale of measurement, and could so rightly say that the opening of this sixth seal has reference to this present age.

## CHAPTER 7

Verse 1. "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. Now the sixth Message indicated the calculus of Spirit and gave us our first glimpse of the holy city and of the ultimate reality that comes to light with much more detail in the twentieth and twenty - first chapters, but it also links up with the opening of the sixth seal in this second Vision. Here John introduces this fourfold conception again as "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. . ." He is showing that when these four conceptions of Word, Christ, Christianity, and Science break on our thought, in a sufficient measure to demonstrate themselves, then, just as we have the promise that we shall have power over the nations, likewise we shall have power to hold the four winds of the earth, - in other words, to restrain animal magnetism. Then will the birth of the idea be safe and permanent, then shall we, in that earlier phrase, have the wisdom and power to "hurt not the oil and the wine."

Verses 2, 3. "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." When these four great offices of Word, Christ, Christianity, and Science are understood, then shall we have power to restrain animal magnetism so that it hurts "not the earth, neither the sea, nor the trees," until "the servants of our God" - those who understand or who are desiring to understand - shall be truly identified as the sons of God.

In this chapter, verse 1 clearly accents the Word; verses 2 and 3 clearly accent the Christ, - the Christ in its own office; verses 4-10, which portray the gathering of all the tribes, are sign and symbol of Christianity embracing humanity; and verses 11-17 indicate Science.

Verses 9-12. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" - remember it is all symbolic, it cannot be interpreted literally; - "and 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." As literature it is magnificent, but even that is but sign and symbol.

Verses 13, 14. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" Those in white robes are those who have worked out the whole problem of matter and materialism, the whole problem of the inversion. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At the Transfiguration Jesus brought his demonstration forward to the point of sinless humanhood he overcame death through the positive values of Principle. But that was not enough for the purposes of complete proof; he must necessarily prove Principle inversely by allowing malice to attempt his destruction, and then to prove its powerlessness, - so giving mankind a complete proof which would make Christianity imperishable.

Verses 15-17. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Now these living fountains of water indicate flow, continuity of being, that which is forever going on or taking place. Here the promise is that the Lamb shall feed them, and lead them unto living fountains of waters. An interesting cross reference is chapter 19:17, where we have a much richer sense, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;. . ." This is a much more mature conception because Revelation in that chapter has taken us much further. But what a lovely promise that is in verse 17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." When the sixth seal has been opened and animal magnetism has been completely unravelled, and the mystery of

ungodliness has been completely analyzed and disclosed, then comes the promise that we read in that verse.

## CHAPTER 8

Here we come to the opening of the seventh seal.

Verse 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This echoes the seventh day of Genesis, in which God's work was finished, indicating the completion, perfection, and fulfilment of real being.

The first four seals are clearly different in their meaning from the following three. My sense of the first four is this: the first one denotes the analysis of animal magnetism as a self-constituted material power that which would counterfeit the power of Mind: the second is the analyze of all that is denoted as animal magnetism within the term "flesh" with all its disintegrating elements, and is counterfeit of Spirit; the third denotes the claim of animal magnetism to hold, within itself the issues of life and death, to hold a man's life in the balance, to give and to take away, to make it subject to accident and chance and probability, and is counterfeit of Soul: and the fourth denotes the consequence which follows on from the first three, and is the counterfeit of Principle. Then the fifth seal is summarized in the term "martyrdom", associated with only belief in good, so much so that it even calls for revenge upon those who have made them subject to this martyrdom; the sixth seal discloses animal magnetism and the final break-up and disintegration of materialism, in relation to this present period, a period fraught with disaster, famine, flood, tempest, pestilence, earthquake, - every type of disintegrating materialism; and finally the opening of the seventh seal is indicative of the perfection and fulfilment of the seventh day in Genesis.

In connection with the sixth seal, let us remember that those conditions of fear, terror, war, and desolation are but a prelude to the birth of the idea in its Science. So when we think of this sixth period, let us not think of it as from 1866 to 1951: let us see human history universally. Let us not personalize the problem of evil, but see it entirely as between Truth and error, Principle and person, and keep it wholly impersonal. Just as we are living through what Mr. Churchill once called "a terrible century", let us see that even so it is a day or period rich with promise, a promise whose fulfilment is irresistible if the Christian Scientists of

today are true to what they know, and a promise which can be fulfilled with a minimum of suffering. It does not have to come the hard way. The history of the last thirty or forty years records that humanity has been taking the hard way, but it doesn't need to do so; and we don't need to take the hard way, if we will only be true and rise to the occasion. Yet whilst on the one hand there may be "discord and dismay," on the other there can be, and there will be, "Science and peace." In her chapter "Christian Science versus Spiritualism," pages 95-99, Mrs. Eddy has gathered the whole of this conception and has shown us clearly how to read the signs of the times.

As we begin to lay hold of some of these deeper aspects of Truth, I can assure you that there is no need to labour them or to make labour of our own efforts. Let this revelation flow into consciousness naturally. Learn to rest in it. Don't struggle or strive with it. Let it come in its own way according to one's own capacity, and then we shall have no anxiety whether we take it all in at this one reading or not. The important thing is to be joyously receptive and to take in according to our measure, and that will be the manna of to-day. Then the manna of to-morrow will take care of itself if we are just wise enough to rest in what we have to-day as we go along.

Apropos of something I mentioned last evening and again this morning, I would like to refer to a paragraph on pages 67 and 68 of Miscellaneous Writings. We have there the question, "Do you believe in translation?" I pointed out that according to the Gospels, Jesus declared that he could take up his life or lay it down, according to the demand upon him. And we have seen that in that experience since called the Transfiguration he took up his life to the point where consciousness was so exalted that he was able to present to his immediate students his true identity and individuality in terms of man's "diviner form." But as occasion arose, he was likewise through the Crucifixion to lay it down again, in order to take it up through the process of inversion. So to add something to what we have already said, here we have the answer to this question, "Do you believe in translation?" "I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here." Now that is just what Jesus



accomplished in the Transfiguration. He so exalted his consciousness that he was able to present to his disciples his identity and individuality in terms of man's "diviner form" visible to those disciples or students. And then, had Jesus regarded that as the fulfilment of his life-work and had he not gone on from that point, he would have taken his place with the prophets, but Christianity would not have been born, and in order to have come to humanity would need to have come through some other channel. But the fact remains that he saw the necessity not only of taking up his life but equally so of laying it down, with the result that Christianity became possible. Had he ascended at that point of transfiguration, he would have completed his own concept of salvation for his own immediate need, but his mission was more than that, his mission was to be the Way - shower for humanity, for mankind. And therefore he must needs complete his mission by laying down his life in order to take it up again through proving the nothingness of the malice that would have destroyed him. I think there we have the complete example of demonstration - demonstration both ways. I thought I would just draw that paragraph to your notice, because it appeared so appropriate in connection with those points we made yesterday.

Well now, let us return to Revelation. Before continuing, I would like to take with you certain phases of the Messages, the second, the third, and the fifth Visions. I would like to take the sixth phase of each and compare them. In the sixth Message, in chapter 3 we have the Message to Philadelphia, the Message that is so significant that Mrs. Eddy quotes from it in opening her Key to the Scriptures. She quotes verse 7 as the caption to her Key to the Scriptures: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Then you remember that - verse 10 reads: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." I think that that "hour of temptation" is what appears at the opening of the sixth seal. And let us observe that in this sixth Message to Philadelphia there is no penalty, no penalty mentioned at all. Then verses 11 and 12. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name

of the city of my God, which is new Jerusalem," - divine Science, - "which cometh down out of heaven from my God: and I will write upon him my new name."

When we come to the second Vision (the first Vision of course concerns the oneness of being), we come to the opening of the seals. We regarded the opening of the first as the analysis of the error of self-constituted material power opposing the power of the one Mind. In the opening of the second we saw the analysis of all the errors involved in the term flesh as opposed to Spirit. In the opening of the third, we saw the analysis of the errors involved in the term material sense as opposed to Soul, the errors that would subject man to chance, probability, accident, the material sense that would claim to hold the issues of life and death, or to hold man's life in the balance. In the opening of the fourth, we saw the analysis of the death, or oblivion that accrues if these first three are not understood and taken in hand. In the opening of the fifth, we saw the analysis of the errors involved in the term martyrdom, - namely, the belief in good as distinct and as opposed to the understanding of it, and the penalties of human goodness, if human goodness is resistant to such understanding. But we saw that as we gain the understanding of good and are true to it, then, of course, we advance beyond penalty. Then, when we came to the opening of the sixth seal, we saw the analysis of the materialism of this age, the disintegration of materialism when kings and princes and captains and great men and rich and poor flee for refuge among the mountains and rocks of unholiness. And whilst that appears to be a period of fear, it is, nevertheless, the period of which Jesus spoke, when he said "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So for those who love the spiritual idea, who have an awakened spiritual sense, it does not need to be a period of fear, but should be a period of expectation and welcome and even joy of peace on the one hand, though there may be discord and dismay on the other. And it was at this point at the opening of the sixth seal, where the idea became active in terms of its full operation, operation as Word, Christ, Christianity, and Science; so that we saw the fourfold office of divine operation running through chapter 7. "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" (verse 1). In other words, when the Word is understood in Science, it gives us the ability to exercise the power of the Word to restrain the animal magnetism that would destroy. And

then we have the Christ appearing in verses 2 and 3. "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" - that is to say, until those who accept the idea have so understood it that it can be identified as their true being. And then in verse 4-10 - we have the assembling of the twelve tribes and the "great multitude, which no man could number," all indicative of Christianity, of the idea taking in universal humanity. Finally, in verse 11, we come to the idea of Science itself, and that runs through to the end of the chapter with its lovely promise in verse 17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Now running in parallel with that second Vision we have the third Vision. And so, before I go through the third Vision in detail, I should like to select from it the sounding of the sixth Trumpet, which begins at chapter 9:13, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God" - you see there the parallel with the opening of chapter 7: "And after these things I saw four angels standing on the four corners of the earth, . . ." The symbol is somewhat different in figure, but it is the same in sense, or office. ". . . saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." What does that mean, "Loose four angels which are bound. . ."? We might say in our own language, "Release them, and let them come into full operation. Let them come into full play." "And the four angels were loosed, which were prepared, for an hour, and a day, and a month, and a year," clearly there is a meaning behind those periods of time, but exactly what it is I am not a present prepared to say, "for to slay the third part of man." We'll come back to that third part later. And so the passage goes on, to the end of the chapter. And then still in the same section, - that is, the sounding of the sixth trumpet, we enter chapter 10. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: . . ."

Now what have we done - so far? We have seen, in the sixth Message of Philadelphia, that when the self - evident errors of conscious thought are uncovered and dealt with we have the promise of divine Science. We have seen, in the opening of the sixth seal, the analysis of the inherent errors of this age within self -

destroying materialism, and that this is preparatory to the birth of Science. Now in the sounding of the sixth trumpet we see that the errors which have, been analyzed in the previous Vision have now come so clearly to light that the way is prepared for the birth of Science, and we have it, we attain unto it, as the Revelator shows in verse 10. Can you see there a natural sequence beginning with the sixth Message, continuing into the sixth seal, and then climaxing in the sounding of the sixth trumpet? We have taken those three horizontally, as it were, instead of in sequence vertically. We have taken a cross section from those three presentations.

Now, we all know that chapter 10 is dealt with in considerable detail in Science and Health. It provides the theme of the opening section of The Apocalypse. And so for the moment I don't propose to go into the detail of it, because we'll come to it in its natural sequence a little later. But this same section, all within the sounding of the sixth trumpet, continues through chapter 10 to chapter 11:14, and at the beginning of chapter 11 there is a most interesting point. "And there was given me a reed like unto a rod and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Now the temple is one's conception of the spiritual idea as far as one has taken it on understanding and demonstration when we understand this vision; But the interesting thing is that when we come to the end of the book, in the "sixth Vision, we have the words. "And I saw no temple therein" - the temple has served its purpose: and it disappears: but it still has a part to play in this third Vision, within the sounding of the sixth trumpet. Now "temple" is defined in the Glossary as "Body; the idea of: Life, substance, and intelligence" - true embodiment, if we like "the superstructure of Truth; the shrine of love." And then we have a very relative sense of it: "a material superstructure where mortals congregate for worship" (S. & H. 595:7-10). In verse 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: . . ." Now I think that is very significant. My own reading of it is this: that human organization has served its purpose. When thought reaches this altitude, the material concept, the "material superstructure, where mortals congregate for worship" has served its purpose and is discarded. It disappears from the narrative at this point. And then later, in the sixth Vision, even the temple itself disappears from the narrative, it has served its purpose and we have the Revelator's statement, "I saw no temple therein."

Another most interesting thing I have observed here is that the command is given to "measure the temple of God, and the altar, and them that worship therein" with a reed, and this same symbol reappears in chapter 21:15 as the "golden reed" with which to measure the city. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Now that is the city promised and foreshadowed in the Message to Philadelphia. We have the approach to it in the figure of the temple in the third Vision at the sounding of the sixth trumpet, and then at that stage, the court, the human organization, is dispensed with - it has served its purpose. Finally, even the temple itself is discarded, and the reed reappears as "a golden reed to measure the city, whereof the length and the breadth and the height of it are equal," implying that within divine Science, Word, Christ, and Christianity have equal status and are indispensable to each other.

Now from there I would like to take you forward into chapter 16:12, and here we are in the fifth Vision, that again has much in common with the third that we've been commenting on. In this fifth Vision we have seven angels pouring out their seven vials of wrath - a strange figure and a strange term. They denote here the utter and complete annihilation of everything that lies within the term animal magnetism. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Those three would appear to be the distilled essence of evil. We know, through the reading of this book in conjunction with The Apocalypse, that the dragon is envy and the beast and the false prophet: are lust and hypocrisy; - three of the basest elements of animal magnetism. And so at this stage, the worst, the most debased elements, the distilled essence of evil, are being turned out into the open in order that evil may cancel itself out. And as we continue through with the seventh angel pouring out his vial into the air - this runs right through chapters 17 and 18 - we have a remarkable narrative which foreshadows the complete elimination of materialism. Now as I ponder the New Testament, more and more I see that had Jesus completed his life-work at the Transfiguration, simply considering himself alone, not only would Christianity not have been born, but the

Book of Revelation could not have come to us. The Key to the Scriptures, as we have it, could never have come to us in this way. And so we see what tremendous significance lies behind that statement in which he said that he had power both to take up his life and to lay it down, - in other words, to demonstrate his Principle in both capacities. And his demonstration in the second capacity would appear to be greater than that in the first, when regarded in conjunction with the enlightenment and the redemption and the salvation of humanity, since it showed us how we can go and do likewise.

Well now, I thought that if I drew attention to those four leading points in the sixth Message, the second, the third, and the fifth Visions, it would prove most helpful in our further reading, and we should see that the narrative is common throughout. It is common and continuous. And we have seen too that the promise of the city in the Message to Philadelphia is fulfilled in the sixth Vision, where we have it presented in great detail.

Now a word before we begin to read, a word about the fourth Vision, which lies between the sounding of the trumpets and the pouring of the vials. The significance of this fourth Vision is this: that in the sounding of the sixth trumpet in chapter 10 we have the actual birth, or presentation, of Christian Science; whereas in the fourth Vision, including chapters 12 to 14 we have what amounts to the Revelator's prophetic insight into the manner of its coming, the manner of its founding, which in a most remarkable way corresponds with Mary Baker Eddy's own life work and life experience. The correspondence between those chapters 12-14 and her own lifework is simply amazing. So we see that in that sense the fourth Vision arises out of the third. And yet, at the same time we can take the second and third and fifth together, and those three, because they are concerned respectively with the analysis, uncovering, and annihilation of error, can be read in parallel - they run together as one. We learn their significance by taking them one at a time, but in terms of divine operation they operate together as one. When we see that, the book becomes much simpler. I assure you from my own reading that if you will learn to love this book so much that when you have the opportunity you sit down and read it through from cover to cover at one sitting, and do it several times over, you will find that the rhythm of it, and the flow of it will become so natural to your thought that it will not be an exacting task. As you learn to love it, you find that you read it spontaneously, and little by little the beauty of the design, the balance of it, simply grows on your thought until it becomes like music. And

of course that is already true, because we are now able in some good measure to think as the Revelator thought; as he proceeds with his narrative in terms of Eastern imagery and symbol, we can run with him in our own modern imagery and symbol - our own language runs parallel with his. Why? Because we are succeeding, or we might say we have succeeded, in translating the language of 2,000 years ago into the language of to-day. The ideas are still the same, because the underlying ideas are timeless; being part of Truth they are independent of time. But once we can translate his language and idiom into our language and idiom, it becomes clear. And that is why Mrs. Eddy could say that whilst Genesis and the Apocalypse are among the more difficult books of the Bible, their reading was clear to her thought, because she in her own unique way received these ideas by revelation, so the meaning conveyed by the Revelator, or apparently wrapped up by the Revelator, was immediately apparent to her. Out of that came the Key to the Scriptures, and when we learn to use it, then the Revelator's meaning likewise becomes clear to us. That is the way to understand this book. And its apparent complexities and its involved imagery are now yielding, and we are seeing it in terms of a metaphysical structure of ideas.

### **THIRD VISION - CHAPTERS 8:2 - 11:19**

The leading symbol of this third Vision is the trumpet, and, of course, the trumpet has a most penetrating note; it arouses, it stimulates, it awakens. Running through this Vision we have this phrase, "the third part was burnt up," or "the third part was destroyed," and so on. Now what does that mean? I believe the best we can say at the moment is that error analyzed is one phase; error uncovered is the second; and when error is uncovered, the remaining third, having no foothold in Principle, destroys itself, it cancels out. And I think these third parts are analogous to analysis, uncovering, and annihilation. Just as in an earlier passage we came across a fourth part, and the four parts are likewise analogous to Word, Christ, Christianity, and Science. There are certain points of that kind, of the meaning of which at this stage we may not have direct proof, at least in a textual sense. The direct proof, when we have it, will be ours through demonstration, and when we have it through demonstration we put it beyond argument.

Verses 2-6 "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar,

having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." Now what does that imply to our own spiritual sense? The first description of the angel offering this incense is indicative once more of thought returning to Principle, of the Christ-like consciousness reflecting all that proceeds from Principle back to Principle. And in verse 5 "voices, and thunderings, and lightnings, and an earthquake" again are typical of the resistance that the idea arouses in human consciousness. But always remember throughout this narrative that the initiative is always with good, the initiative is always with Principle, and hence with the idea and its operation, the initiative is never with the negative. It might appear to be so to the human sense, but at a deeper level we see that that is not so.

Verse 7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

Verses 8. 9. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;" In opening the first chapter of the Textbook, Mrs. Eddy quotes from Matthew, "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into, the sea; and shall not doubt in his heart, but shall believe" - or understand - "that those things which he saith shall come to pass; he shall have whatsoever he saith." Now casting the mountain into the sea, I think, is the equivalent of resolving the "outward and visible error back into its origin, into 'elementary, latent errors' and seeing that both are one and the same, - phases of animal magnetism. And when analyzed and uncovered, they are brought to that point where they become self-destroying, they are self-eliminating. ". . .and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

Verses 10, 11. And then we come to the third trumpet. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp and it



fell upon the third part of the rivers, and upon the fountains of waters: and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." There are many passages in the writings of Mrs. Eddy that are very close in tone to these passages. For example, "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (Mis. 210:5-7). And then again, "From beginning to end, the Scriptures are full of accounts, of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha" (S. & H. 139:4-8). And then there is the passage we read this morning, "There is no vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - and this so-called mind is self -destroyed" (S.& H. 293:21-23). We saw this morning that in terms of mortal mind and matter and with particular reference to electricity there is this process of build-up and discharge, build-up and discharge. Here Mrs. Eddy makes the absolute statement, "There is no vapid fury of mortal mind" - now "vapid" means "flat," "deflated," "lifeless." We see that this process of build-up and discharge, build-up and discharge, is in itself vapid, it has no real being. It is not a factor in real being. It is no part of the divine cycle but is a counterfeit cycle.

Verses 12, 13. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;" - wherever the sun, moon, and stars appear, it is interesting to observe that they link up with the fourth day of Genesis, and invariably they appear as the fourth phase or the fourth section in these Visions, and here is such an example; - "so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" - in other words, the human concept of Principle is obscured. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound"

I would love to comment more fully with you on these trumpets and the significance of them, but at this stage I don't think we can go beyond this: that these three phases, - the analysis of mortal mind we have been following morning by morning, the uncovering or bringing to light of inherent errors as these constitute human thought and determine human life, and the annihilation of them, - constitute these thirds that are spoken of here. At this stage I don't think we can take our discussion much further. But if we demonstrate so much, we shall have

done a good deal, and there is much to be done in that direction, - enough to give us plenty of employment.

## CHAPTER 9

Now we come to the sounding of the fifth trumpet, and this passage is a longer one and takes in chapter 9, verses 1-12. The leading symbol of this passage is the locust - not a pleasant little beast either - and it is associated with suffering and death. Just as the opening of the fifth seal was associated with suffering and martyrdom, so here, although the image or symbol is entirely different, the underlying sense is much the same.

Verses 1. 2. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Now what can we say of that? My own view is that if we go back to those days of Genesis - and it is remarkable how we do, we go back to them continually: - if we go back to the fifth day and gain the quality of that fifth day in our own consciousness, we have a quality, an exaltation, an altitude of consciousness and vision, that enables us to deal with animal magnetism, and deal with it in the sense that Mrs. Eddy did when she wrote that article "Ways that Are Vain" in Miscellany, - And I am sure that it is as we do that, as we follow that through, and honestly and sincerely and with application deal with animal magnetism day in and day out insistently, that not only gives us vision and preserves it, but it also prepares consciousness to fathom what yesterday - we called the mystery of ungodliness, the mystery of iniquity. That is preparatory to understanding this revelation in its Science. Understanding and demonstration are inseparable. If we will work for one, we have the gift of the other, and vice versa; they go together. As I sit here, I can recall Mr. Doorly throughout the years, in classes and conversations on many occasions, saying that throughout forty years he could honestly say that he had handled animal magnetism in his own thought as honestly and as consistently as he knew how. It was due to that consistency through many years that he was able to follow on the work of some of the finest thinkers in this Movement and thereby present this revelation in its Science. Mrs. Eddy gave us her Textbook. But what she put into that Textbook she had to leave to

Providence. I am sure of this, that there were many things she could have said, and yet in her wisdom she had to leave the unfoldment and the maturing of her own vision in the hands of divine Providence. This Movement of thought has had within it a number of tremendous characters and fine thinkers, and if we will follow on and be worthy of what they have done and likewise will take this question of animal magnetism day in and day out - and above all we don't have to make heavy weather of it - and if we will handle it from the basis of our understanding of being it is not toilsome, it is Invigorating and inspiring - we shall gain this ability to fathom the mystery of iniquity or ungodliness, - in other words, to fulfil in our own lives what these two verses here declare. “. . . and to him was given the key of the bottomless pit” - to us will be given the key of that bottomless pit. "And hath opened the bottomless pit" - and we shall be able to do likewise.

And then the narrative goes on with this symbol of the locust. Just as this passage is concerned with the sounding of the fifth trumpet, so in certain parts of the world plagued by the locusts the locust season extends over about five months, and I think it is not without significance that John inserts this particular symbol at this point.

Verses 3,4 "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Now you and I having accepted this idea, having identified ourselves with Principle. Because of that, we shall love to handle animal magnetism and eliminate it from our lives, and we shall also have that blessing in our own lives, - that not any grass, nor any green thing, nor any tree, nothing to do with us, will be hurt. "Those men which have not the seal of God" I regard as indicating the unwillingness or the refusal to do that work which I have just mentioned. And the refusal to do it so often leads to senility, breakdown, loss of health, - chronic claims which Christian Scientists ought not to suffer. But I am sure of this: that if we will do that essential work, we shall not suffer the plagues of sense, we shall not suffer decrepitude and chronic diseases and impairment and breakdown and loss of faculties. We shall fulfil the ideal of Science and Health that "Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom" (248:5 - 8). We shall not suffer the

blight of the senses if we are faithful to that which is required of the fifth day of Genesis and in this passage here within this sounding of the fifth trumpet.

Verses 5-12. "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." This is a type of thought closely parallel with that earlier passage where we saw martyrdom as involving the belief in good, rather than the understanding of it. . . "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." The language itself is fantastic, but we are not surprised at that. John was determined to make an impress on human thought, even if it needed extravagant language, and he has certainly done so. What we are concerned with is not the literary value but the spiritual sense with which we can discern the idea behind the symbol. That is what we are concerned with - nothing else matters. "And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." But that is not operative if consciousness will only rise to the measure of that fifth day, wherein we have thought rising through aspiration beyond and above corporeality. Only in the measure that we believe in or indulge our own corporeality, can we be subject to the conditions set forth in that passage. If we will rise above corporeality and win for ourselves what I read on page 68 of Miscellaneous Writings - namely, "man's changed appearance and diviner form visible to those beholding him here," - through doing that essential work of handling animal magnetism, those penalties will no longer be penalty. They only operate on types of thought that deliberately refuse to do that essential work. But if we love to do it, we have the corresponding freedom and immunity and blessing. "And they had a king over them, which is the angel of the bottomless pit, whose name is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."

And then at verse 13 we have the sounding of the sixth trumpet, to which we referred a little earlier, and which continues to chapter 11, verse 14.

Verses 13 - 15 "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" - that is, release them, let them come into full operation, let them have full play in our lives; let the divine operation of Word, Christ, Christianity, and Science constitute the very substance of our being, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Verses 16 - 21. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." I think that the best we can say of that is that it typifies once again self-destroying materialism; once animal magnetism has been detached from human consciousness, once we detach it and it no longer has witness, it just eliminates itself. "For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Well, I think that the thread of this is taken up again in the opening of the seventh trumpet, because we have at this point the insertion of chapters 10 and part of 11. It is at this point that Mrs. Eddy picks up the narrative in her chapter The Apocalypse. Now I hope you can see some sense continuity running through the chapters we have done so far. I am sure that it is becoming clear.

## **CHAPTER 10**

Verses 1, 2. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open:

and he set his right foot upon the sea, and his left foot on the earth." Mrs. Eddy says of that, you remember: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science." The full presentation of divine Science comes in chapter 21, but here it is prefigured. "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise." We learn of it in its sevenfold nature. I think the prism refers to the analysis of it in its sevenfold nature, and I think the praise denotes the continuous return of thought to Principle, whereby we understand reflection. "When you look it fairly in the face," - that is, face to face in a one to one relationship, - "you can heal by its means, and it has for you a light above the sun, for God is the light thereof. You see, the light which comes through spiritual illumination goes beyond matter, it comes from beyond matter. "Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error." And then in the next paragraph we have the passage we have read so often. "This angel had in his hand 'a little book,' open for all to read and understand. Did this same book contain the revelation of divine Science, the 'right foot' or dominant power of which was upon the sea, - upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.'" Well, we have seen during the last thirty years in our Western civilization such disturbance as could be characterized, "as when a lion roareth." Humanity doesn't hear as yet "the inaudible voice of Truth," but it is because of that voice that good has the initiative; let us never lose sight of that. "It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error" (S. & H. 558:9-559:16). Well, we know that passage so well, and I think I can safely leave it with you without further comment.

Verses 3, 4. ". . .and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and

write them not," Those conceptions which John sealed up, which apparently he understood but sealed up, I am convinced have come to light to-day through our study of the Textbook, So much so that we can take this whole question of good, the whole conception of Principle in its Science, and through our understanding of it we can take the inversion and analyze it and see right through it.

Verses 5 - 7 "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: . . ." Now let us remember that this is all within the sounding of the sixth trumpet. We haven't come to the seventh yet -we are seeing here the relative, finite nature of time. For instance, Einstein in the last thirty or forty years has in the field of natural science done more than anyone to expose the limitations and the fallacies of time, ". . .but in the days of the voice of the seventh angel, when he shall begin to sound," - this is now looking forward, it is not yet the end of the sixth, - "the mystery of God should be finished, as he hath declared to his servants the prophets."

Verses 8 - 11. "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me Thou must prophesy again before many peoples, and nations, and tongues, and kings "I think that is what is taking place to-day. Our reading of the Scriptures to-day is the fulfilment of this passage. The idea, as it is coming to our consciousness, is once more prophesying "before many peoples, and nations, and tongues, and kings." And prophecy, remember, concerns the inevitability of good, it does not concern the inevitability of evil. If we will only remember that, we shall have no fear.

## **CHAPTER 11**

Verses 1-14. of this chapter are still within the sounding of the sixth trumpet.

Verses 1, 2. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." The reed with which we measure is our concept of divine Principle, and as our conception of Principle rises, so does this symbol or figure of reed become more operative in our lives. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" - that is, three and a half years. Now that symbol three and a half - sometimes it appears in the Scriptures as the symbol of three and a half years, sometimes as forty and two months, sometimes as twelve hundred and three score days - whatever form it assumes, is always indicative of that mid-point in the revelation of Genesis, the fourth day or fulcrum of Principle, on which everything balances. And as we attain to that point in our own understanding, our concept of Principle changes over from an objective one to a subjective - the earlier phase is as rising to Principle, and the second phase is as working from Principle. And quite often through the Scriptures this figure of three and a half appears; it is a feature in Daniel, for instance. It appears as that point at which the objective and subjective appear to balance; so much so that when we come to the end of the fourth day, the vision or the picture before us is becoming so subjective that darkness is scattered, and we go on to consider Principle in terms of Life and Truth and Love.

Verses 3 - 6. "And I will give power unto my two witnesses," and those two are undoubtedly Christ and Science, - "and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" - that, I think, implies that our acceptance of them up to that point is on a basis of belief. But when we pass that point, it becomes understanding. "These are the two olive trees," - and of course, the figure there of the olive tree is drawn from the prophets, from Zechariah, - "and the two candlesticks standing before the God of the earth." John, you know, literally soaked his thought in the Old Testament. All the symbols of this Book of Revelation were drawn from Exodus, Daniel, Ezekiel, and others of the prophets, and John drew upon those reserves and reconstructed the sign and symbol according to his need. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to "blood, and to smite the earth with all plagues, as often as they will. I think that again is largely drawn



from Exodus and the prophets. John is saying that when Principle is understood, it gives us power to control the elements. The time will come, indeed it should be here now, when we can control fire, famine, flood, pestilence, and such like, and control those things through spiritual understanding, and not have to suffer those dire consequences of towns and villages swept away. I remember some years ago I was talking to a civil engineer who had great experience with flood control out in China, and he said, "Do you realize what a flood in the Yangtse valley often means to those people? If you could imagine a flood of water originating up in the Shetlands and crashing right down the backbone of England across France, about twenty miles wide and emptying into the Mediterranean, you have some idea of what a Yangtse flood really means in China. It just takes villages and farms and everything before it." We have been reading of similar catastrophes in the Mississippi and Missouri valleys just recently. Well, civil engineering and the resources of civil engineering are and undoubtedly should be used to control those things, until such time as even climate and the rhythm of spring, summer, autumn, and winter become so harmonious that their manifestations are normal and provide us with food and clothing and every human necessity, but without flood and without pestilence and without famine. For the present, we must exercise the best we have in higher and finer types of engineering and such like activities, but the time will come when the forces of nature will become subject to spiritual power. Now the first step in that direction must be the admission that it can be done. That which hinders human progress in any field more than anything is resistance, the unconscious resistance which says that we can't do something, that it is beyond our power. The first step is to cause the human mind to give its consent and say, "Yes, it can be done and it shall be done." The moment the human mind gives its consent, anything is possible, through spiritual power and the operation of Principle. So often we feel frustrated and thwarted and up against one thing and another, so much so that at times it would make us angry. But being angry doesn't achieve anything. The answer is so to work and pray on these matters intelligently, that just as we ourselves are willing to give our consent and say, "Yes, it can be done," so, once that consent is given by human thought collectively, the way opens and wonderful things come to pass.

Verses 7-14. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the

great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" You see, in laying down his life in the sense that we have just discussed, Jesus put as it were his human sense of existence at the disposal of the worst phases of materiality, at the disposal of the most deadly malice, and then proved its powerlessness. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." I think this is indicative of our own thought processes when belief changes to understanding; then anything is possible. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand:" - these figures of course are symbolic, their numerical value is nil: - "and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past;" - there's materialism passing out of the picture; - "and, behold, the third woe cometh quickly."

Verses 15 - 19 And now finally we come to the seventh trumpet. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The "ark of his testament" is a figure which runs through the Scriptures in various forms from the time of Noah. You remember that Noah was commanded to build an ark and to "pitch it within and without with pitch." A very crude

conception, but it served its purpose, and of course that purpose was symbolic. And then with certain changes it reappears in the life of Israel as the "ark of the covenant." Finally, it reappears here in Revelation as the "ark of his testament." So there you have three distinct concepts: first, in the story of Noah; second, in the life of Israel; and third, in this Book of Revelation. Now "ark" is defined in the Glossary of Science and Health as: "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit destroying belief in matter." You see, to Noah it symbolized safety, or preservation. Then as the people's idea of God advanced, it appeared in Israel in a higher form, and it housed the Commandments. That was a higher concept of it than the crude concept of the story of Noah, and it is illustrated, I think, by "the idea, or reflection of Truth, proved to be as immortal as its Principle." And now here it reappears finally as the "ark of his testament." I think in this symbolism it links up with the life and demonstration of Christ Jesus, and undoubtedly it is allied to "the understanding of Spirit destroying belief in matter." The second paragraph of Mrs. Eddy's definition reads: "God and man co-existent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation."

Well now, that brings us to the end of the third Vision, and I think that at this point we should leave the narrative until to-morrow. Now, don't take this reading too strenuously or make heavy going of it. Just get the sense and the rhythm and the continuity of it, and something of the beauty and the balance of it, and let that be the manna for to-day. And as we go on in our own individual reading of it, the narrative will follow the pattern of Genesis. The narrative as a whole will begin to let the light into our consciousness; then secondly, it will operate increasingly as a firmament, a line of demarcation, so that we separate between that which is and that which is not; thirdly, this narrative will become definite and tangible, it will begin to identify itself in our consciousness and make its meaning clear, and thereby it will bring us into closer conscious at-one-ment with our Principle. And so, in so far as we are learning it, or learning from it, it will operate in our lives according to the days of Genesis, and then there will come a stage when it will begin to operate in our lives on a translation basis, and it will begin to translate, to show the way out of matter; and then it will begin to operate on a Christianity basis; and finally on a Science basis. But we don't have to solve the whole "stupendous Life-problem" in a day, and therefore we don't need to get hot over

these things. Let us take them naturally, learn to rest in them, and spiritual sense will give us what we need day by day. In order that I can reflect something to this class, I have been reading this Book of Revelation over consistently through the last two or three months, and every day it has been fresh to my thought, So much so, that I feel now that I have a little of the spirit of it, and I rejoice in the little I have, and you will find that you do likewise,

Our reading now brings us to chapter 12 and to the fourth Vision. As I read these chapters over quietly, I find myself reading them more and more on a comparative basis, and now it is clear that to the Revelator himself these visions were not seven conceptions to be regarded as no more than a simple sequence. As I have several times mentioned, owing to the limitations of language both in speech and on the printed page, we can consider these ideas only one by one, - that is, in a sequence, But now we see that because of the essential oneness of being with which we began and which we have never lost sight of, first, these messages, and second, these visions are seven parallel conceptions of one divine operation. Being is one; it has one divine, compound idea, and the modus operandi of being is intrinsically one compound operation, Now because we are considering that which is in itself infinite, the vastness of this operation and of the idea that is identified with it is such that humanly it can only be reduced to one's apprehension through a sequence of distinct visions or views concerning it.

For instance, in a scientific subject such as mathematics, the range of knowledge to-day is so vast, that no one student or professor can possibly cover the whole field of mathematics even in a life-time, and consequently one student chooses a certain field for his investigation, likewise another field, and so on. So that if we were to go into the mathematics library, for instance, at one of the universities, we should find many textbooks on many fields of mathematics, and yet mathematics is essentially one science having one modus operandi. Now I think there's a parallel there with John the Revelator. He found himself confronted with the conception opening up to him of the vastness of infinity. Then doubtless he would say, "How can I record what I have been shown or taught? How can I record it for posterity in a way that is adequate, in a way that is logical, in a way that is orderly, and so on?" And so doubtless he arrived at this conception of a series of visions, for want of a better word, and he presented them from the basis of the oneness of being, beginning with Principle, and continuing in the remaining six with a sequence which to-day we call the translation sequence, and which makes a logical sequence when understood. Mary Baker Eddy discovered the nature of that underlying sequence and used it to a considerable extent throughout her Textbook. She also discovered, of course, the deep significance of the Genesis sequence and used that in her elucidation of Genesis.

And so the Revelator planned his work most meticulously, and although his imagery to us in this Western world and in this twentieth century often seems

extravagant or even fantastic, yet to the Easterner of two thousand years ago, much of it was almost second nature. The trouble is that through the centuries the ideas underlying it have largely been lost sight of, and so little by little we are having to re-discover the underlying nature and essence and substance of this work. And now that we do know that there is behind it a definite structure and a definite sequence appearing through the order of these seven visions, and whilst we initially read them one by one, we can see that these seven diversified conceptions all concern one Principle and one operation. And once that becomes clear in our thought, we can reduce this Book of Revelation to comparatively simple terms. And then, as our thought matures, we are able to consider these seven presentations more and more in parallel, and as we consider them in parallel, they become more and more essentially one in their nature and office in our own thought. So that now it is comparatively easy to read, for instance, the second and the third and the fifth in parallel. The first concerns the unity of being, the oneness of being, and that of course is foundational to the whole structure. In the second and the third, where John unfolds the meaning of the opening of the seals and of the trumpets, he is presenting two processes of thought which undoubtedly run parallel with each other in consciousness as we understand them. Then the fourth Vision, which arises out of the opening of the sixth seal and the sounding of the sixth trumpet, concerns what is contemporary with us to-day. It precedes the fifth Vision concerning these vials, which undoubtedly has close relationship with the second and third, because it is, as it were, an interpolation, but for a purpose. It is prophetic in character, and whilst prophetic from the standpoint of the Revelator, with us to-day it is contemporary. The remarkable thing about it is that it characterizes so closely the life-work of Mary Baker Eddy from the time of her discovery to the completion of her Textbook. It characterizes her life-work in the most remarkable manner, not, of course, historically in terms of dates and places, but in qualities and values.

#### **FOURTH VISION - CHAPTERS 12:1 - 1-20**

Well now, when we turn over in Science and Health to page 560, we have practically the full text of chapter 12 commented on in the Textbook itself.

Verse 1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". While that, of course, is wholly symbolic, it serves a most lovely purpose in our own lives, if from that symbolism we can gather a higher conception of what

man really is. I know in recent months I have often found myself conceiving of man as an "angel standing in the sun" (to use another of the Revelator's metaphors), Now an "angel standing in the sun," if we take that literally, is indicative of light, and such a measure of light as to be dazzling and too bright for the human eye. But nevertheless it is sign and symbol of the immaculate sinlessness, nature, and character of true being. So as we learn to let go the human concept of ourselves as human minds based upon human bodies which are located geographically on a rotating planet, and we learn to penetrate the embodiment of matter to that which underlies matter and we reach man as idea, then we can regard man as idea in and of his Principle. And to put that metaphorically, we can regard man as an "angel standing in the sun," or, to use this metaphor here, we can regard man as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". Literally taken, of course, it just becomes imagination, but if we can use the symbol to give us a more accurate, a more exalted conception of what man as idea really is, then it can have the most wonderful value to each one of us, in helping to lift us out of the limitations and the burden and even the grossness of materialism when we are faced with problems of sin and disease and such like. So here the Revelator starts with the most exalted conception.

Mrs. Eddy devotes over two pages to her comment on this first verse, and I don't propose to read the whole of her text, but let us just observe one or two passages. "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." Now we all think that we have different needs according to our problem or according to the demands made on us, but the grand necessity, the greatest necessity of all, is "to gain the true idea of what constitutes the kingdom of heaven in man." "This goal is never reached while we hate our neighbour or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle" - that is, of the idea. You see, Principle is understood only through the idea expressing it. That is the only approach to it. The next paragraph illustrates this point from the life of St. Paul.

And then page 561 brings in a number of leading points which I would prefer to discuss with you a little later in the week, but at line 5 we have a point I

can touch on in passing. Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." Now can you see that one is the inversion of the other? The "angel standing in the sun" is symbolic of the fact that the idea is found in its Principle. But the sun in the egg at a point of embryonic life would be the inversion, -namely, Principle found in its idea. And so she takes this illustration from the naturalist and uses it to show the nature of the inversion.

Now turn over to page 562, line 3. "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe "borrows its reflected light, substance, life, and intelligence." Now we have no original light of our own. Because man is the expression of God's being, - that is to say, because he is the individualized intelligence, the individual emanation or expression, of divine Mind, and as such is to be recognized as an individual intelligence, a conscious identity, - he has no original light of his own. His light is reflected light, it is derived; and thus when that is extended, even the universe is secondary, tributary, and borrows its reflected light. It borrows its reflected light from Spirit. Now in the metaphor the idea was crowned with twelve stars, and so Mrs. Eddy continues: "The spiritual idea is crowned with twelve stars. 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." In this connection, it is most interesting to observe that the internal structure of this fourth Vision follows the Christianity sequence. You notice here that the idea is crowned with twelve stars; and it was in one of the earlier visions that we read of the gathering of the twelve tribes of Israel. Well, this is a parallel reference, and it indicates through the twelve stars and the twelve tribes the gathering of humanity into one conception. In other words, it typifies the return of thought to Principle, the gathering or integrating of all within one unity, and consequently it denotes Christianity; which is why the structure of this fourth Vision is in terms of the Christianity sequence. It opens on the note of Principle, as is indicated in the opening line of Mrs. Eddy's comment, "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony." And now continuing here: "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." Now that process of yielding, whether individual or collective, is the process of subscribing to Principle, coming into harmony with Principle, and as it is extended, it is not only the individual, but also the collective and the universal all subscribing to one unity, all coming within the one Principle.

Mrs. Eddy continues again: "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." Now the viewpoint that we must embrace there is history conceived of universally, not just the history of this nation or that, or even of humanity as we know it here on this planet to-day, but the history of humanity as a whole. Let us not lose sight of the fact that this planet is but a speck even in the natural universe; one tiny planet, which to the human senses seems to be large in extent, and yet is but one of the smaller members of a solar system. And this solar system in itself is but a comparatively small group in the vast galaxy that we know as the Milky Way. Up to some few years ago the Milky Way was regarded as the summation of the universe as far as men knew. To-day this galaxy is but one galaxy amongst millions of similar galaxies, extending far beyond the confines of the Milky Way. So that even the Milky Way is but one unit of a vast conception. And so this earth, which seems to us to be so important, and which embraces the rise and fall of some twenty-three civilizations and to-day seems to be the arena for conflicting forces, is but a speck in immensity. And similarly, when the Revelator speaks of the gathering of the tribes of Israel in one unity, he is not referring to a small group of Hebrew people as if they were the whole human race or the whole of the universe. Doubtless to his generation it might have seemed so, but to you and me, the gathering of all being into one unity is something far vaster than the combined population of this planet, past, present, and future. Whether there are living conscious conceptions on other planets, or in other systems, I do not know, nobody knows, but why should there not be? If we have self-conscious life and existence on this planet, this planet that is but a speck in immensity, it is not only likely, but also quite reasonable, even intelligent and logical, that there will be other manifestations of life equally important in the divine plan, because they are equal constituents of an infinite whole. So we must learn as we go along to drop the

swaddling clothes of a finite theology, we must learn to drop the limits of even natural science, we must learn to accustom our thought to thinking in terms of infinity. It is a staggering conception to think that even our galaxy, the Milky Way, is, I believe, one amongst a hundred million, which have already been counted. But that is the nature of immensity.

And so we can quite readily see how finite a vehicle is human language and the symbolization that goes with it. But it is the best tool we possess. Mrs. Eddy speaks of "the spiritual man and the infinite range of his thought" (S. & H, 258:25-26), Well now, let us accustom ourselves to the idea of infinity, and although the vastness of this immensity can almost stagger us, the wonder and beauty of it is that in its aggregate it is comprehended within an equally infinite self-governing divine Principle. At one time we used to think that man was high up in the scale of immensity, and Mrs. Eddy undoubtedly states that "Man is the climax of creation" (No. 17:13); as individuals, we are but "specks in His universe" (My. 109:21). And yet, even as specks, we are all individually seen and beloved and cared for within this one divine Principle, if anything less than that were the case, imperfection would have entered perfection and the divine order would have been lost, or would be disintegrating. Let us at once accustom ourselves to thinking in terms of infinity. Now that doesn't cause being to become nebulous, nor does it cause any fear that individually we are lost sight of, not in the slightest. If we could take the whole of creation as far as we can conceive it, and we could integrate it into one unity, that unity would be as an "angel standing in the sun." It would be as the idea conceived, beheld, beloved, and found in its divine Principle, And thus the wonder of that simple yet searching statement, "Principle and its idea is one." And how it at once begins to eliminate the fear of death! How small do personal likes and dislikes, personal animosities and attractions become, when considered in the face of this immensity and its beauty and its wonder! How frail and poor and fragile is human life if it means no more than being based upon brain and nerve! And a body that appears and flickers out in three score and ten years. But if, with even this natural world in all its beauty and loveliness, we can echo Mrs. Eddy's words, "I love your promise; and shall know, some time, the spiritual reality, of what I now through you discern dimly" (Mis. 87:8-10); and if thereby we can penetrate the veil of matter and arrive at a conception of man and the universe as idea, well, then we shall no longer think of man as isolated and imprisoned within a physical body.

Many years ago, Thoreau, a New England scholar and contemporary of Emerson, asked: "Why should I feel lonely? Is not our planet in the Milky Way?" Thoreau was a poet. He saw to some extent through the finite personal sense of things to the fact that he was a unit in the vastness of spiritual immensity, and equally so, an imperishable unit- Just so, you and I live, as imperishable identities, and this appearing through the process of human birth, and this apparent disappearing through the process of what we call death, is "as a tale that is told," and "like a shadow that declineth." Underlying it is the fact of man's identity, unborn and undying, imperishable, indestructible, and characterized by the Revelator through such symbols as "a woman clothed with the sun, and the moon under her feet," and as "an angel standing in the sun," If we can get those symbols into focus in our thought, we lose the literary sense of them and they immediately reveal to us conceptions that are indestructible, imperishable, and really enable us to call our own identity into expression. Then we find ourselves the individual members and constituents of an imperishable universe living throughout eternity, held at the point of perfection, and having a being which is of the nature of an endless and infinite progression,

Such are some of the conceptions that this Book of Revelation and our Textbook are bringing to light, bringing to the notice of all of us. Our task is to become familiar with these things, to treasure them, to ponder them, to love them, And as we do, they become increasingly natural. So much so, that we gain an insight and conviction concerning the underlying spiritual reality that nothing can shake, and it becomes more tangible to us than even the world of matter as seen through the physical senses. And as that underlying reality is called into expression, the veil of matter becomes a diminishing factor until matter goes out of the picture entirely and identity appears; and that is what we call translation. The whole of this Book of Revelation is built on that conception; it follows the Translation order, because John beheld everything from the standpoint of the Christ, and in order that we may understand something of the Science of it, John has given us these seven visions, or revelations. The first denotes the essential oneness of being, the imperishable and indestructible nature of it. The second is the utilization of that oneness to analyze that which lies before the physical senses together with that which underlies the physical senses, to bring to light hidden evil, or, more scientifically, to analyze the inversion so that we may more readily understand that which is. Then the third Vision takes that inversion and uncovers it

in such a way that we are able to throw into view or to precipitate those hidden errors, in so far as they characterize our own lives; and that, in turn, prepares the way for us to witness their annulment as depicted in the fifth of these, revelations. Now the fourth, as I have said, is as an interpolation between the third and the fifth, but it comes in quite an orderly way and thereby depicts the manner of the appearing of this idea in our age; so that from John's point of view it was prophetic, whereas to us it is contemporary. And then, when we go from the fifth into the sixth and the seventh Visions we are in a position to grasp this underlying reality of which the universe, according to natural science, from the atom and molecule up to the vastness of a hundred million galaxies, is a counterfeit. We see that it comprises an imperishable, indestructible universe, constituted of idea and identity whose office it is to unfold "the endless beatitudes of Being" (Mis. 82:17-18). Now do you feel your thought coming into the rhythm of it? Are we bursting open the little idiosyncrasies that would hold us down and keep us so within the confines of body and brain and nerve? Because that is what I want this week to do for us. I want to enable us to break free, to break through, to break loose, so that we can think more and more in terms of pure spiritual values.

Now let us continue with the fourth Vision. Just as John's work as a whole is characterized by the Translation order, so it is equally natural that the internal structure of this Vision is in the Christianity order. In verse 1 of chapter 12 we notice how it is characterized by Principle, and now we come to the second verse characterized by Mind and birth.

Verse 2. ". . . and she being with child cried, travailing in birth, and pained to be delivered." That, of course, indicates the burden of bringing forth the divine idea.

Verses 3,4 In these verses, which are characterized by Soul, we see how immediately the forthcoming birth of this idea is faced with the counterfeit in the symbol of the dragon. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." All down the centuries it appears that this dragon, characterized as envy, hate, malice, would destroy any manifestation of the Christ that has threatened its own apparent supremacy. And it would do the same again. But this time it fails, for the reason that now the idea is

not appearing in terms of human goodness, but is appearing as Science. And you remember how in that earlier passage we saw that so long as goodness is associated with a belief in God we have the accompanying martyrdom; but when the idea comes in its Science, it is not accompanied by a martyrdom, it inaugurates a warfare, and it is a fight to a finish. It goes on until the utter extermination of evil, or until the problem of being, the problem of opposites is resolved. Now Mrs. Eddy comments on that on pages 563-565; but I must leave her full text to your own reading, and, of course, you are all familiar with it. Let us just note the passage beginning at 564:3. "As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime." "We have all suffered that in one way or another to some extent" This last infirmity of sin will sink its perpetrator into a night without a star. The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described. It is becoming quite natural to us now to see that had Jesus, in his own words, "lifted up himself" in transfiguration and had left his life-work or his demonstration there, the Book of Revelation could never have come forth, neither could Christianity have come in the way that it did. Christianity would doubtless have had to come in some other form if Jesus had left his life-work there. But he didn't; he laid it down and faced the full malice of this criminal instinct.

Verse 5. This verse is concerned with Spirit and with the tone of Spirit. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This is the actual birth, and naturally the tone is that of Spirit. Mrs. Eddy's comment on it reads'. "Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown." Of course, that is but type and symbol of a much vaster conception. It represents the idea versus its apparent opposite. "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end, for Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with divine Science." Then at line 23: "After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only

impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,-to be found in its divine Principle." Now Mrs. Eddy was writing in her generation to a theologically minded people. We at the mid-point of the twentieth century are a scientifically minded generation. Whereas she writes here poetically and theologically, we are learning to translate even that into the scientific idiom and the logical idiom of to-day.

Verse 6. This verse is characterized by Life and the fifth day. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." And then Mrs. Eddy gives us on page 566 her lovely comment on that passage, comprising spiritual guidance and the children of Israel. "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, - as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, - so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God." As I have said, this chapter and the sequence of it characterizes Mrs. Eddy's life-work in a most remarkable way. And in its own individual way and in its own degree it would characterize our life-work too, as we rise to the understanding of it. It characterizes the whole process of Christianity and its mode of operation.

Verses 7 - 9, Here we see the inauguration of this warfare we spoke of. At earlier stages, before Principle was understood it would have meant martyrdom. But now it is on a different basis. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" Those verses are characterized by Truth, and Mrs. Eddy's comment takes in pages 566 - 568. And then we come to the closing section of this Vision, that is characterized by Love. It is quite a lengthy section, and takes in the remainder of chapter 12 and chapters 13 and 14.

Verses 10 - 12. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused him before our God day and night. And they overcame him by the blood of the Lamb, and by the word

of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he that but short time." And in comment on that, we have this lovely passage in Science and Health, that has been such a comfort and source of courage to thousands. "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain." That is the climax of the true Christianity. It denotes the return of thought to Principle, thereby completing the process of reflection, and furthermore, it is a return that is just one paean of praise. And remember too, that praise is more than sentiment, it is an office of being. It is as indispensable to being as the initial Christ-manifestation that comes to man. The two are indispensable to each other.

Well now, from here to the end of chapter 12, we have a passage that still typifies the true warfare. Then, in chapters 13 and 14, the Revelator shows the consequences of false warfare, of the wrong method or inversion. Mrs. Eddy says of this: "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits the true warfare and then the false." I propose now to leave the remainder of chapter 12 for your own reading in conjunction with pages 569-572 of the Textbook, and to go on to consider chapter 13 with you, because this process of negative warfare is set forth very clearly there.

## **CHAPTER 13**

Now the symbol changes completely, although remember that we are still in the closing section of the fourth Vision.

Verses 1, 2. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," In the Greek version, the word we have here as "beast" is quite different from the earlier one used to define the four beasts. The earlier word was "'zoon," and now it is "therion," meaning "wild

beast" as distinct from "living creature." The "sand of the sea" is the opposite of the rock, it is the symbol of instability, of that which is changing, fluctuating, yielding, quite distinct from the rock. You remember at the close of the Sermon on the Mount, that the house which stood on the rock withstood the wind and the rain and the tempest. The house which was built on sand, well, it fell. The sands are shifting, they have no foundation. And so here, it is as if the Revelator were saying, "I began to survey the instability, the unreliability, the changeableness, of the opposite of Principle," ". . . and saw a beast rise up out of the sea" - the sea throughout the Scriptures typifies elementary latent error, the waters of mortal mind. ". . . having seven heads and ten horns" - these heads and horns are the counterfeit of Principle as known to that age, the counterfeit of the sevenfold nature of the infinite, the counterfeit of that which is gathered within the ten Commandments. ". . . and upon his heads the name of blasphemy" - we defined blasphemy the other day as deliberate and intentional denial and defiance of Principle. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." As we read through the chapter, notice the structure of this symbolism. The root error, the governing error, is typified by the dragon, and the beast rising up out of the sea is subject to it, because "the dragon gave him his power, and his seat, and great authority."

Verses 3 - 6, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in "blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Now what have we so far? We have the dragon, we have the beast rising out of the sea . with seven heads and ten horns, and this beast was like a leopard, with the feet of a bear and the mouth of a lion. And the dragon gave him power, and seat, and authority, on the one hand, and then the dragon also gave him a mouth speaking great things and blasphemies. Well now, there are certain points in the structure of this that I am not fully enlightened upon, but as far as I see at the moment, my reading is that this beast rising up out of the sea and characterized with power, and seat, and authority, and wounded with a deadly



wound that was healed and also given a mouth speaking blasphemies, is typical of the operation of animal magnetism, producing both medicine and theology on a material basis. You see, to John there was a primitive medicine and there was a primitive theology, and he saw that in so far as they were based upon matter they originated in all that was implied by the dragon.

Later, in verse 11, we see the introduction of another beast, with horns like a lamb and the voice of a dragon; and my own view is that this later passage typifies the uprise of a primitive science, which to-day has become organized into modern physical science, but all the while is based upon matter. And so I think in chapter 13 we have the Revelator's symbolism typifying a primitive medicine, a primitive theology, and a prophetic, concept of the uprise of physical science. All three are based upon matter, and in so far as they are based upon matter, they derive their power from the dragon. Now that is my reading of the chapter.

Verses 7 - 10 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." That I regard as showing that until we are identified with the idea, we are subject to the consequences of those false systems of medicine and theology. But once we are identified with the Christ-idea, we have the freedom that immunizes us from those consequences. That is true of this beast with its power, and its seat, and its authority, and its mouth, and it is equally true of the second beast we are just coming to, which I am convinced typifies modern science. "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." You see, that again typifies the belief of good as found within theology, and it shows that there is no escape from martyrdom until we grasp the Science of good.

Verses 11 - 18. "And I beheld another beast" - and this beast, like the other, is "therion" in the Greek - "coming up out of the earth; and he had two horns like a lamb," -a double basis, a double minded dilemma, - "and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." That, of course, typifies the healing power of medicine in so far as it does heal; it has its limitations. "And he doeth great wonders, so that he maketh fire to

come down from heaven in the sight of men," - you see, John's thought is now prophetic; I don't claim for a moment that he foresaw the atom bomb, or even the consequences of modern warfare, but this is a very close parallel nevertheless, - "and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." That passage to me represents the phenomenon that is very common to-day, - "you do as I say!" In other words, it is typical of regimentation and loss of individuality, and the pressure that is brought to bear on men to forego the rights of individuality. "And he causeth all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." And then John summarizes this whole conception, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six." That number is typical, or symbolic, of the counterfeit of man, and therefore is parallel with the material science of to-day and the intense way in which it is organized. As such, it is counterfeit of divine Science, or pure Science, which we are becoming acquainted with.

Now, this chapter 13 is designed to expose the consequences of materialism, when resisted or fought on a material basis. It is a chapter that stands in sheer contrast to the warfare of chapter 12. And in it we have the three leading types deriving from the dragon; the dragon is undoubtedly the generative power behind them. To summarize: first, we have the beast rising up out of the sea to whom was given power, and a seat, and great authority; and second, it was given a mouth to speak great things and blasphemies. This beast typifies what was contemporary with the Revelator, and therefore I regard it as symbolic of a primitive medicine and primitive material theology. And then third, the second beast is typical of the uprising of modern science. There is a remarkable passage in Science and Health, page 119, which typifies accurately what the Revelator sets forth in verses 11 and 12. "When we endow matter with vague spiritual power, - that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, - we disown the Almighty, for such theories lead to one of two

things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law" (119:1-16). I think those two dilemmas characterize so much of modern science.

## **CHAPTER 14**

And now we come to chapter 14, which is the concluding phase of this fourth Vision. And it begins with a passage which is another example of those songs of praise which we read earlier.

Verse 1. "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." That hundred and forty and four thousand, I think, is used deliberately by the Revelator to summarize the completion demonstration with reference to the human need. From our earlier Biblical studies we have observed time and time again that the symbol "ten" denotes the application of the spiritual idea to the human problem; whereas the symbol "twelve" denotes the idea in terms of proof and demonstration on a scientific basis. Now this figure of a hundred and forty and four thousand is the combined square of twelve and the cube of ten, and thus it is a compound of two conceptions, the application to the human and demonstration completed and fulfilled, and the total really brings us to a conception of Christianity fulfilled.

Verses 2 - 5 "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins." You see, the symbol has changed completely from the earlier chapter. It is now really setting forth a conception that is sinless and immune from the whole conception of sex. "These are they which follow the Lamb whithersoever he goeth. These were redeemed

from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Now that is in the nature of an introduction to the chapter. And then the remainder of the chapter runs once more through the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, Love, which characterizes the fourth Vision as a whole. It is as if it were the same sequence within the closing phase of the larger sequence. Frequently we have examples of this in the Prophets, and Ezekiel's phrase, "a wheel in the middle of a wheel" is such an example.

Verses 6, 7 "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." That is all naturally within the tone of Principle.

Verse 8, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, "because she made all nations drink of the wine of the wrath of her fornication," This verse would characterize Mind in the sense that Mind and matter mingling in perpetual warfare is a kingdom divided against itself, that "shall be brought to desolation." That, of course, is the nature both of Babel in the Old Testament and of Babylon as a later symbol.

Verses 9 - 12. Here we come to the passage characterized by Soul; it illustrates penalty and suffering, which of course are the opposite of Soul? Because in Soul we have only sinless being. Wherever we have suffering and penalty we have the inversion of Soul. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" - that passage echoes the false warfare that we had in chapter 13: - "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Verses 13, 14 These verses have the tone of Spirit. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from

henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." That would correspond to the blessing of Spirit, and it is the beginning of the fruitage, gathering, and harvest.

Verses 15 - 20. This is all concerned with the gathering of the harvest, and again it is indicative of the integration that we have already mentioned, wherein all returns to the oneness of being and so attains the fulfilment of Christianity. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." And then the theme repeats and brings us to the end of the chapter, I don't propose to read the whole of that, but we can see clearly that it is the fulfilment of the terms Life, Truth, and Love. It just brings us to the idea of completion and fulfilment, which is the concern of Christianity.

Now what does this fourth Vision do for us? We have seen that its place in the Revelator's plan is, as it were, an interpolation between the third and the fifth, but that it is quite logical, quite orderly at this point, in that it denotes the birth of Science and the warfare which Science inaugurates. Equally so, we have seen that the Revelator gives the internal structure of it in the Christianity sequence, which to him was prophetic. To Mary Baker Eddy it was contemporary in the sense that in giving birth to the idea of Science she picked up the sequence at the point where Jesus laid it down, and naturally before she could establish her discovery to be understood and demonstrated as pure Science with all that is implied in the term, Christianity must be brought to fulfilment. And I think that historically all that is implied in the term Christendom is passing away. In this century we are passing through a phase that is transitional from one great period to another, and I think that what we are witnessing is the passing of Christendom - not the passing of Christianity, which is eternal, but of Christendom, which is a phase of human history. To-day we are entering into a new period, a period that is destined to be a scientific period. Mrs. Eddy's appearing and her life-work made this transition possible, and consequently her life-work fulfilled the idea of Christianity and at the same time launched the idea of Science. She undoubtedly founded her Movement on a religious basis, and a Christian basis, and as I have just said, Christianity as Christianity is imperishable; but what we are witnessing to-day is a further awakening, in which all that Christendom means is passing away before what

Science means. And so in one sense we are at the cross-roads, we are living in a transitional period, and the forthcoming decades will be increasingly characterized by Science.

I think there is a hint of that in the Science of Being in Science and Health. Notice this: "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days." Likewise, Christianity as a spiritual conception is without "beginning of years or end of days." "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come with some measure of power and grace to all prepared to receive Christ, Truth" (333:16-23). Notice the peculiar use of the perfect tense, "has come," in that sentence. The Christ has come after the Christian era as well as before, and that clearly indicates that to-day we are in one of the great transitions of history, a transition which is both inescapable and irresistible. So let us accept it, but in accepting it let us also resolve that we are going to be true to our vision as far as we understand it. And if we do that, then this transition will be increasingly painless, and less and less frustrated. In other words, the birth of the idea of Science will be easier, there will be less of travail in it, and the world will begin to accept Science as a spiritual conception rather than as the outgrowth of human knowledge based upon matter.

A little later in the week I would like to discuss with you this question of translation with reference to evolution. Some little time ago I gathered quite a few references from Miscellaneous Writings, all illustrating what is meant by the term evolution. I want us to see that Christian Science practice, whilst it certainly ministers to the individual, equally requires the student to cultivate an infinite range of thought, so that he can cope with these deeper, wider problems. If we don't do this. Christian Science will remain among a small body of people and will tend to become ingrowing. And the way to save it from becoming an ingrowing organization is to be able not only to minister to the individual but to be able to understand and to cope with these world-wide currents of thought, these currents of thought that precipitate men and nations into acts that are sometimes disastrous. That is the nature of practice. Practice must necessarily, to-day more than ever, take in the universal as well as the individual.

Now, we have spent this evening on the fourth Vision. To-morrow I will discuss with you chapter 15 and onwards, and, looking ahead through chapters 15-17. I may not read every verse, because our week is running on, and so as to save a

little time for a more detailed discussion of the closing chapters, I will just comment without reading the full text.

In conclusion, I hope that you are beginning to see that there is a natural sequence running through these chapters. You will find, as I have been finding, that as you take these chapters to heart and ponder them, dwell upon them, you will not regard them as seven separate presentations, but rather as diverse presentations of one operation, and that operation is the coming of the Christ-idea. You see, the text, the metaphor and the structure of it, appears to be somewhat involved, largely because we are unfamiliar with its mode of writing and the thought and the idiom of two thousand years ago; but if we can see that these seven statements or visions are seven diversified presentations of one operation, and we don't lose sight of that, then we need never feel that the text is too difficult, because little by little it begins to build up in our thought, and equally so our capacities for it widen and we begin to take it in our stride. So don't for one moment believe or think that it is difficult. If ever your thought flags, don't drive yourselves. Rather put it down and quietly ponder the verities you know, the verities you love, and cultivate more of the Mind of Christ, and come back to it freshly. Let it come naturally and let your capacities widen naturally, and then one day before long you will see that this Book of Revelation, with its depth and breadth and its width and its grandeur, is all one. It will bring to you the most wonderful conception of what the divine operation of Principle really is. You will see that it all sums up to one infinite unity, one divine Principle, self-expressed in the one divine idea which we understand as man and the universe; with one divine operation, whereby Being is self-expressed and identified; and that one divine operation has one eternal Principle. That is the leading characteristic of Mrs. Eddy's discovery, - the oneness of being, which is nevertheless capable of infinite diversification.

In her 1900 Message, Mrs. Eddy has a passage that throws quite a light on these allegories of Revelation. We read on page 11, line 27: "His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks' - the radiance of glorified Being." Now these allegories, being "the highest criticism on all human action, type, and system," denote the process of analysis. "His symbolic ethics, which "bravely

rebuke lawlessness" denote exposure, or uncovering. And "His types of purity," which "pierce corruption beyond the power of the pen" and thereby prove them to be vapid, correspond to annulment. Once we see the significance of that threefold process, so much in these writings that has hitherto escaped us becomes clear. These ""bursting paraphrases projected from divinity upon humanity" are illustrative of the way the Christ-idea is forever translating itself to human recognition and understanding, and moreover translating itself with power that is irresistible. And as that is understood, so these allegories throughout the Book of Revelation become clear to the human understanding.

### **FIFTH VISION - CHAPTERS 15:1 - 18:24**

Now so far our reading has brought us to the beginning of chapter 15 and to the opening of the fifth Vision. Chapter 15 is brief, as you see, and is in the nature of a prelude to the Vision itself.

Verses 1 - 3, "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God," In this Vision, possibly more than in any other, we have contrast - contrast between the angels themselves and what they denote and these vials of wrath, which contain the very essence or distillation of evil; and when we come to the end of the Vision, we shall see that it says, "It is done," implying that through this process symbolized by the vials we have solved the problem of opposites or the problem of evil or the mystery of ungodliness. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and ever the number of his name, stand on the sea of glass, having the harps of God." The keynote of this chapter of course is victory, the victory that accompanies the annulment of every vestige of evil belief. "And they sing the song of Moses the servant of God," - the song of Moses appears in Exodus 15:1-21, - "and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Now in conjunction with this chapter, the following references are fitting. "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (S. & H. 540:11-16). Second: "As dross is separated from gold, so Christ's baptism of fire, his purification through



suffering, consumes whatsoever is of sin. Therefore this purgation of divine mercy, destroying all error, leaves no flesh, no matter, to the mental consciousness" (Ret. 94:9-13). Third, in the Message for 1902 we have this passage: "Christian Science stills all strife over doubtful interpretations of the Bible; it lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus. It is this ethereal flame, this almost unconceived light of divine Love, that heaven husbands in the First Commandment" (5:6-11). Now those three passages give us the keynote of this chapter and of this Vision running through chapters 16 and 17.

Verses 4 - 8. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" - we have a fitting reference to that in Miscellany 132:19-23: "Divine Love hath opened the gate Beautiful to us, where we may see God and live, see good in good, - God all, one, - one Mind and that divine; where we may love our neighbor as ourselves, and bless our enemies": - "and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." You see, that is a passage denoting contrast. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Doubtless that angel denotes Christianity, because Christianity pervades the whole of this Vision. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" - that is, till sin is "Christianly and scientifically reduced to its native nothingness" (S. & H. 572:5-6). That is the only fulfilment in Christianity. Real being is fulfilled in human consciousness, but the fulfilment of sin is its scientific and Christian reduction to nothingness

## **CHAPTER 16**

Verse 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Now in this Vision the concept of Christianity becomes so subjective that it is clear that the Revelator is thinking and working from divine Love, through Truth, Life, Principle, Soul, Spirit, and Mind. There's quite a sense of reverse order, -that is working from, instead of up to, - because of his very subjective point of view. And

of course, as we proceed to the end of Revelation, the narrative likewise becomes increasingly subjective.

Verse 2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Now there is the contrast between the angel clothed in pure and white linen, denoting God's thoughts, absolute purity, on the one hand, and the noisome and grievous sore on the other. And if we examine the use of the word "sore" throughout the Scriptures, it is undoubtedly associated with great fear. It clearly indicates the opposite of the nature and essence of divine Love. And the fear that we have indicated in verse 2 is undoubtedly the primitive or self-constituted fear that breaks out in what we call conscious or self-evident fear.

Verse 3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." My reading of that is that it typifies the inversion of Truth, it is the contrast with Truth, and these words, "every living soul died in the sea," to me indicate how every visible error resolves back into its primitive and disappears. You see, the sea throughout the Scriptures corresponds to elementary, latent error, and remember, working our way through this fifth Vision, we are discerning the resolving or the resolution of all error back into its primitive and into its nothingness, and I think that is just what is indicated here. The "blood of a dead man" is the contrast with man in the divine image.

Verses 4-7 "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." There we have the opposite of Life, for we read in the Psalms, "For with thee is the fountain of life; in thy light shall we see light." And this "became blood" is the inversion of Life. It is also in sheer contrast with this passage from Miscellaneous Writings: "He who has named the name of Christ," - that is, he who is identified with Christ, - "who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source" (19:11-17). Positively, that is indicative of the infinite progression of Life; and here in verse 4 we have in contrast its inversion, wherein the rivers become blood. Then again, in Pulpit and Press we read: "The river of His pleasures is a tributary of divine Love, whose living waters have their source in God, and flow into

everlasting Life, We drink of this river when all human desires are quenched, satisfied with what is pleasing to the divine Mind." Now the rivers indicated here in Revelation are clearly the opposite of that. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." "Well, there we have the contrast of the false river with the true, the false contrasting with the infinite progression of Life.

Verses 3, 9. "And the fourth angel poured out his vial upon the sun;" - notice how frequently, when we come to the fourth period, the sun becomes the symbol; - "and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." It is remarkable that to-day the degree of light and temperature derived from atomic power exceeds the brilliance and the temperature of the sun as observed from the earth. That is to say, to-day human invention even exceeds the brilliance and temperature of the sun, I would not say for one moment that John the Revelator was actually aware that that would come forth, but it is interesting to observe the correlation as we go along. Now what does this indicate? The contrast is between Principle in its intrinsic nature as the sun of Life and Truth and Love, and the inversion of that, in so far as we can discern the inversion. It would be a self-consuming conception, whatever it is. ". . . and men were scorched with great heat" - of course, heat means fear, inflammation, and so on. ". . .and blasphemed the name of God" - there again, you see, wherever we have blasphemy, hypocrisy, and such like, we have the denial of Principle. We have a parallel passage in Christian Science versus Pantheism: ". . . the Babylonian sun god, moon god, and sin god find expression in sun worship, lunacy, sin, and mortality"(8:3-5). And, you know, there is a significant passage, brief, but nevertheless, significant, in Science and Health: "Sin was the Assyrian moon-god" (10.3:5). Now the Assyrians were worshippers of nature. They worshipped the sun as the sun-god, they worshipped the moon, and their worship of sun and moon was undoubtedly associated with a primitive concept of fatherhood and motherhood. Sin as the Assyrian moon-god was regarded as the goddess of living things. And in practice the worship of it degenerated into the fertility cults of Babylon and Egypt, and was closely associated with necromancy and spiritualism and all those

primitive and esoteric beliefs and practices that derive from the East and which we touched upon the other day. And in so far as those denote false pantheistic systems, they would be the inversion of Principle and system and in sheer contrast with Principle.

Verses 10- 11, "And the fifth angel poured out his vial upon the seat of the beast;" - in Science and Health, 239:23-25, we have the passage, "Mortal mind is the acknowledged seat of human motives. It forms material concepts and produces every discordant action of the body"; - "and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Verse 11 is paralleled by Science and Health, 536:10-16: "The way of error is awful to contemplate. The illusion of sin is without hope or God, If man's spiritual gravitation and attraction to one Father, in whom we live, and move and have our being, should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated." Now I think there the sheer contrast that comes to light is between physical sense and corporeality on the one hand and Soul and sinless identity on the other.

Verses 12 - 14. And now we come to the tone of Spirit."And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" - we spoke of those three the other day as the essence of evil in terms of envy, lust, and hypocrisy. They form a triad or trinity of evil. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the "battle of that great day of God Almighty" In connection with those "spirits of devils working miracles," Mrs. Eddy writes: "Physical science (so-called) is human knowledge, - a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone" (S. & H. 124:3-6). And then again in a similar vein: "in a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom. Science only can explain the incredible good and evil elements now coming to the surface." That is

what this process of uncovering and exposure does, it brings to the surface. "Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error" (S. & H. 82:31-11). And even amongst Christian Scientists themselves, those who accept good only on the basis of belief exhibit the greatest antagonism if they are challenged by a state of thought that is gaining understanding and demonstration.

Verses 1.15- 16, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Many, many times people have tried to identify Armageddon historically, but Armageddon is not historical, it is metaphysical, and it takes place on the arena of human consciousness. Mrs. Eddy has a passage on Armageddon in Miscellaneous Writings, 177:1-20, which I will read you in part: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-hearers." And then she continues: "What will you do about it? Will you be equally in earnest for the truth?" and so on, until the end of the passage.

Verses 17 - 21 Finally we come to the pouring of the seventh vial into the air, which has the tone of Mind. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" - those same mountains of unholiness to which earlier we noticed the kings, the captains, the mighty men, and so on, were fleeing for refuge because of their fear. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men

blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Now that closing passage of the chapter I regard as transitional to the next phase, because verse 17 ends with the declaration "It is done," and I think there is a lovely passage here in Science and Health, that was the Revelator's conviction about the matter. "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus," -and still going on to-day, - "will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth. As St. Paul says: 'There remaineth therefore a rest to the people of God.' (of Spirit)"(288:10-19). Well, I think that is the state of consciousness to which the pouring of these vials brings us. Truth is urging "upon mortals its resisted claims," (S. & H. 223:29-30), and the irresistible nature of the divine impulsion is such as to force these contrasting opposites, - what Principle is and what Principle is not, - into the arena of human consciousness, so that there comes about a great forsaking and the problem of evil is solved in that way, And thus our process of analysis, followed by uncovering or exposure, leads thirdly to annihilation. And then "the raindrops of divinity refresh the earth," and, in the words of verse 17, "It is done."

With chapter 17, although it is still within this fifth Vision, an interesting change takes place in the structure of the book as a whole. Whereas up to this point the text has been sevenfold, it now becomes fourfold in character., It would seem that the sevenfold character of presentation has served its purpose.- It is as if we were to say to ourselves, "We have learned our lesson; we have learned now how this divine operation does take place, and so forthwith let us witness the operation itself." That is the nature of the change in the text. Whenever we have the sevenfold presentation, whether in connection with the Word of Revelation, with the translating office of the Christ, or with the annihilating office of Christianity, we are taking a more or less relative view tantamount to a learning process. But when the text changes over to a fourfold conception, we are there! We have learned the process, and we witness the operation itself. That is my conviction on the nature of the change in the text which occurs at this point- And it becomes quite clear.

Now let me comment briefly on it before we read further. All of you here remember the Matrix. I haven't had it up on the wall because so far I don't think it has been necessary, but you remember the right hand column denoting Science, and you remember the four conceptions there, - Science reflecting the Word, Science reflecting the Christ, Science reflecting Christianity, and Science itself in terms of Principle. As I have said, at this point of Revelation the text begins to illustrate the operation of Science in a fourfold way. Remember, it is as if we had learned our lesson, as if we had succeeded in this process of observation and assimilation, and now we know the process and so what remains is to see it at work, to witness the operation itself. And consequently chapter 17 is an example of Science reflecting the Word, which of course brings to light the full exposure of animal magnetism, no longer through a Genesis or an unfolding or a sevenfold sequence, but now much more subjectively in a fourfold character. Then chapter 18 characterizes Science reflecting the Christ; chapter 19, verses 1-9, characterizes Science reflecting Christianity; and then finally at verse 10 we have Science itself beginning.

Now looking ahead through the next three chapters, that is the nature of the text. The sevenfold characteristic of the text which we have observed hitherto now gives way to a fourfold characteristic. And consequently there is an even greater sense of finality about the writing. It is in chapter 17 that we have the downfall and the annihilation of the Babylonish woman, - that is, of animal magnetism denoted through that symbol, - and the whole chapter gives a sense of finality about the collapse of materialism., So let us now read chapter 17, in the light of our knowledge that it is characterized by Science reflecting the Word.

## **CHAPTER 17**

Verses 1, 2. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:" - in reading this, let us also remember that the right-hand column of the Matrix is characterized as a whole by Principle: - "with whom the kings of the nations have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Those lines are type and symbol of the intoxication of animal magnetism, as explained, for instance, in the article in Miscellany, "Ways that Are Vain," pages 210-213. You see, John has seen right through the whole argument,

and has recognized that it is a species of intoxication.

Verses 3 - 5 "So he carried me away in the spirit into the wilderness: and I saw a woman sit on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." See how the beast is still characterized in the same way. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:" - what a desolating symbol that really is: - "and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." If John ever went to the bottom of mental action and turned animal magnetism inside out, he has done it here. But remember, the turning of animal magnetism inside out becomes positive, it leads right back to Principle. And on that account there is nothing to be appalled over, nothing to be afraid of, but only something to rejoice in. The fact that we have seen through it is cause for great rejoicing.

Verses 6-8. "And I saw the woman drunken with the blood of the saints," - there is the symbol of martyrdom, - "and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" - admiration not at the reality of it, but at the utter unreality of it. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:" - it shall resolve itself back into its own nothingness: - "and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." I have asked myself what John means when he speaks of the beast as that which "was, and is not, and yet is." My own reading of it is that John is referring to the fact that this inversion appears to have reduced humanity to impotence. Jesus proved the nothingness of it individually, and yet it still appears to have reality, until the outcome of his mission and the coming of Science finally reduces it to its nothingness for the whole of mankind.

Verses 9 - 11. "And here is the mind which hath wisdom.

The seven heads are seven mountains, on which the woman sitteth" - the seven mountains of unholiness. "And there are seven kings: five are fallen, and one is, and the other is not yet come;" - clearly there John is thinking prophetically.



But let us always remember that prophetic thought is concerned with the inevitability of good, never with the inevitability of evil; - "and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.," I think the eighth there concerns the fact that John is summarizing that sevenfold conception in one analysis and speaks of the counterfeit and unity of evil through the figure eight.

Verses 12 - 14 "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." In other words, the ten horns, as we know from Mrs. Eddy's own writings, denote the belief that the ten Commandments can be thwarted and broken; but even so their time is short, and John speaks of it here as "one hour." "These have one mind," - the unity of evil, - "and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings:" - you know that line in Mrs. Eddy's poem, "Felt ye the power of the Word?" Well, I think that is the sense conveyed here. It is the power of the Word when understood in the light of Science: -"and they that are with him are called, and chosen, and faithful" - they are fully identified.

Verses 15 - 18. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That is indicative of self-consuming evil, of the self-consuming nature of animal magnetism. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Well now, in chapter 17 we have clear indication of the power of the Word in the light of Science, or of Science reflecting the Word, bringing us to the point where evil is utterly dethroned. We are no longer undergoing a process of learning our facts, but here we have the very fact behind the process. In Science and Health, Mrs. Eddy writes: "Jesus said of personified evil, that it was 'a liar, and the father of it.' Truth creates neither a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad," - another form of that

triad are those three "spirits of evil," which we saw as envy, lust, and. hypocrisy, - "the foundations of error would be sapped and error's destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?" (357:7-16). If He made evil and He made it good, we should be in the same position as that indicated by the Nicolaitanes in the opening messages. You see how Mrs. Eddy's life and work was just permeated by the Scriptures. Her whole Textbook and these Prose Works derive from them. She just bathed her life and her thought day in and day out in the Scriptures. They pervaded everything she thought and did.

## **CHAPTER 18**

And now we come to chapter 18, and we have another view of the same operation. Remember all the time that it is all one Principle and one operation, but for the purpose of human understanding infinitely diversified. In this chapter we come to Science reflecting the Christ.

Verses 1 - 3 "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." The intoxications of animal magnetism, that is just what these are.

Verses 4 - 8. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." There is one thing sure, that if we partake of those delicacies, those intoxications of animal magnetism, we open the way to receive of its plagues too; if we take one, we are bound to take the other! "For her sins have reached unto heaven, and God hath remembered her iniquities Reward her even as she rewarded you, . . ." - she would reward us with the penalty of those delicacies, - pain, suffering, disillusion, - and therefore we need to reward her likewise. In other words, we must reverse the inversion. Then we come back without pain and without penalty right into the consciousness of Principle. ". . . and double unto her double according to her works: in the cup which she hath filled fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Verses 9 - 14 "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come." The judgment of Principle is irresistible. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all."

Verses 15 - 19 "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to naught." See how the whole thing is just fading out into its nothingness. "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate,"

Verses 20 - 24 "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no

more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee, . . ." - you see, "bride" and "bridegroom" are concepts of pure manhood and womanhood. We have them defined most beautifully in the Glossary of Science and Health as follows: "BRIDEGROOM, Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (582:17-20). And then: "BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul which has spiritual bliss and enjoys but cannot suffer" (582:14-16). There is no suffering there. ". . .for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Well, that is the end of the Babylonish woman! That chapter typifies the utter downfall, the utter collapse, disintegration, and nothingness of materialism, of everything gathered within the term animal magnetism.

Before we continue, let me give you one or two references. There is a very helpful one in Science and Health, 65:13-16. "The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era." Notice that materialism is struggling, not good. Good is irresistible. Then there is remarkable article "Spirit and Law" in Miscellaneous Writings, 256-259. On pages 257 and 258 Mrs. Eddy gives us in a few paragraphs a remarkable idea of what materialism culminates in, of the nature of it, and how we should regard it as the outcome of animal magnetism. She writes: "The distinction between that which is and that which is not law," - and that is a distinction we have been making every day this week, - "must be made by Mind and as Mind. Law is either a moral or an immoral force." As it derives from Mind, it is moral and spiritual; as it claims to derive from animal magnetism, it is immoral. "The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind, The so-called law of matter is an immoral force of erring mortal mind, alias the minds of mortals." That is to say, it becomes diversified and extended through the minds of mortals. "This so-called force, or law, at work in nature as a power, prohibition, or license, is cruel and merciless. It punishes the innocent, and repays our best deeds with sacrifice and

suffering. It is a code whose modes trifle with joy, and lead to immediate or ultimate death. It fosters suspicion where confidence is due, fear where courage is requisite, reliance where there should be avoidance, a belief in safety where there is most danger. Our Master called it 'a murderer from the beginning.'

"Electricity, governed by this so-called law, sparkles on the cloud, and strikes down the hoary saint. Floods swallow up homes and households; and childhood, age, and manhood go down in the death-dealing wave. Earthquakes engulf cities, churches, schools, and mortals. Cyclones kill and destroy, desolating the green earth. This pitiless power smites with disease the good Samaritan ministering to his neighbor's need. Even the chamber where the good man surrenders to death is not exempt from this law." That is the immoral claim of animal magnetism that it is law to override as indicated above. "Smoothing the pillow of pain may infect you with smallpox, according to this lawless law which dooms man to die for loving his neighbor as himself, - when Christ has said that love is the fulfilling of the law.

"Our great Ensample, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the righteous scorn and power of Spirits." Now you see where Truth comes into it. Christian Science healing, the divine operation, no matter how you may name it, is Principle operating as law, in and through and as the consciousness of man, to overrule that false concept of law spoken of in this passage. And in its highest degree Christian Science work is wholly impersonal. You see, in our earlier discussions we were concerned largely with treatment in relation to the patient. Now here we begin to see the nature of it when extended to deal with animal magnetism operating impersonally in all these diverse ways. And you remember that passage in Miscellaneous Writings, 284, where Mrs. Eddy says the time is past when we can deal with animal magnetism on a personal basis. It must be understood impersonally and dealt with accordingly. Continuing this reference:- "When, through Mind, he restored sight to the blind, he figuratively and literally spat upon matter; and, anointing the wounded spirit with the great truth that God is All, he demonstrated the healing power and supremacy of the law of Life and Love.

"In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All;" - there's the oneness and allness with which we began five days ago; - "and, governing Himself, He governs the universe. This is the law of creation: 'My defense is of God, which

saveth the upright in heart.'" And when that law of creation enters the human consciousness and our response to it is so pure and selfless that we become at one with it, then that law operates as our defense, a defense that is adequate to the pulling down of strongholds and the overriding of those false concepts of law, examples of which we have just been reading. "And that infinite Mind governs all things. On this infinite Principle of freedom, God named Himself, I AM . . . The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love."

Now in that reference we have an example of what Mrs. Eddy meant when she chose the term animal magnetism to cover the full gamut of evil. Now we must become familiar with these things. But we don't need to be appalled by them, I keep referring to that, because when we are in the process of reducing these inverted elements to their nothingness and in this way through reversal causing them to serve Principle, we take the whole sting out of evil, out of any and every phase of it.

## **SIXTH VISION - CHAPTERS 19:1 - 21:27**

At chapter 19 we enter the sixth Vision, It is somewhat debatable exactly where the fifth finishes and the sixth begins; different scholars have different views on the matter. But to us it doesn't matter greatly, because we are not concerned with cutting this narrative up into bits and pieces. What we are really concerned with is understanding the continuity of it, the wholeness of it, the flow, the movement, the rhythm of it, in other words the calculus of it. That is what matters most. And when we understand it in that way, the narrative just goes on without any interval whatever.

In chapter 19 verses 1-9 are characterized by Science reflecting Christianity.

Verses 1-3. "And after these things I heard a great voice of much people in heaven," - it is no longer individual, it is collective now., - "saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever."

Just before we leave this symbol of the "great whore," I would like to reiterate that we should frequently return to the article "Ways that Are Vain" in

Miscellany, and ponder it deeply, because this article discloses so clearly those "wines" and "delicacies" that are the intoxication of animal magnetism. Let us just take one or two paragraphs on pages 211 and 212. "Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good in their silent allurements to health and holiness, it - impels the mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations." That is the nature of it. "The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction. " If only our archbishops, bishops, clergy, and so on throughout Christendom, and the Christian Scientists too, would proclaim these things through the pulpits or through the press and bring these things to the people's notice, what it would accomplish! Why, here in these writings we have a presentation of Truth that not only goes to the bottom of mental action but lays the axe at the root of all evil. We have the whole process of evil laid bare, and we only have to take advantage of it. "Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger;" - and that belief in safety which is really dangerous is the belief in good and the refusal to look into this question of evil we have been discussing this week and the refusal to act upon it; - "and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed,," If we would only watch this negative process that would deplete us physically, mentally, and in every way! If we would only watch and then act upon it! "Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth. The state induced by this secret evil influence is a species of intoxication, in which the victim is led to believe and do what he would never, otherwise, think or do voluntarily. This intricate method of animal magnetism is the essence, or spirit, of evil, which makes mankind drunken., In this era it is taking the place of older and more open sins, and other forms of intoxication." The liquor habit is child's play compared with the subtlety of what we are talking about. Now what I have been reading you from this article is what the Revelator has been unraveling in chapters 13-18 of his book. But now that we have arrived at the end of chapter 18 we have come to the end of the whole

business, the end of materialism. And from this point onwards the narrative rises and rises in the most magnificent way.

Verses 4- 9 "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." What a sense of power and finality we are coming to! "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This is type and symbol of what must come to every one of us individually. This marriage is absolute union, or communion, the consummation of our unity with Principle. "And to her was granted that she should be arrayed in fine linen, clean and white:" - what a contrast with the Babylonish woman! - "for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Verse 10. And now in one verse we have the summation, in terms of Science and Principle, of this fourfold conception in chapters 17-19. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Now that testimony of Jesus is the note on which this book opened in chapter 1. Returning to the beginning: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." And so the narrative brings us right back to Principle; and at that point the testimony of Jesus is the spirit of prophecy, the spirit of the inevitability of good. This fourfold conception which opened with chapter 17 is the conception of Science reflecting the Word, which exposed the apparent awfulness of the negation; Science reflecting the Christ (chapter 18), which we saw as uncovering all those phases of intoxication down to their utter annulment and elimination; Science as Christianity (chapter 19:1-9) in which the Babylonish woman has gone out of the picture completely and we come right back to a positive tone of salvation, joy, rejoicing, and so on; and now finally (verse



10), Science itself, in which it is just as if John recognizes that he has to lay himself completely at the disposal of Principle.

With verse 11 a new phase opens, and we arrive at a further fourfold conception which we recognize as cardinal points. In verse 13 we have for the first time the Word of God; and we who have studied the chapter The Apocalypse in the Textbook know that the Word as a cardinal point is the Word of Life, Truth, and Love. I should like to discuss these four conceptions with you in more detail possibly to-morrow evening; but in conclusion to-day let me point out that this first cardinal point carries us from verse 11 to the end of the chapter.

Now briefly, what do we mean by cardinal points? It might be helpful here to comment briefly on this symbol of the city, - a symbol which runs through the Scriptures from Genesis to Revelation. It appears, for instance, in the story of Abraham, where we read of Abraham coming out of Chaldea and Assyria and journeying westward looking for a city, a city, according to the writer of Hebrews, "which hath foundations, whose builder and maker is God." The prophets centuries later took up the same symbol and in their inspired moments beheld reality in terms of that city. You remember that Isaiah speaks of Zion as "the city of our solemnities," and the Psalmist writes: "Walk about Zion, and go round about her: tell the towers thereof." Really, the symbol of the city was rising in the Psalmist's thought to the point where it was, in an objective sense, denoting reality. Abraham had sought the city, but the Psalmist beheld it objectively. And then Jesus undoubtedly was familiar with the symbol, and used it as a type of reality, and, as it were, thought and lived from within it, as did likewise the Revelator, who uses it in the most lovely way.

Now Mrs. Eddy in her writings uses this same symbol; she quotes the writer of Hebrews as he uses it in connection with Abraham, she quotes the Psalmist as he beheld it in terms of Zion, "the city of our God," and likewise she comments upon John's use of it. In Mrs. Eddy's use of it, we have the holy city, the city foursquare, as the highest type of symbol. Then, as we trace a reduction at a lower level, it becomes the city of our God, and as the human thought rising to that conception discerns it in an objective sense, it takes its towers or its bulwarks, whatever the symbol may be, and regards them as what Mrs. Eddy terms cardinal points. As the symbol of the city breaks on the receptive consciousness and we see the significance of it probably for the first time, its intrinsic nature breaks upon our thought through revelation and we define its leading conceptions as cardinal

points. As I say, I will discuss that with you in greater detail to-morrow, but that is the point to which this closing part of chapter 19 brings us, and we have just time now to read it through "before we finish for to-night."

Verses 11 - 16. "And I saw heaven opened, and "behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This is an entirely different conception from that earlier white horse. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Verse 17 "And I saw an angel standing in the sun;" - I think that is a magnificent symbol; I love it; - "and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. . . ." The first time I saw the significance of that symbol of the "angel standing in the sun," I remember it so clearly, it would be possibly fifteen years ago. One evening I was called by telephone concerning a child who was taken with scarlet fever. The parents told me on the telephone that the doctor had been and had diagnosed this fever in the usual way and that he had also telephoned for the ambulance. And as these people lived nearby, I said I would go round and see them at once. As I was arriving, I saw the ambulance drive off with the child and a nurse, and I found the parents very discomforted. They were very tense and fearful over the whole thing, because it was their firstborn and quite young and would apparently have to be away six weeks. And I remember so clearly as I was walking down to that home, this phrase of "an angel standing in the sun" kept recurring in my thought, and it just seemed to pervade my whole consciousness. And I thought, if that is true of me, it is true of that child, it is true of the doctor, the parents, the nurse, and everyone. And apparently I succeeded in calming that fear to the point where it fell away. The outcome was that when the child arrived at the hospital some twenty or thirty minutes later, they couldn't find a trace of scarlet fever. The temperature was normal, the usual blemishes had gone,

and the child was happy and well. They kept the child a matter of several days for further observation and then she was discharged and sent home and was given permission to go back to school forthwith.

I just mention that incident in passing, because it shows that when we have an inspired sense of these symbols, it is not the symbol that heals but the inspired sense we hold of it in consciousness; it is our consciousness of Truth that does the work. That child was healed of scarlet fever under observation in less than half an hour. And so let us not limit what can come to our thought through the reading of this Scripture. Let us have more of that wonderful quality of joyous expectancy, so that as we let go resistance and inertia, these things begin to take place perfectly naturally.

Verses 18 - 21. ". . .that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." It would seem there that the Revelator is returning to these symbols of the rich, the captains, the mighty, the bond and free, and so on, who were earlier represented as fleeing for terror into the mountains, and is thus showing that evil reversed becomes positive in quality, it serves us. In that way not only do the meek inherit the earth, but also the earth brings forth food for man's use. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake "of fire burning with brimstone." That was the Revelator's conception of absolute nothingness, of utter annulment. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Well now, I think at that point we ought to finish for to-night. To-morrow we shall see how chapter 20 gives us the second and third cardinal points and leads us right into the fourth, the new heaven and the new earth, so beautifully presented in chapter 21. But remember, what we make of this narrative depends upon our receptiveness or expectancy; upon the way we love it and cherish it and open our thought to it. If we do that, we shall find that it comes in and abides with us. If we sup with it, it will sup with us; and in time -and it does not need to be a long time either - it will become so natural that we can take this full narrative in one reading

without fatigue, and we shall be able to follow it from phase to phase without flagging and with joy. And in seeing the continuity of it, we shall see it as a calculus - one Principle having one divine idea and one operation. And for our benefit and blessing that presentation is given positively and negatively, and the use of the negative is that when rightly handled it confirms the positive, so that the two virtually become one in demonstration.

"I feel that this work is so important that any questions that may arise are worthy of careful thought. Also, the breadth of this work, with the questions it always raises, is so vast, that more and more does it require that we approach it selectively. Today it has reached such dimensions that it could well become a college course for a year. But for the present we have to work selectively, and of course we need to remember, in Mrs. Eddy's words, that "Truth is revealed. It needs only to be practised" (S. & H, 174:20-21). Coming together from time to time like this can be wonderfully helpful, but the real value and substance of our work lies in individual thought and meditation on it. Let us not forget Mrs. Eddy's counsel, "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309:11-13). *Talk on The Book of Revelation* by John L. Sinton.

This is the last segment of our study of Mr. Sinton's "Talk on The Book of Revelation".

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We shall probably take our reading through to the end of Revelation this evening, and that will leave us with an hour and a half in hand to-morrow, which will be useful to us to take up a few general points of a miscellaneous character and gather them together back into the oneness of being. Also it will provide you with the opportunity of handing me any questions you would like me to answer, or endeavour to answer, specifically. So if, during the evening you have any particular question that you would like me to comment on, I shall be happy to have it and deal with it as far as I can in the afternoon session. I feel that this work is so important that any questions that may arise are worthy of careful thought. Also, the breadth of this work, with the questions it always raises, is so vast, that more and more does it require that we approach it selectively. To-day it has reached such dimensions that it could well become a college course for a year. But for the present we have to work selectively, and of course we need to remember, in Mrs. Eddy's words, that "Truth is revealed. It needs only to be practised" (S. & H. 170:20-21). Coming together from time to time like this can be wonderfully helpful, but the real value and substance of our work lies in individual thought and meditation on it. Let us not forget Mrs. Eddy's counsel, "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309:11-13).

During the afternoon it has occurred to me that possibly this whole Book of Revelation is summarized in two paragraphs in the Textbook, on pages 40 and 41, two paragraphs that I am exceedingly fond of – they have a tremendous meaning for us. Let us first recall our opening point, that John the Revelator was writing at that point in human development where the coming of the idea through the Word of Revelation had been largely accomplished. To his inspired thought it was retrospective. The coming of the idea as Christ was to him contemporary. Naturally, then, his thought, in looking ahead, became prophetic in terms of Christianity, and even more so in terms of Science. So here we read in Science and Health: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions." Only this afternoon I noticed the deep significance of those two contrasting pairs of terms; joy and triumph on the one hand, sorrow and affliction on the other. And that contrast seems to summarize such a wealth of writing, description, and meaning from John's Revelation. It seems to be clear now from our reading of this book that there are two courses of thought open to human consciousness: the way of Science, which is the way of joy and triumph; and the refusal of human consciousness to accept the way of Science, which becomes the hard way and loads

increasingly into sorrow and affliction. Now in the measure that we advance from the belief in good to the acceptance of the Science of good, so the dual experience of joy and triumph commingling with sorrow and affliction will change, and the positive will increase and the negative will decrease. And that should be the normal experience of the Christian Scientist. But wherever there is resistance, inertia, the outcome is that human thought chooses the hard road, and then the way becomes one of sorrow and affliction until the lesson is sufficiently learned. Mrs. Eddy continues: "Like our Master, we must depart from material sense into the spiritual sense of being." Now as the spiritual sense of being expands, joy and triumph become increasingly one's experience, and the increase of spiritual sense is coincident with decrease of or departure from material sense. "That is another example of this Christ translation. There are so many contrasting pairs of terms through Mrs. Eddy's writings, that once we recognize the deep significance of them we see this office of translation at work all through her books. "The God-inspired walk calmly on though it be with bleeding footprints, and in the hereafter they will reap what they now sow. The pampered hypocrite may have a flowery pathway here, but he cannot forever break the Golden Rule and escape the penalty due" (S. & H. 40:31-13). And so it occurred to me that in those few lines we have a survey and a summary of the deep implication of this Book of Revelation.

Now to illustrate perhaps more easily the closing phase of the Book of Revelation, let us recall that the book itself is characterized as a whole by the Christ sequence of Principle, Life, Truth, Love, Soul, Spirit, Mind. And the whole book is written within the domain of Christian Science, or Science applied to the human need, until we come to chapter 19, where the text brings us into absolute Christian Science. Then in chapter 21 John rises, as it were, right up to the zenith of divine Science itself; and finally, in the latter part of chapter 21 and in chapter 22, we can trace the idea coming right down through absolute Christian Science to the point where it meets the human need again. Now there is a reason for that, and the reason is that the way opening for the ascension of the human consciousness, the uprise of the human consciousness, cannot be achieved of itself. It becomes possible for the way to open and for human consciousness to rise because of the great primary fact of the divine immanence, omnipresence, and omni-action, whereby the idea appears to come down and adapt itself to the human need. Scripturally, this is summed up in John's "We loved him, because he first loved us." So the idea coming down from its Principle in its adaptation to the human need is that which makes possible a corresponding ascension of the human consciousness. Then there comes a phase wherein the apparent descent and the corresponding ascent of the human consciousness become one in coincidence. When we have finished our reading and have seen how John carries his vision from the level of the

relative, that is, of Christian Science, up to the absolute, then to the full zenith, and then how he brings it down again, it will be increasingly clear what we mean by this term coincidence.

Last evening we saw that at the end of chapter 16 the sevenfold character of this writing gives way to a fourfold character. It is as if John had been saying to his reader, "So far I have been introducing you to diversified concepts of process. Now I want to show you the operation of being." His introductory phase, which is sevenfold, now gives place to a more subjective concept which is fourfold, which is operation itself. And so we saw that in chapter 17 the narrative illustrates Science reflecting the Word, and that led on in chapter 18 to Science reflecting the Christ. And then we came to chapter 19, where we saw Science reflecting Christianity. We noticed how the first two, – Science reflecting the Word and Science reflecting the Christ, – gave that final sense of annulment or overcoming, and now we saw how chapter 19 brings the joy and triumph which we observed on page 41 of Science and Health. Finally, in chapter 19, verse 10, the narrative was characterized by Science itself.

Now at verse 11 we have an introduction to what we now know as cardinal points, and before reading the text of Revelation let me point out something of significance on pages 575 and 577 of Science and Health. On page 575, lines 17-21, we have a paragraph concerned with the holy city, or the city foursquare. The altitude of that paragraph is the highest or the zenith of all human understanding and perception. So the holy city, or the city foursquare, lies at this altitude of divine Science. Now, I have spoken briefly of the spiritual idea adapting itself to the human need and doing so through what appears to be a process of descent. Of course we recognize that in the highest and finest sense the idea is omnipresent and omni-active, but this process of adaptation would appear to be as a process of descent. So if we can conceive of this apparent coming down coincidentally with the human consciousness endeavouring to rise up, there would naturally be a meeting point, a point at which that which is coming down becomes visible to that which is rising up. I indicated this yesterday when I spoke of Abraham in the early Scripture setting out on a journey – according to the Genesis record he went out and sought "a city which hath foundations." Then in the later Scripture the Psalmist illustrates the same point of view, when he beheld Zion as "the city of our God." He spoke of it as a city with its bulwarks, towers, and so on. And so clearly likewise the Psalmist's concept was one of approach, and he beheld the cardinal points of that city. Suppose we were making a journey over the desert to an Eastern walled city. The natural thing would be that as we approached it the first aspect of it that would become visible would be its towers and bastions. Then, as we approached nearer,



we should become aware of the gates through the city and all the detail concerning these. And finally at our journey's end we should pass through the gates and enter the city. Now that is the type of symbolism employed throughout the Scriptures in conjunction with this symbol of city. If we can regard the heavenly city as coming near to human view because of human thought rising to that point where its towers and bastions become visible, in that viewpoint we have what Mrs. Eddy describes on page 577 of *Science and Health* as the city of our God with its four cardinal points.

You see, as the idea comes down to the human consciousness – and it comes down first as the Word of Revelation – the ascending consciousness catches the meaning of that and defines it to itself as the Word of Life, Truth, and Love. When the idea comes down as Christ, as the Messiah, the human consciousness catching the meaning of that interprets it as the Christ, as Truth, Life, and Love. Likewise, when the idea comes down as Christianity through the form and symbol of Calvary, the laying off of the mortal, the human consciousness rising to that sees it as the third cardinal point of Life and Love, which is defined as the "outcome of the divine Principle of the Christ-idea in Christian history" And fourthly, when the idea comes down as divine Science through the symbol of "the Golden Shore of Love and the Peaceful Sea of Harmony," the ascending human consciousness sees that as the fourth cardinal point of Truth and Love, which Mrs. Eddy characterizes as interpretation. So what we are really witnessing is a meeting in coincidence of the divine and the human,

Let us see that there is one city, or one Science, running through this narrative, although we have three views given. The holy city is the symbol of divine Science; and the city of our God, which is still the same city, but seen from a lower level as that which becomes visible humanly as bastions, towers, and so on, is the symbol of absolute Christian Science, which Mrs. Eddy defines in terms of cardinal points – And then thirdly we have the human consciousness rising up to that absolute level through what we call Christian Science. As the human consciousness appears to rise through shedding materiality, so this process whereby the divine appears to adapt itself or come down requires less and less degree of symbolization. On the other hand, the further the divine seems to have to come down, or adapt itself, the more diverse our symbolic forms have to be. At the point where the human and divine appear to meet and become one, the degree of representation is least. And it is that point of coincidence which we term absolute Christian Science. It is not a separate Science as distinct from divine Science or Christian Science. These three are all one; they are three terms defining one continuous range. As that becomes clear, this text on pages 575 and 577 of

Science and Health becomes easy to understand, and likewise the Revelator's closing chapters 19-22.

Now let us turn to Revelation itself and trace the ascent and the descent through the text, and then we can discuss it from the Textbook. Yesterday, in chapter 19:11-21, we had the first cardinal point, the Lord of Life, Truth, and Love. And now chapter 20, verses 1-3, introduces us to the Christ as the second cardinal point, and of course when we are thinking in terms of cardinal points our concept of the Christ is rising above the individual and personal representation of the Christ in the figure of Christ Jesus to the Christ as idea. In the cardinal point there is no personal Messiah or Christ Jesus, it is the Christ as idea alone.

## **CHAPTER 20**

Verses 1 – 5 “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should he fulfilled: and after that he must he loosed a little season.” As this angel comes down, as the Christ-idea comes down to where it touches the absolute and it is operative in human consciousness, it has the ability to do what we have been doing this week. We have been investigating the mystery of opposites, or the mystery of ungodliness. And the problem is solved when we have the ability to gain the consciousness of the absolute and to hold it. This period of a thousand years is not necessarily a measure of physical time. It is indicative of a measure of thought, and is symbolic of John looking ahead and seeing that this problem has been solved partially and sufficiently to satisfy the thought of that age. But there must come a time when the problem arises again, and it arises, I am convinced, with the development of modern science in the last five hundred years. You see, the ideas of logic in relation to modern science were introduced about the time of Francis Bacon, and have been developing ever since; and particularly in the last seventy-five years we have had a period of human thought in which aggressive materialism appears to have been unloosed again.

Now the tone of the text changes once again, and in verses 4-15 we have Christianity, the third cardinal point.

Verses 4, 5 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God" You see, to John writing at this point the word was retrospective, and the Christ was contemporary, and already that phase of martyrdom was setting in. But notice

how different is the tone of thought here from that of the earlier passage when the fifth seal was being opened. Then the cry was for the avenging of the martyrs, and we saw that that was on the basis of human goodness not yet having achieved the Science of good. But in this passage that sense of things is wholly gone, ". . .and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now this clearly implies that even though human consciousness may have suffered some degree of martyrdom, if through that very experience it attains the understanding of Principle and consequently attains the Science of good, the call for vengeance is obsolete. Once the unreality of evil has been proved, there is no desire for anything of that nature. And that is what is meant by the first resurrection. Shall we put it this way? That as human thought accepts the way of Science and succeeds in working out the problem of being on the basis of Science; it naturally exempts itself from the consequences of materialism. The hard way, the way of suffering and sorrow, is the way that leads to the second resurrection. Since resurrection is inevitable, the second death leading to the second resurrection is due to choosing the hard way, but if we accept Science, the way of joy and overcoming, then we have the blessing of the first resurrection; that is to say, we prove the nothingness of the inversion without first having so identified ourselves with it as a reality that we have to take the hard way.

Verse 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is not an exaggeration to say that we here, because we have gone to this point of spiritual development in which we love the idea, are well on the way to that first resurrection. In so far as we are working out this problem of the nothingness of the material and the physical, the nothingness of the inversion, we are likewise well on the way to this first resurrection. If perchance human thought goes the other way, chooses the way of sorrow and suffering, and gross materialism, then it plunges headlong into what the text here calls the "second death," and consequently the second resurrection is the enforced resurrection that comes inevitably through suffering. Do you see the difference? It is the way of Science with its peace and its harmony, or the way of suffering with its discord and its dismay.

Verses 7- 10 And now the Revelator begins to develop what lie indicated at the end of verse 3: "And when the thousand years are expired, Satan shall he loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:" – now those nations are not historic; they are

symbolic of warring types of consciousness, or the warfare in human consciousness due to an apparent dualism: – "the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Verses 11-15. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life." Now if our names are written in heaven, – that is, as we realize that we are identified with Principle, – then our names are written in the book of life. But if consciousness goes the other way, and our names are written in the book with its seven seals and all that that denotes, the book of the inversion, then we have the corresponding consequence: ". . .and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." And so the second resurrection to human consciousness is resurrection enforced through self-imposed suffering. "And whosoever was not found written in the book of life was cast into the lake of fire." Let us be quite clear that this is symbolic writing. Theology, of course, in bygone centuries has endeavoured to terrorize people with some of this taken literally, but it is not literal, it is purely symbolic.

## **CHAPTER 21**

Now we come to one of the loveliest chapters in the book, and in verses 1-8 we have our fourth cardinal point in absolute Science. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" Now Mrs. Eddy comments on that most beautifully: "The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, – that which is invisible to the uninspired thought." Following up the point we made this morning, we see from that

passage that as we gain a truly inspired consciousness, that which appears around us as a physical world and physical nature is destined to give place before the reappearance of man and the universe in terms of idea.

It occurred to me during the afternoon that when we were discussing that paragraph on page 125 of Science and Health, – "The astronomer will no longer look up to the stars, – he will look out from them upon the universe," and so on, – that was the third paragraph on that page; and although I had mentioned earlier that the three paragraphs on that page were in the tone of Word, Christ, and Christianity, I felt that this paragraph illustrates perfectly that statement I made this morning concerning man as no longer a human being pin-pointed within a physical frame, looking out through five senses on an external universe, but rather as an infinite consciousness, holding within itself a reflected concept of all lower identities, and yet without trespassing on those identities. It occurs to me now that that is the highest possible conception of Christianity. It is the appearing of the new heaven and the new earth, of which the Revelator speaks. And it is the highest conception of Christianity, firstly, because it means that one's individual relationship with Principle is forever maintained, and second, because it embodies these higher and finer relations which we have with each other.

Think of what this concept of relationship means. Take an example. Suppose for the sake of convenience, we assume our number here is one hundred, and suppose one of us sees his individual relation with Principle, but he no longer regards himself as a human mind pinpointed within a physical frame, but a consciousness coincident with that Principle, holding within itself a reflected conception of the other ninety-nine, yet without trespassing on those ninety-nine. Since that is true of one individual, it is equally true of the other ninety-nine that they likewise individually hold within consciousness a reflected conception of the other ninety-nine identities. I leave it to you to work out arithmetically how many relationships would obtain between a hundred people, but multiply the answer to the measure of infinity and then we see that relationship is as illimitable, as infinite, as the universe itself. Now that is the acme of Christianity. Christianity is the idealization and summation of all relationships, and Science is the law that first holds it, maintains it, and enables it to be self-governing, and secondly the law that interprets it; but these wonderful conceptions of the Word, Christ, Christianity, and Science cannot be elucidated separately, any one involves necessarily the other three.

And so when John beheld this new heaven and new earth, he was no longer looking out from a human pinpoint through five senses on an external universe. As Mrs. Eddy says, he was looking "Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene." And again, "The Revelator was on our plane of existence,

while yet beholding what the eye cannot see, – that which is invisible to the uninspired thought.” But when consciousness becomes inspired, then those things become visible. Mrs. Eddy continues: "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and Spirit indicates states and stages of consciousness"(S. & H. 572:23-12). So according to our degree of spiritualization and Christianization is the universe physical or moral or spiritual.

Now take that wonderful conception in relation to the practice and we have it summarized in this statement: "Jesus beheld in Science the perfect man," – not through his five senses, but through his inspired consciousness in Science, – "who appeared to him where sinning, mortal man appears to mortals" (S. & H. 476:32-2). So whereas the crowd saw blind Bartimaeus, Jesus "beheld in Science the perfect man," and the Master had this wonderful love, selflessness, vision, and power, which enabled him to call into expression that perfect man to the point where the physical concept was made to recede and give way to the spiritual fact. So much so that that change of evidence became apparent to those around him. Do you see the idea? Do you see how this wonderful thing we call translation is available even in the practice? It is not theory; we must bring it to the point where it becomes operative as a change of evidence, and that is what John saw.

Verses 2 -4 "And John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." You see, John's thought had risen from the relative to the absolute, and he saw the holy city coming down; and because he saw it coming down, the degree of adaptation or the degree of symbolization was correspondingly less. And so on that account his thought was poised naturally at that point of coincidence which Mrs. Eddy describes on page 561:16-21 Science and Health: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, – reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood" (561:16-21). You see, as consciousness rises from the relative to the absolute, corporeal consciousness disappears and consequently the divine in coming down is coincident with the human at that altitude. And then we understand the basis from which Jesus worked and the basis from which John elucidated his conception of reality. "And I heard a great voice out of heaven

saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death," – you see, at the altitude of absolute Science corporeality and physical death have given way, – "neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The elements of matter have gone, dissolved.

Verses 5-8. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." It is a gift. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." You see, Principle and idea have become coincident. That is from the human standpoint. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." All these are completely sorted out and relegated to the category to which they belong. And John, as far as he is concerned, is through with animal magnetism.

Verse 9 "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Here we have a further conception of the ultimate reality.

At this point the narrative, having risen from the relative to the absolute, now goes right up into the divine, as I indicated earlier.

Verses 10, 11. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . ."

Verses 12 -14. And now John gives us a threefold description of this great city, this holy Jerusalem. It is as if he is now giving us the full breadth of this conception. ". . .and had a wall, great and high," – that is indicative of Word in divine Science, – "and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates." These gates are symbolic of Christ in divine Science. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." There John indicates Christianity in divine Science. So in

our narrative John has risen from the relative to the absolute, and then he is carried "away in the spirit to a great and high mountain," – namely, divine Science. And then he shows us that this city has walls and gates and foundations, indicating these three conceptions of Word, Christ, and Christianity in divine Science.

Verses 15-16 "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." And that in terms of altitude is the climax of the book. John at this point has taken us right up to the zenith of his vision.

Verses 17-21. Now he begins to give us more detail, and the city is described further in absolute terms, just as if he had said, "Well now, I'll bring this down and I'll measure it, I'll give a conception of it which will be humanly understandable." "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel," That I regard as typical of the Word in absolute Christian Science, the Word of Life, Truth, and Love. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." There we have the Christ in absolute Christian Science. "And the foundations of the wall of the city were garnished with all manner of precious stones." And then these twelve different stones are described. Verses 19-21 indicate Christianity in absolute Christian Science.

Verses 22-27 Now we come to the point where Mrs. Eddy takes up the narrative again, and these verses illustrate absolute Christian Science itself. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" – that is, those who have worked out the problem of matter and have identified themselves with Principle, are they who qualify for that reality.

Now in reading that through continuously I have endeavoured to do no more than show how John carries the altitude of his discussion from the relative to the absolute and up to the divine, and then appears to bring it down again to show that the ascent of human consciousness is only possible because of the prior descent of the divine. The descent is primary and the ascent is, as it were, secondary. The second depends on the first. And when



those two become one in coincidence, we understand how the divine and the human appear to coincide or to meet. Now in all Christian Science practice, from the very beginning there is a movement of thought – we speak of it as the ascent of human consciousness – and in every healing or change that takes place owing to the idea, there is at least some small measure of coincidence becoming apparent. Full coincidence requires the full working out of the problem of matter. But from the beginning those two conceptions are steadily moving nearer together until they coincide in the absolute. You see, as human consciousness rises, we speak of it as ascent, if our thought is concerned with the Word; but we speak of it as translation in the Christ, because we are shedding materiality. Yet those two conceptions are just two aspects of one movement of thought. Now as we rise and as consciousness sheds materiality, the divine idea in its apparent descent needs a smaller measure of representation in symbolic form. And so as we rise we can work with greater economy of language, with more economy in the use of sign and symbol, until ultimately as we attain the consciousness of the absolute we can think and work in purely spiritual values. Now I hope that is coming clear, although it calls for time and patience to mature it. But once you have seen it and the process comes clear to consciousness, it will be so natural that you will not resist it but rather welcome it and begin to work increasingly in that way.

Well now, I think it might be useful if we turn over in the Textbook to page 573:13. "Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God." Now we are at the stage where we should accept that as true of ourselves. Let us increasingly let go this argument that we are sinners burdened with materiality, and rather accept the position that we live as idea in and of our divine Principle, and work from Principle rather than up from a human basis. "Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, – that we can become conscious, here and now, of a cessation of death, sorrow, and pain." And as death, sorrow, and pain, are made to diminish, to recede into the background of consciousness, and identity and individuality emerge into the foreground, we shall reach that point we saw this morning, where we shall become conscious of ourselves in terms of our pre-existence or our eternal coexistence with God, and the problem of matter will have been solved, "This is indeed a foretaste of absolute Christian Science, Take heart,

dear sufferer, for this reality of being will surely appear sometime and in some way" You see, that appearing is irresistible. "There will be no more pain, and all tears will be wiped away, When you read this, remember Jesus' words, 'The kingdom of God is within you,' This spiritual consciousness is therefore a present possibility,"

Mrs. Eddy continues: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying uphill all the way." Now the evidence of the record of Genesis is the evidence of human consciousness rising, but the evidence of the Apocalypse is deeper than that. In Genesis we witness particularly the uprise of human consciousness in response to the Word of Revelation as it comes down. But here, because the idea is now coming down in its Science, the response is so much richer. Let us observe how the text of this next page is so concerned with the apparent descent or adaptation of the idea to one's human need. So Mrs. Eddy continues, quoting Revelation 21:9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," – the spiritual outpouring of bliss and glory, which he describes as the city which "lieth foursquare." Notice that this message exalted John, his consciousness rose to it, until correspondingly he became conscious of the spiritual facts of being descending or coming down. An outpouring is always downward. You can't pour a cup of tea on the up grade, it must come down. You see, this uprise and coming down are again but sign and symbol of changes in consciousness. "The beauty of this text is that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing." Now that is a lovely passage. This outpouring, this apparent coming down of the idea exalted John, it lifted him to behold the great city, so that he became increasingly familiar with these two processes of thought described here as downpouring and uprising. When we become familiar with what these processes denote, then we see what is meant by coincidence. The four sides of the city are heaven-bestowed from their Principle, and heaven-bestowing in that they reach the human consciousness and lift it to the altitude of this vision. The first meaning of "bestow" is "confer in wedlock," and you notice in the next marginal heading the phrase "spiritual wedlock."

"Think of this, dear reader, for it will lift the sackcloth from your eyes," – when we feel burdened with grief, sorrow, anguish, pain, anything that derives from matter, think of this, – "and you will behold the soft-winged dove descending upon you." The dove, according to the Glossary, is another symbol of divine Science, and note that it is coming down. "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: "Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, – Love wedded to its own spiritual idea." Then cometh the marriage feast, for this revelation will destroy for ever the physical plagues imposed by material sense. This marriage feast is the consciousness of that absolute union and communion in absolute Science.

Next, we come (page 575) to the paragraph describing the city foursquare. "The description is metaphoric. Spiritual teaching must always be by symbols." It doesn't say "may be," but "must always be." And then we have on page 577 the absolute concept, the city of our God with its four cardinal points. What I want to draw to our attention now is that as this city becomes apparent in the absolute as distinct from the divine, these four great offices adapt themselves in four ways to become visible humanly as cardinal points. (575:26-2), The Word in divine Science, through "the Word, the polar magnet of Revelation," becomes visible as the first cardinal point, "the Word of Life, Truth and Love." Then Christ in divine Science, through the symbol of the Bethlehem star "seen by the Wise men of the Orient," becomes humanly visible and available as our second cardinal point, "the Christ, the spiritual idea of God." And likewise Christianity in divine Science, through the Southern Cross, "the Cross of Calvary, which binds human society into solemn union," becomes humanly available as our third cardinal point, "the outcome of the divine Principle of the Christ-idea in Christian history." That union is a state of connection deemed never to have been broken. And then fourthly, divine Science becomes available no longer through the symbol of the star, but through the symbol of a shore – "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." Now what does that denote? It denotes that when we attain the meaning of this fourth cardinal point, human consciousness is no longer looking up to these offices but has attained the absolute concept of them and thus is regarding them now in terms of coincidence. You see, human thought always looks up to a star. You can't look down on a star. So that as long as consciousness is rising, the divine idea appears to come down, and thus the Word of Revelation becomes to the rising consciousness the Word of Life, Truth, and Love. And likewise with Christ and Christianity. And when those have served their purpose and we attain to absolute Science, we are no

longer looking up, but we have gained this conception wherein the human and the divine have met, or have become one in the relationship of coincidence.

Let me assure you that these conceptions, as they mature in consciousness, become so natural that we are able to use them increasingly in our daily thought and conversation. They are not abstractions, but they are conceptions which are distinctly, decidedly in advance of the common line of human thought. In other words, as we begin to grasp these things we are in the vanguard of human consciousness, right in the front line. But happily that is a safe place. To be in the rearguard is the dangerous place.

Now I have endeavoured to show you in outline, and no more than in merest outline, what John is conveying in these closing chapters. Whereas the whole body of his work right up to the sixth Vision is in the domain of Christian Science, in the relative sphere, in these closing chapters he rises to the absolute; and then at chapter 21:10 he rises from that right up to the pinnacle of exalted consciousness, from which he then comes right down again. As we shall see now, in the closing chapter, the narrative comes right down to the human need again, so that in those final chapters we have the complete ascent and the complete descent.

## **SEVENTH VISION – CHAPTER 22:1 – 21**

Verse 1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Well, here the narrative is becoming relative and adapting itself to the human need again, so that having seen the significance of the absolute and even of the divine, we may know all the more clearly how to meet the human need. Whereas in chapter 21 the form of symbolization was all to do with the city with its four walls, its foundations, its gates, and so on, now the whole nature of the narrative changes and comes right back to the relative, to the human need. This opening verse clearly denotes the Word.

Verse 2. In this verse the tone changes to the Christ. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Clearly that is the ministry of the Christ-idea.

Verses 3, 4. Thirdly, we have the tone of Christianity, "And there shall be no more curse:" – that is, the curse of materialism, the curse of matter, the belief in opposites, the belief in reversal – "but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." That is to say,

when the problem of being has been worked out we shall be identified with our divine Principle, without any possibility of reversal.

Verse 5. Fourthly, John indicates Science. "And there shall be *no* night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

I notice that Tomlinson in his book, commenting on this last chapter, speaks of seven injunctions that should be accepted and followed through.

Verses 6, 7. "And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." Notice how the character of that writing here comes right back to that at the opening of chapter 1, – "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. . ." It is just as if flow the Revelator is saying, "My work is done," and he is taking his reader right "back to the "beginning so that he can see the unity of this work, the completion of it, the "balance of it, the structure of it. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this "book" – that is the first injunction.

Verses 8-15. "And I John saw these things, and heard them. And when I had heard and seen," – notice again that hearing and seeing, – "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" – the second injunction. "And he saith unto me, Seal not the sayings of the prophecy of this "book:" – the third injunction: – "for the time is at hand." He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments," – the fourth injunction, – "that they may have right to the tree of life, and may enter in through the gates into the city." You see, now John has come right down to the level of his reader's thought, and is showing that in coming right down to his level he is giving him, as it were, hope, comfort, encouragement, the assurance that it is still possible to have right to the tree of life, and to enter the gates into the city, – to attain to this reality. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." You see, John makes it perfectly clear that at no point do these opposites touch.

Verses 16-21. "I Jesus have sent mine angel to testify unto you these things in the churches" – the fifth injunction. "I am the root and the offspring of David, and the bright and morning star" – the symbol of divine Science. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this "book:" – that is to say, nothing can be added to or taken from Truth; Truth is Truth, it maintains its own inherent perfection, and it can neither "be added to nor taken from: – "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come. Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Now there we have the full text, and we have read those twenty-two chapters through. But one reading of Revelation cannot possibly convey the whole message of the book. The book needs to be pondered, to be weighed, and little by little, as we love it, its meaning comes plain.

Let us be clear that in these last seven days we have been investigating fields of thought, of which some were somewhat familiar to us, and possibly others were comparatively new. But however the case be, we are still as "babes in Christ," still as those waiting for the Mind of Christ. We know yet but little, and we have not demonstrated a great deal, but we have made a beginning and that is the important thing. And whilst we have been extending the horizons or the frontiers of our knowledge where the Bible and Science and Health are concerned, we shall be wise not to talk about these things prematurely. The wise way is to ponder them, to meditate upon them, and to balance our study with meditation and quiet thought, and equally with living these things in daily life as they become apparent. That is the way. And to burden one's self with hours and hours of study without the balance of meditation and without the balance of living these things is most unwise. A little well read in conjunction with a balanced outlook and a balanced attempt to practise these things is worth far more than unbalanced study. Let us endeavour to cultivate a balanced outlook, a balanced mode of life whereby we have a real Christianity, because it is the Christianization and spiritualization of consciousness that matters so much.

At the beginning of her article, "The New Birth" (Mis. 15-17), Mrs. Eddy attaches much importance to this process of Christianization and spiritualization. She writes: "St. Paul speaks of the new birth as 'waiting for the adoption, to wit, the redemption of our

body." Now intensive study alone doesn't attain that. "The great Nazarene Prophet said, 'Blessed are the pure in heart: for they shall see God. Nothing aside from the spiritualization – yea, the highest Christianization – of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness.

"The new birth is not the work of a moment." Reality cannot be attained from a wild impulse that erelong just wears itself out. What we need is the quiet, steady, continuous effort, day in and day out, because we love these things; that is the way whereby we spiritualize and Christianize consciousness, "It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

"Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity. Only through the sore travail of mortal mind shall soul as sense be satisfied, and man awake in His likeness." You remember that sore travail is spoken of in Revelation, chapter 12, in the fourth Vision. "What a faith-lighted thought is this! That mortals can lay off the 'old man,' until man is found to be the image of the infinite good that we name God," – that laying off the old man and putting on the new is indicative once more of translation, – "and the fulness of the stature of man in Christ appears.

"In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man," – you see, there is the process of translation; wherever in these writings we see contrasting pairs of terms, – "incoming" and "outgoing," "fading out" and "coming in," "increasing" and diminishing," "expanding" and "reducing," and so on, – they are all indicative of this office of spiritual translation, – "thought is developed into an infant Christianity; and, feeding at first on the milk of the Word, it drinks in the sweet revealings of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: 'In mine infancy, this is enough of heaven to come down to earth.'" You see, there is the coming down that we have just been reading about in Revelation.

Now let me give you just two more paragraphs on the next page: "A material or human birth is the appearing of a mortal, not the immortal man. This birth is more or less prolonged and painful, according to the timely or untimely circumstances, the normal or abnormal material conditions attending it.

"With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought, – through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense, – by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man." "Losing" and "gaining," "incoming" and "outgoing," "expanding

and "diminishing" – I could find you a dozen pairs of terms of that order all indicating this spiritual translation.

Let me give you one further example of translation on page 1 of Miscellaneous Writings. "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense" – that is, the uprising consciousness – "gathers fresh forms" -identity being born – "and strange fire" – the fire of holy inspiration – "from the ashes of dissolving self, and drops the world." Notice what a wonderful phrase that is. "Meekness heightens immortal attributes only by removing the dust that dims them." And this heightening of immortal attributes which removes the dust again is identity coming into focus. "Goodness reveals another scene and another self" – that is, hidden identity – "seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick" (1:15-2). To-morrow I will give you a few more examples to illustrate this process of translation, so that your understanding of it will be perfectly normal and natural. I will give you working examples from Mrs. Eddy's text of "incoming" and "outgoing," "rising" and "falling," "expanding" and "diminishing," all of which illustrate that wonderful office.

Now to-morrow we shall have a meeting of a general character in connection with Revelation, in which I will endeavour to bring together any loose threads and weave them into one fabric.

Now I have received several most interesting questions. The first arises out of Revelation 13:3. This verse occurs in the fourth Vision and concerns the beast that rose up out of the sea. Reading from verse 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast," Now here is our query: "Could this mean that the advent, life, and demonstration of Jesus dealt a deadly blow at animal magnetism, but the wound was healed when the world refused to accept his teaching?" I think that is a fine way to regard the passage in question. The resistance in the world, or the resistance in human consciousness, in that age was such that in less than four hundred years the state of Rome had turned Christianity into a state religion. That whole process caused Christianity as originally known apparently to disappear from human consciousness, to lose its power; it caused its pure spirituality to be obscured.



I think that in conjunction with that passage we should take another that links up with it and is very helpful. In chapter 20, verses 1-3, we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." In that passage the angel that has the key to the bottomless pit is unquestionably the Christ, the Christ in absolute Science. And in binding the dragon for a thousand years and setting a seal on him that he should deceive the nations no more, we have the implication that Christianity, subject to maintaining its pure spirituality, is capable of binding the dragon, although there is also the prophecy that after that "he must be loosed a little season." I gave my own reading of that earlier as implying that the uprise of modern science in the last five hundred years, on a material basis, is the equivalent of the dragon being loosed, because I think that without question the dragon of today is material science scientifically organized. But let us remember there are not different kinds of evil, there is but one evil, termed animal magnetism. Now referring back to chapter 13:3s it is quite clear that the coming of the Christ, through the advent of the man Jesus, undoubtedly dealt a deadly blow at animal magnetism, but the wound was healed as Christianity became a state religion and the organizing of Christianity caused its inherent power to be lost. Then of course, towards the turn of the millenium, approximately the time of King Alfred in this country, we began to witness signs of the light breaking through again. We had the works of Adam Bede, for instance, and much later the first complete translation of the Bible by Wycliffe. And that, in turn, led to the Renaissance and the Reformation, and concurrent with that was the uprise of natural science, which was the prelude to the spiritual introduction of Christian Science or divine Science.

Well, our further questions are of a more general character, but there are two which bear upon Revelation, so I will take them together. The first reads: "You said, I believe, that the seven seals were in parallel with the seven trumpets and the seven vials. I have not been able to see this. Will you please comment?" And the second: "Although the record no doubt contains it, would you interpret the meaning of angels pouring out vials?" Well, those are quite comprehensive questions, which I think it would be very helpful to answer. Let us turn back to chapter 6. Now this occurs in the second Vision, and, as you see from your chart giving the lay-out of this hook (this chart is reproduced at the end of this report), the second Vision is concerned with the opening of the seals. The third is concerned with the sounding of seven trumpets, and the fifth is concerned with the pouring of seven vials. There we have

three different types of symbolic representation. And although so different in symbolic form, still there is something in common between them all, and that something in common is not readily discerned from the symbolic form of writing, but is, I think, to be gained more by inference.

Now, taking these in turn, first of all the opening of the seals corresponds to a progressive unravelling or disclosure of hidden evil in terms of analysis. And then the sounding of the seven trumpets concerns the exposure of the corresponding errors as operative in individual consciousness and experience, whereby we can handle them. You see, the analysis of evil alone does not necessarily handle the problem; but the exposure of it essentially does, provided that we are really sincere. We can talk about mortal mind, we can analyze all its inherent claims, without necessarily doing anything about it ourselves. But once we allow, because of our own fundamental honesty and sincerity, once we allow the idea to become operative in consciousness and to go to the bottom of mental action within ourselves, then that is the process of uncovering and exposure, which certainly does handle the claims of evil. And to make it safe and happy, that process should and must be carried through to fulfilment in the annihilation of evil, which the Revelator symbolizes by the pouring of the vials. For example, the other day we spoke of the opening of the first seal as analyzing animal magnetism as self-constituted power; and that would correspond, in the sounding of the first trumpet, to the exposure, say, of the lust for power, of ambition for power, for false power of whatever kind. And thirdly, the corresponding office in the fifth Vision would be that measure of the Christ-idea which annuls that element in human consciousness. And so in the fifth Vision the angel is unquestionably good or Christ-like in type, driving its opposite, pursuing it to the point of elimination. You see, the angel as a Christly type pouring this vial of wrath is a mixed metaphor, it is a mixing of type and symbol, and my own reading of it is that the angel is a Christ-like type pursuing the elusive error to the point of its elimination. You remember the passage in Miscellaneous Writings: "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguise, and – behold the result: evil, uncovered, is self-destroyed (209:32-3). That illustrates the tremendous contrast between the angel on the one hand and these vials of wrath on the other.

Let me give you one or two working examples of that from the Textbook. First, 103:15-17, where we have this tremendous contrast I have just spoken of. "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." There the "angel," as that which reveals Mind as the All-in-all, is in contrast with evil, as a suppositional lie. That evil is the evil which is driven to the point of self-elimination. Now

turn over to 345:28-30. "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." There is a great truth there. And then thirdly at 346:6-13 we see the logic of this situation. "It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain, but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness – yea, the allness – of Truth." That reference, I believe, summarizes practically the whole of our week's work. To analyze this problem of evil discloses the nothingness of it; and then the second phase exposes the inherent error in human consciousness, but that error is not to be saved as nothing, it has to be proven nothing. And so we see that its nothingness is not saved but must be demonstrated to prove the allness of Truth. You see how that brings us right back to our original proposition, the proposition with which we began this week, that "Mind is All and matter is naught as the leading factor in Mind-Science.

Now do you see the logic of this process? If we take it right through, we see, for example, that the opening of the first seal analyzes animal magnetism as self-constituted power; then, in the next Vision comes the exposure of its corresponding argument or claim, the claim of lust for power in human consciousness; and finally, in the fifth Vision, this Christlike type of angel drives that contrast with real power to its nothingness and demonstrates it as nothing. Similarly, if the opening of the second seal analyzes animal magnetism operating as the flesh, then the exposure of that in human consciousness follows in the sounding of the second trumpet; and then in the fifth Vision the angel drives the contrast to its nothingness, as in the words of Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," And the Christ-like type of angel pursues that error to the point of its annulment, whereby its nothingness is not saved but demonstrated, in order to prove the allness of Truth. Likewise, if the opening of the third seal is the analysis of animal magnetism as physical sense testimony, material sense, which claims to hold in itself the issues of life and death, to hold man's life in the balance, and so on, in the next Vision we have the corresponding phase in human consciousness, whereby a certain circumstance may claim to hold a man's life in the balance – it may be a child critically ill with pneumonia or diphtheria or something of that sort, and the argument of the senses to the father and the mother is that their child's life is just in the balance. And then again the Christ-like type of angel in the fifth Vision takes that phase of material sense and drives it to the point of its annulment and proves its nothingness, so that man in his sinless identity appears. Now likewise we can take the opening of the fourth, the fifth, the sixth, and the seventh seals, and

trace their essential correspondence with the third and the fifth Visions. That was the conclusion I was coming to in our first reading, and I am exceedingly glad that this question arose, because it has just given me the opportunity both to clarify and to strengthen our reading of these three Visions. In taking the first three phases of each, I think I have given you sufficient by way of example to show that if what I have said is true of the first three, it is naturally and necessarily true of the remaining four.

And so, the second Vision analyzes, the third Vision uncovers, and the fifth Vision annuls or annihilates. And of course it is in these Visions that we have that recurring phrase "the third part." Each of the three represent diversified phases of one process, and each would correspond to a third of the whole problem, but let us see that we don't analyze a little, and then uncover a little, and then annihilate a little; because those three are diversified concepts of what is essentially one operation. As consciousness matures and we understand the process more fully, we shall not be aware so much of three processes but of one operation which Mrs. Eddy terms the ultimatum, the scientific way, and then healing becomes instantaneous. Well now, I hope that helps us with that particular question.

Now here is another question: "Would you say a word about treatment at the levels of the absolute and human? Should one treat at both levels? And might there come a time when one must concentrate on the human level, taking cognizance of the myth that is the human body?" Well, my own view is this: that, we should take every question or problem as it comes along at the highest possible level of which we are capable. We should give it the highest and finest we know where our own realization is concerned; but where any necessary comment or explanation of metaphysics is concerned, then we should adapt our spoken word to the measure of our listener. If he knows little, well, help him and feed him at that level, but if he asks one to work for him, help him with the highest and finest we know. I couldn't do better, in answer to that question, than quote a reply I once heard to a similar question, and it was to this effect: "Treat him from the housetop; learn to walk with him to Emmaus." You notice that the substance of that is drawn from the Gospels, implying that we should help and heal from the highest altitude of which we are capable. Let us adapt our spoken word to the level of our listener or patient. And so, in further comment on that question, I don't think one can really distinguish between the absolute and the relative level in giving a treatment. To me Christian Science and its operation is just one; and the relative, the absolute, and the divine denote a range of thought which covers all experience, and the higher the level or altitude from which we can do our work, so much the better.

Next, I have this question: "How, if at all, should one apply the knowledge that the human body is consolidated electricity?" I don't know if I would go quite so far as to

regard the body merely as consolidated electricity. In theory, of course, it is, in the sense of consolidation of human mentality through the transitional phase of electricity. But I think what we can do is to realize that man is not subject to pain? Discord, or poison of any kind through nerve or through the claims, arguments, and discords associated with nerve. Nerve and all that it involves is to-day being understood as inseparable from minute electric potential in the human system, and we need to know that man understood spiritually has a sensation-less body. Now that does not rob man of anything worthwhile, but it does open the way whereby he can relieve himself of all the penalties and discords associated directly or indirectly with nerve. And as man demonstrates spiritual identity, it will give him a concept of even the human body, which is less subject to the actions and reactions based on nerve, and will thereby give him control over his body. So that in the measure that we understand that man has sensation-less body, in that measure has he control over the human concept of body.

Another question: "Does it sometimes occur that a patient is unreceptive to treatment by a practitioner and must work out his own salvation?" Well, Mrs. Eddy's concept of practice and her statement in her own writings is that when she was in practice she conscientiously healed 99 out of every 100 cases, and if we are living the life of Christ and cultivating the Christ-consciousness sufficiently in our lives, we should expect, and should have, a corresponding measure of success. Then that question would scarcely arise. If we fail – and no-one yet claims anything approaching 100 percent success in his practice – one should look within himself and with the utmost honesty examine his own consciousness rather than say, "Well, the patient was unreceptive." The last thing a student should do is to throw the responsibility back onto the patient or onto others, if the situation is still humanly capable of help.

Next: "What is your interpretation of 'souls under the altar' at the opening of the fifth seal in chapter 6, verse 9?" Well, you remember that verse reads: "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. . ." In so far as I can understand the Book of Revelation intelligently, my own view at present is that this phrase denotes degree, the degree to which we earlier referred in this passage as denoting the acceptance of good on the basis of belief. And therefore it is lower in degree than the understanding of good. Beyond that I could not say anything more.

"The second death is physical death in the ordinary accepted use of that word. For most people death will occur perhaps several times. Is each of these deaths the second death?" Well, Mrs. Eddy's writings indicate that in the transition commonly called death one

passes either from life to Life, – that is, from a lower sense to a higher concept and experience of life, – or from dream to dream, and that those passing from life to Life are those who here attain a spiritually awakened consciousness. Those who pass from dream to dream are those who either resist the Christ-idea, or perchance are neutral to it or maybe so in league with or inseparable from mortal mind that they have no interest in anything but their own materialism. In that case, doubtless they pass from dream to dream and experience what is called the second death through recurring cycles until an awakening comes. Therefore my own answer to this question would be, Yes, but it should be progressively in less degree. In the measure that the awakening comes will this second death cease to occur or recur. And I should say that those on whom the second death has no power are those who have discarded all materiality from consciousness and have ascended.

Well, those are the questions that you have sent in, and as far as I can see, that is how I would answer them. Now I would like to offer a few points on methods of study. More than once I have been asked during this week, "How can one improve one's study?" Well, one's method of study naturally depends on the work one has already done so far, so I will begin by assuming that the one who is asking that question is a beginner and knows little or nothing. My own view would be that he could not do better than read the Textbook through and through observation gather all the references he can that relate to the oneness of being. If he does not wish to do this by continuous reading of that nature, it can be done by using a concordance, by taking such terms as "one," "oneness," "all," "allness," and so on. But I prefer for my own part – and this is just an opinion – the method of continuous reading and observation. And then having gathered and bathed his thought in the oneness of being and the wholeness of it, then I would suggest that he take that oneness and begin to diversify it in simple and progressive ways. Let him consider it in terms of Mind, and gather from the text the simple qualities and properties of Mind, so that Mind is no longer a capitalized word on a printed page, but rather denotes an illumined conception of the infinite, and consequently a conception that has meaning because of all the associated qualities, and properties concerned with it which have been gathered from the text. And thus Mind begins to denote to him a conception of the infinite in relation to allness, to intelligence, in relation to action, and creative power, and properties of that kind. Then he could take the term Mind more analytically still, and possibly in conjunction with the concordance – discern those qualities in the text that are used exclusively with Mind and with no other synonym. And then, having gathered and built up in consciousness a conception of what this one Being is as Mind with its associated qualities and properties, he can go on to Spirit, and likewise Soul, Principle, Life, Truth, and Love.

The next stage would be to learn in simple ways to consider those terms comparatively, and in considering them comparatively it soon becomes clear that certain qualities and properties are exclusive to particular synonymous terms, whereas other qualities are used over a much wider context and have association with more than one synonymous term. And when one observes that, there is always a reason for it; so that, for example, the light of Mind has a fine distinction compared with the light of Truth, or the light of Spirit; but at the same time one discerns that the overwhelming evidence is that light is a property of Mind. From this one learns to see what are the differing characteristics of light when used with Mind, when used with Spirit, and so on. And thus it becomes clear why these synonymous terms have both exclusive properties and others that they have in common with each other.

Well now, that is one phase of work that would give a young student occupation for six, nine, or twelve months, according to the thoroughness with which he does it. Then he can take another group of terms, – the terms Word, Christ, Christianity, and Science, – and taking those comparatively find out for himself what each means. First of all, what is the Word? What does it denote? What are its characteristics? And it becomes clear at once that that term covers a wide range of meaning. In its highest sense, in the divine sense, it denotes the Logos, that primal creative impulsion whereby being is expressed. Then in a lower degree it denotes revelation, the infinite One's revelation concerning itself, and that revelation will in turn present itself and will be accepted in human consciousness as what we call the inspired Word of the Bible, as commandment, or precept, or at a higher altitude as a cardinal point, something to steer by – something to navigate by. Then likewise the student can learn to take Christ, first as the ideal, and then as idea, then as Messiah and Saviour, and then as manifestation to the flesh, and see the range of thought both up and down denoted by the word Christ, – the degree or level indicated, of course, by the context in which the term appears. And likewise he can take the term Christianity, and see that in the highest, or ideal, sense it indicates the idealization and summation of all relationship. Then, as he traces its descent, he sees that it ranges from the ideal concept of relationship to the point where in its process of reduction it is seen as exemplified in the life of Christ Jesus and comes into human history as 'the outcome of his demonstration, as "the outcome of the divine Principle of the Christ-idea in Christian history" and there he sees it as a third cardinal point, just as he has seen the Christ as a second cardinal point. And then he sees that it comes right down, until in human experience it operates as Christian healing to clear out disorders from human consciousness and to restore some conception of good order. Finally, he can take the term Science and study the corresponding range of its use.

Now what has he done? He has now arrived at the point where he has four diversified conceptions of one Being and its one operation. Once he has established those four conceptions clearly and definitely in consciousness, he then sees that because of the original proposition of the indivisibility of the infinite, these four diversified conceptions of one operation, whether he regards them as coming down or rising according to his need, in turn must have relationship with each other. You remember that last evening I pointed out that suppose there were a hundred of us in this room arithmetically, there would be ten thousand concepts of relationship within ourselves as a hundred persons. Well now, if we have these four conceptions of one operation both descending and ascending, as indicated, in the simile of Jacob's ladder, then any one of these four must have relationship of some sort with the other three. And when we can begin to conceive of the relation of the Word with the other three, Christ with the other three, Christianity with the other three, and Science with the other three, we arrive at sixteen conceptions, and they give us what we have summarized as the Matrix. During this week I have scarcely mentioned that word, or I have referred to it only sparingly, for the simple reason that we have been so engaged with our immediate subject that I have taken it as understood that you have at least some elementary knowledge of what these four conceptions indicate in their relationship with one another. That was the subject of our work last year. But if now we begin to take those four conceptions individually and clearly define them at their different altitudes, and then begin to understand their interrelationship, that will give us food for thought for next winter. As we begin to do this, gradually there will come into view in all its wonder and beauty and loveliness and precision a concept of Science and system such as we never dreamed existed in this Textbook. And all these manifold and diversified statements that run through these sixteen chapters will begin to drop into place.

Now this brings up another question. Someone may ask, "But why wasn't Science and Health written after the manner you have just described? Why were not these synonymous terms and all their qualities and properties set out for us, and why were not these sixteen conceptions set out for us? Why were they apparently buried in the text?" Well, we have to remember that Mary Baker Eddy was confronted with a vast problem. She gained this revelation of what the infinite is, in its nature and essence and substance, together with its *modus operandi*, or operation. And she had, under divine direction, to record this for posterity in the form of a book that would be all things to all men. It had to be a book that could be read by the child at school, a book that would comfort the sufferer possibly in a nursing home, a book that would be a source of endless enlightenment to the student, the philosopher, and the thinker, in fact, a book so diverse as to meet every human



need. And equally so she had to write a textbook which would protect her discovery from mechanization and formulae and restrictions and impositions and distortions of all kinds. She had to write it, according to Biblical symbolism as a woman putting leaven into three measures of meal till the whole was leavened, recognizing that in the fullness of time and under divine Providence the Science of her discovery, the mode of its reduction to system, and its operation within the framework of divine order would inevitably come to light. She saw that when through a deep search and a spiritual culture it came to light, human consciousness would then be past the point of mechanizing or reducing to formula or in any other way distorting the essential nature of her discovery. And consequently this discovery of Science and system must come to the individual when he is ready for it, and it does come to him when he is ready for it, sometimes in the most extraordinary ways. There is appreciable evidence to-day of men and women in different parts of the world waking up to the true import of this Textbook, waking up to the Science of it, the system of it, the order, and consequently the beauty, of it. Yet that is not apparent to the casual reader. And so there is a reason for this Textbook being written in the way that it is. If we will learn to cultivate scientific method and order in our own modes of thought, the order of this Textbook and the Science of it and the reduction of it to a systematized form of presentation will sooner or later break on our thought.

Now I have endeavoured in a matter of ten or fifteen minutes to summarize a process that has been gradually coming into focus in our thought and study, and consequently in our lives, over the past ten or fifteen years. I have tried to show you how to cultivate scientific order and method, so that as we develop this for ourselves, we can come to this Textbook and we can recognize in a moment just the nature of the context we are considering. But remember that what I have been offering you is largely concerned with the presentation of the idea through the letter. Mrs. Eddy's own instruction to us is, "Study thoroughly the letter and imbibe the spirit." (S. & H. 495:27-28) Those two are inseparable, and when we are really sincere and we love this idea more than anything else, "before long we see that the letter and the spirit" become essentially one. Now the Word breaks on our thought largely through study, through the letter, through direct revelation, but the Christ which brings the spirit breaks *on* our thought through the divine nature, through the divine nature itself becoming identified in our own consciousness, so that we feel it and respond to it in a deeper sense and with a conviction that is quite different from that which comes as fact through the letter. Let me put it this way: John's recurring phrase, "I saw and I heard," or Mrs. Eddy's own phrase, "When I have most clearly seen and sensibly felt," would correspond to the fusing of the letter and the spirit, whereby letter and spirit become one in the consciousness and the understanding.

And when the letter and spirit become one, they lead us to what we saw on page 411 of Science and Health: "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous." When the spirit and the letter become one, they become the ultimatum in consciousness. Now it is comparatively easy with a little effort and industry to acquire the letter of this idea in its Science and its system. But what taxes us is winning the spirit of it, and that is where the rub lies. It touches us on the quick. That is where we have to be so honest with ourselves and to say, "Now do I really want this? Am I prepared to put it first? Am I prepared to give it my love and my loyalty, and does it come first in my life?" If we can answer such questions in the affirmative, then we are well on the way to winning the spirit of Science. And the letter and the spirit must combine as one if we are to demonstrate it with certainty and with power.

Well now, that is how the young student can open up this subject for himself either individually or in co-operation with friends if he wishes to work in conjunction with others. The more mature student naturally changes his methods somewhat. For my own part, once or twice or maybe three times a year, I take these writings and I read them through from cover to cover with an entirely open mind. For instance, before I come to a Summer School such as this, I take the Textbook and the Prose Works and quite a portion of the Bible, as much as I have time for, and I just read them through, with close observation and an open mind, and I jot down anything that strikes my attention, without trying to evaluate it or place it there and then. I work with a note-book, and from one reading I may have twenty or thirty pages of references, sometimes more, and then when I have completed my reading of these works right through, I take my note-book with its pages of references which have not in any way been tabulated or classified, and I also take the last similar note-book and possibly the one before and I put the three on the table and compare them, to see what this latest reading has disclosed that I failed to see on the last two occasions. And then I can see how much new material I have really gathered. When I have done that, then I go to work and classify it, and I begin to observe how these different conceptions drop into place. That is how I work to-day. But it is for each one to work according to his degree, according to his outlook, or according to how he likes to work. Some prefer one way, some another. For myself, I work with an entirely open mind and gather my material and then I classify it, and it is wonderful the way these different conceptions just drop into place, within this remarkable framework of synonymous terms with their associated offices of Word, Christ, Christianity and Science. The whole of Mrs. Eddy's discovery and its reduction to system is within that framework, but it is a framework that is flexible, capable of illimitable adaptation, extension, and

development. Thus we have methods of study both for the young student and for the more mature student, each one according to his measure.

One further point: I have been asked how much time each day the student should give to his study. Well, that again is a matter of degree. It so happens that this work, in my own particular case, has become my life, and consequently my working day is almost entirely concerned with study and practice and also with quiet thought. I give myself sometimes two or three hours in a day when perhaps I don't open a book, but I am thinking all the time, and that is just as valuable as being busy with books and dictionaries. And so it is for each one to adjust his day according to his responsibilities and the demands on his time. For those who have to attend an office or a workshop or who have other vocations, again it is for each one to decide the amount of time he gives to study, according to his need and opportunity and according to the demands made on him. There is no hard and fast rule. Some people do mental work better late at night when the household is quiet, others do it better early in the morning, and there again it is each according to his measure. The important thing is that we bring to it our love, our sincerity, our singleness of vision, our singleness of purpose, because that is what matters.

Now in the half hour we have left, let us turn once more to Revelation. I pointed out earlier that it was at chapter 17 that the character of this narrative changed from sevenfold to fourfold. But before discussing this further, there is another most important conception, which we should briefly mention. We have spoken of the oneness of being, we have spoken of the sevenfold nature and also of the fourfold nature of operation, but there is also the trinity to consider. What do we mean by the trinity of being? Mrs. Eddy quite obviously puts the terms Life, Truth, and Love into a category of their own; that is to say, she uses those terms in a way and with a closeness of association that she never brings to the terms Mind, Spirit, and Soul. And if you take such terms as essence, wholeness, and substance – and essence particularly without exception – you will find that they are presented in Mrs. Eddy's writings through the terms Life, Truth, and Love. Now what is the essential difference between her concept of Life, Truth, and Love, and the fourfold concept of which we have just been speaking? It is this: that whereas the fourfold concept illustrates divine operation, Life, Truth, and Love give us a conception of a scientific trinity, as distinct from a personal trinity. We know in engineering that the triangle provides the simplest form of structure, By the same analogy, in logic, in metaphysics, in the structure of ideas, one cannot conceive of structure and wholeness with less than three conceptions; three conceptions are the absolute, logical minimum with which to conceive of structure. Now it is clear that being must necessarily have structure. Without it, being would disintegrate, or break up. But to have

structure it must have cohesion. And so to denote the cohesion of being, the structure, essence, and substance of being, we have these three terms, Life, Truth, and Love constituting the one Principle.

In order to understand what this Principle is, take these three terms as three of those seven we spoke of, consider them first individually from the text, then consider them as one, as a group, and then it will become clear why Mrs. Eddy uses these terms as one, why she put them together to constitute a trinity. And I believe it would be helpful here to turn back to the seventh paragraph of her Platform on page 331 of Science and Health. "Life, Truth, and Love constitute the triune Person called God," – I think that phrase "Person called God" is a concession to theology, and we have the marginal heading "Divine trinity," – "that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, – the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being "the intelligent relation of God to man and the universe." Now observe there the four governing verbs and notice the descending order of them. First, Life, Truth, and Love constitute this Principle; second, they represent its trinity, its structure, its cohesion; third, they express its threefold, essential nature, – that is, its intrinsic nature; and fourth, in a relative way they merely indicate it, – that is, to the approaching human thought, or to the thought considering these things possibly at a very early stage. Hence, in so far as Life, Truth, and Love constitute Principle, represent its trinity, and express its essential nature, they are subjective. In so far as they merely indicate it, those three terms have an objective use. So in that paragraph, you see, we have one Principle, constituted as a divine trinity, as a scientific trinity, wherein we see structure and cohesion; and that trinity is operative to constitute, to represent, to express and to indicate being, and that fourfold operation is in a descending order, it illustrates a descent from absolute to relative. And in that aspect they are similar to the four cardinal points that we read of at the end of our Textbook.

Now to return to Revelation: we saw that at chapter 17 the narrative changes from sevenfold to fourfold characterization, and progressively we have these four offices at work to denote rising conceptions of being, so much so that when we come to chapter 21 we see how the Revelator has discerned the ultimate reality in terms of a city. Let me comment here that these Biblical types and symbols are not something to be regarded as afar off; the narrative wherein Abraham sets out from the home of his ancestors, crosses the desert, pauses at Haran, and then goes out in search of a city with foundations – that is not *merely* a legend of some four thousand years ago. It is indicative, it is type and symbol of a journey that you and

I are making to-day. The Abraham in our own consciousness is leaving the Assyria of superstition and darkness, and it is reaching out across the desert of human hopes in search of a city. Then take the Psalmist, who beholds this city as Zion, the "city of our solemnities." Take his concept of it, that concept of approach, in which, having discerned it, having largely accomplished the journey, and being, as it were, almost there, he sees it in terms of its walls and its bulwarks – that is not just a Hebrew poem of 2500 years ago; it is type and symbol of our approach to this same reality. And equally is this true of John's view in Revelation of the city foursquare. The story of the Bible, no matter whether written in legendary form drawn from Babylon or Assyria four thousand years ago, or in the more factual manner of the New Testament, is still type and symbol of the growth and development of mankind and also of the journey of the individual. Mrs. Eddy has written that "Our thoughts of the Bible utter our lives" (Mess. '02, 4:25), and that "Periods and peoples are characterized by their highest or their lowest ideals, "by their God and their devil" (Peo. 6:28-1).

Let us just look briefly once more at chapters 21 and 22, because in these two closing chapters of Revelation the imagery is exceedingly beautiful, as beautiful as language can possibly make it, and the promise that goes with it is similarly so. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." You see, here in verse 2 John "saw the holy city," but when we come to verse 10 the narrative rises in altitude even further. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, . . ." We have learnt to recognize the altitude at which the Revelator is writing, and so when he saw "the holy city, new Jerusalem, coming down from God," it was as if he were still seeing it from an absolute altitude, but when he goes to the mountain top, he is looking out from the zenith of divine Science itself.

And then notice the lovely promises that go with this conception of absolute Science in verses 3-5. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Now that is the Revelator's concept which Mrs. Eddy interprets as "a foretaste of absolute Christian Science." And then comes the promise, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the

water of life freely." Of course, that fountain begins to flow in the next chapter. "He that overcometh shall inherit all things;" – notice how that echoes the opening messages; – "and I will be his God, and he shall be my son."

And then at verse 9 the narrative begins to rise still further. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Clearly the angels of that fifth Vision are Christ-like in type, or they could not perform this office, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious', even like a jasper stone, clear as crystal; and had a wall great and high, . . ." That reminds one of Mrs. Eddy's earlier statement, "Clad in the panoply of Love, human hatred cannot reach you (S. & H. 571:18-19). In other words, this "wall great and high" is impenetrable by the shafts of animal magnetism, as impenetrable as sunlight is impenetrable by darkness, though darkness is penetrated by sunlight. The wall represents the protection conferred by the power of the Word.

". . .and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates." I think that there are three on each side for the same reason as, in verse 16, the length, breadth, and height of the city are equal, – in other words, divine Science in the comprehensive sense includes Word, Christ, and Christianity as in and of itself. Likewise the presentation of the gates as a whole as twelve in number, corresponding with the twelve tribes of the children of Israel, is type and symbol of universal humanity. My own thought on this has so widened that to-day universal humanity does not mean merely the inhabitants of this planet, either past or present or future. Why should there not be other modes and forms of life even in a natural sense on other planets? The reason we discredit this possibility is that we believe that there must be a certain percentage of oxygen to support life; but as the human mind changes its beliefs, there is no reason why there should not be other forms, modes and manifestations of life as it were of entirely different dimensions from those to which we are accustomed, but which are equally a part or phase of universal humanity. So the twelve tribes of Israel denote something far wider in extent than just the mortal inhabitants of this tiny planet we call our earth. They are type and symbol of man in the widest possible sense. And these twelve gates, three on each side, indicate how the divine idea has this property of adapting itself to the human need according to the demand made on it. Ms. Eddy says of them that they have the property of opening "both within and without." Opening within, they afford

to the human consciousness at-one-ment or identification with Principle; opening without, they indicate how the idea adapts itself and becomes Christ to the flesh. That is the significance of these gates, and of course they represent the Christ concept of the city, whereas the "wall great and high" concerned the Word aspect of it.

At verse 14 we go on to the Christianity concept of it, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." That is type and symbol of Christianity and all that Christianity includes.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." You remember that in chapter 11 we first had this symbol of the reed. In verse 1 we read: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." In that verse the reed like unto a rod indicated something with which to smite or coerce. It was type and symbol of the Word, as it were compelling human consciousness to measure up to it through those uprising days of Genesis. But when we come in chapter 21 to the holy city, the unfolding, or Genesis, concept has served its purpose, and the reed becomes a golden reed "to measure the city, and the gates thereof, and the wall thereof," "And the city lieth foursquare, and the length is as large as the breadth. . . The length and the breadth and the height of it are equal."

Let me repeat once again: let us endeavour to lose the objective sense that we are reading something that is afar off or concerns the hereafter, and rather let us wake to the fact that this is type and symbol of reality that is available here and now in the measure that we awaken or quicken our spiritual sense. If we can do that, we shall begin to demonstrate the closing paragraphs of the Glossary in which we have Mrs. Eddy's definition of "year": "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death," – think of what that means; it involves casting the "anchor of hope" through or beyond "the veil of matter," – "and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown" (S. & H. 598:23-30) There will come a time, maybe not in this generation but certainly where long, when human consciousness will be so enlightened on these things that men and women will arise with the vision and the penetration to pierce this veil we call matter and to discern the reality of being in terms of dimensions of which at present we have no knowledge. And to that state of consciousness, this concept we call the natural or physical world will have no more substance than a cloud shadow over the grass. That is destined to happen. There may be interruptions, there may be

explosions, there may be bomb bursts, but even if there were, they would have no substance in them. The only substance that is imperishable is in Spirit. And men and women will come forth who will see these things to the point of not only talking about them but of demonstrating them, and then the former things will be passing away in our midst and this physical world will lose all sense of solidity, it will become as evanescent as a shadow crossing the lawn. As I say, that may be beyond our present measure of demonstration, but if this writing is true, the inference is clearly just what I have said. I am not endeavouring to prophesy; the inference is here if we understand this writing.

At verse 17 the narrative begins to reduce in altitude and to come down once more towards the human need from the divine through the absolute, and at verse 22 the Revelator depicts absolute Science again. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. . ." Think of the beauty and the magnificence of that promise I think for a moment just what it means! Earlier we read that these nations would be ruled with a rod of iron, indicating the imperative, irresistible, uncompromising nature of the Christ. But now those same nations are saved and "walk in the light of it". ". . .and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Those gates open within and without, according to the need or the demand made upon them. "And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Those who attain unto their true identity and individuality will have their names written therein; their names according to the promise will be written in heaven, – that is, identified spiritually and divinely.

Finally we come to this closing chapter 22, equally lovely with the previous one, but quite different in character; and here the Revelator changes his symbol from city to river. Now the nature of a river is to flow, it has continuous flow, continuous movement, and as such it is type and symbol of this city or divine calculus, in operation meeting the human need. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" – that is, coming down, as it were, from its divine Principle through the Christ-idea. Let us advance beyond imagining the pure river running through the sunlit meadows, and let us see that this river has been running through our consciousness this last week. It is type and symbol of that which flows through consciousness as we love this idea. When we can resolve all these metaphors and symbols back into consciousness and



see them as symbolic of that which is taking place within us, then the whole book has intelligent meaning.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Again that is not just the picture of a lovely garden with a stream running through it. It is indicative of the activity of the Christ in our own consciousness, just as this pure river proceeding from the throne indicates the operation of the Word in our own consciousness. And if we are bringing forth the fruitage of this tree, then "the leaves of the tree are for the healing of the nations," clearly shewing that the ability to hold crime in check, to destroy animal magnetism, to give the blessing of a working and workable Christianity to mankind, is something that can and indeed should flow through our own consciousness, or how else can it reach mankind?

Then in verses 3 and 4 we come to the concept of Christianity, "And there shall be no more curse:" – all the curse and penalty that derives from the mythology of the ages, all that is associated with the terms "gods" and "serpent" in the Glossary is finished, is written off:– but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." Again that is type and symbol of that one-to-one relationship with Principle which is the highest concept of Christianity.

Finally in verse 5 we come to the Science concept. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

And then John brings his vision down to an even lower measure, even nearer the human need. "And he said unto me, these sayings are faithful and true:" – there you see how the "pure river of water of life" in verse 1 is now appearing at a lower level as that which applies with certainty and practicality to the human need: – "and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done," John in his summation is returning to his original conception in the first chapter, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Now there we have Word, Christ, and Christianity leading into Science.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him

be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." In other words, this firmament is still operative right down to the detail of daily life. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." When that takes place, the gates open inwardly. They open outwardly to meet the human need. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." In other words, the beliefs of animal magnetism have no admission whatever. Light and darkness cannot mingle. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The water that runs freely is the Word with which we begin, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." In other words, Truth can neither be added to nor taken from. And then John concludes on a note of blessing: "He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen,"

Now there is that Apocalypse, which we have read from beginning to end, and I think as a result of that reading the meaning has become clearer. There are many questions which we can still ask and which we cannot yet answer, but we can be sure of this: everything that the Revelator put into his book has meaning of some kind, and one day we shall have sufficient understanding to see the book as a whole. For the present we have a sense of it, and, I believe, an inspired sense of it. And so we leave it there, and on another occasion we may come together somewhere, some time and read it once more. But that is our reading of it in the light of our present understanding.

THE REVELATION OF ST. JOHN

W O R D Introduction

- Ch. 1
vv. 1-3 The Word
The Christ
Christianity
Science
v. 4 John announces the source of his messages
vv. 5,6 DAYS OF CREATION
as in scientific translation of mortal mind:
wisdom purity spiritual understanding spiritual power love health holiness
v. 7 Modus operandi of translation
v. 8 Summary of days of creation
vv. 13-18 Days of creation - Jesus' mission - become NUMERALS OF INFINITY
exemplified by the Son of man:
intelligence substance identity classification individuality consciousness fulfilment
v. 20 Explanation of seven candlesticks (synonymous terms)
and seven stars (numerals)

Ch. 2:1-3:22

THE MESSAGES TO THE SEVEN CHURCHES

Table with 7 columns: PRINCIPLE, LIFE, TRUTH, LOVE, SOUL, SPIRIT, MIND. Rows list churches: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea with their respective chapters and verses.

THE SEVEN VISIONS

Table with 4 columns: PRINCIPLE (4:1-5:14), LIFE (6:1-8:1), TRUTH (8:2-11:19), LOVE (12:1-14:20). Rows list various spiritual concepts like Principle, Mind, Soul, Spirit, Life, Truth, Love and their corresponding visions.

C H R I S T

Table with 3 columns: SOUL (15:1-18:24), SPIRIT (19:1-21:27), MIND (22:1-21). Rows list various spiritual concepts and their corresponding symbols and meanings.