

THE APOCALYPSE

FOREWORD

Throughout the four chapters comprising this volume the fundamental tone is that of *Science*.

Thus in TEACHING CHRISTIAN SCIENCE we are led into *Christian Science*—the *Word* concept of Science.

In RECAPITULATION “*Absolute* Christian Science pervades its statements to elucidate scientific metaphysics”—the *Christ* concept of Science.

In GENESIS “*Divine* Science . . . lifts the curtain on man . . . as coexistent with his creator”—the *Christianity* concept of Science.

In the APOCALYPSE “The new Evangel” (M.H.) is *Science* itself—Principle and its omniacion.

CHAPTER XVI

THE APOCALYPSE

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. — REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. — PSALMS.

1 **S**T. JOHN writes, in the tenth chapter of his book of Revelation: —

3 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
6 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.

9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense

12 The new Evangel Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow.

When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means,
15 and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy
18 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

“Blessed is he that readeth [Word], and they that hear the words of this prophecy [the Christ], and keep those things which are written therein [Christianity]: for the time is at hand. [blessed by Science].”

“Great is the Lord [Christian Science], and greatly to be praised in the city of our God [absolute Christian Science], in the mountain of His holiness [divine Science].”

REVELATION X

“This angel or message which comes from God . . .”—*Science* itself (ll. 9-12). “Science is an emanation of divine Mind, and is *alone* able to interpret God aright.” (S. & H. 127: 26-27)

Science flows forth [emanates] from the infinite One whereby Principle is self-reflecting. (Note S. & H. 127: 9-13)

“. . . prefigures . . .” (from the Latin *prae*, before and *figurare*: to represent by a previous figure or antecedent type. (Webster)

Science thus “prefigures divine Science”.

To mortal sense Science seems . . . obscure
abstract
dark

“but”:-

“a bright promise crowns its brow. (ll. 12-16)

When understood, it is Truth’s prism and praise.

When you look it fairly in the face, you can heal by its means,
. . . for you a light above the sun, for God ‘is the light thereof.’”

(*Science* reflecting itself as Christian Science)

“Its feet are pillars of fire, foundations of Truth and Love. (S. & H. 558: 18)

It brings the baptism of the Holy Ghost . . .” (See Mis. 204: 12-205: 12)

(*Science* reflecting itself as absolute Christian Science)

This angel had in his hand “a little book,” open for 1
 all to read and understand. Did this same book contain
 the revelation of divine Science, the “right 3
 foot” or dominant power of which was upon Truth's
volume
 the sea, — upon elementary, latent error, the source of
 all error's visible forms? The angel's left foot was upon 6
 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 9
 to the globe's remotest bound. 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 12
 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 15
 the destruction of error. Then will a voice from harmony
 cry: “Go and take the little book. . . . Take it, and eat
 it up; and it shall make thy belly bitter, but it shall be in 18
 thy mouth sweet as honey.” Mortals, obey the heavenly
 evangel. Take divine Science. Read this book from
 beginning to end. Study it, ponder it. It will be indeed 21
 sweet at its first taste, when it heals you; but murmur not
 over Truth, if you find its digestion bitter. When you
 approach nearer and nearer to this divine Principle, when 24
 you eat the divine body of this Principle, — thus partak-
 ing of the nature, or primal elements, of Truth and Love,
 — do not be surprised nor discontented because you must 27
 share the hemlock cup and eat the bitter herbs; for the
 Israelites of old at the Paschal meal thus prefigured this
 perilous passage out of bondage into the El Dorado of faith 30
 and hope.

The twelfth chapter of the Apocalypse, or Revela-

At this point Science reflects itself as divine Science (ll. 1-31)

“Truth’s volume” (M.H.)

This angel [Science] had in his hand “a little book”, d.Sc./Sc.
open for all to read and understand.

Did this same book contain the revelation of divine Science, d.Sc.intrin.

the “right foot” . . . upon elementary, latent error . . . d.Sc./ab.C.S.

The angel’s left foot . . . upon visible error and audible sin. d.Sc./C.S.

The “still, small voice” of scientific thought . . . ab.C.S./Sc.

The inaudible voice of Truth . . . (ll. 10-12) ab.C.S./d.Sc.

It arouses the “seven thunders” of evil . . . (ll. 12-14) ab.C.S./intrin.

Then is the power of Truth demonstrated . . . ab.C.S./C.S.
(ll. 14-16)

. . . a voice from harmony . . . Take it, and eat it C.S./Sc. [Science]
up . . .

Take divine Science. C.S./d.Sc. [Chy.]

Read this book . . . (ll. 20-21) C.S./ab.C.S. [Christ]

sweet . . . digestion bitter. C.S./intrin. [Word]

. . . approach nearer and nearer to this divine Principle, C.S./Sc. [Word]

. . . eat the divine body of this Principle— C.S./d.Sc. [Christ]

. . . partaking of . . . primal elements, of Truth and C.S./ab.C.S. [Chy.]

Love . . . (ll. 25-28)

. . . passage out of bondage into the El Dorado . . . C.S./intrin. [Science]

KEY TO ABBREVIATIONS:-

Sc.=Science

d.Sc.=divine Science

ab.C.S.=absolute Christian Science

C.S.=Christian Science

Chy.=Christianity

intrin.=intrinsically

/=denotes “reflecting”

1 tion of St. John, has a special suggestiveness in connec-
 tion with the nineteenth century. In the opening of the
 3 To-day's
 lesson sixth seal, typical of six thousand years since
 Adam, the distinctive feature has reference
 to the present age.

6 *Revelation* xii. 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
 9 stars.

Heaven represents harmony, and divine Science inter-
 12 True estimate
 of God's
 messenger prets 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
 15 heaven in man. This goal is never reached while we
 hate our neighbor or entertain a false estimate of any-
 one whom God has appointed to voice His Word. Again,
 18 without a correct sense of its highest visible idea, we can
 never understand the divine Principle. The botanist must
 know the genus and species of a plant in order to classify
 21 it correctly. As it is with things, so is it with persons.

Abuse of the motives and religion of St. Paul hid from
 view the apostle's character, which made him equal to
 24 Persecution
 harmful his great mission. Persecution of all who have
 spoken something new and better of God has
 not only obscured the light of the ages, but has been fatal
 27 to the persecutors. Why? Because it has hid from
 them the true idea which has been presented. To mis-
 understand Paul, was to be ignorant of the divine idea he
 30 taught. Ignorance of the divine idea betrays at once a
 greater ignorance of the divine Principle of the idea — igno-

“Today’s lesson” (M.H.)—“This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design.” (See Mis. 205: 13-30)

DIVINE SCIENCE INTERPRETING THE HARMONY OF SCIENCE (560: 6-21)

Harmony:- Just adaption of parts to each other; agreement between the parts of a design or composition giving unity to a pleasing whole. (d) Science of the structure, relation, and progression of chords . . . Harmony suggests the pleasing concord of simultaneous sounds or strains differing in pitch or quality; (Webster)

“Harmony is produced by its Principle, is controlled by it and abides with it” (S. & H. 304: 16-17)

- (i) “. . . divine Science interprets the Principle of heavenly harmony. (560: 10-11)
- (ii) “The great miracle, to human sense, is divine Love . . .”— (560: 11-12); (See Mis. 249: 28-250: 29)
- (iii) “. . . the grand necessity . . . is to gain the true idea . . .” (560: 13-15)
- (iv) “This goal is never reached while we hate our neighbour . . .” (560: 15-17)
- (v) “Again, without a correct sense of its highest visible idea, we can never understand the divine Principle.” (560: 17-21)

Without categories and classification the harmony of being is inaccessible to the human understanding.

Divine Science interprets *Science* and its harmony: reflecting *Science* in the idea of absolute Christian Science, which cannot be gained without fulfilment in Christian Science. We now have a correct sense of the idea of *Science*, which in turn provides the understanding of the divine Science which has interpreted it.

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF ABSOLUTE CHRISTIAN
SCIENCE (560: 22-562: 21)

A. As Science

(ll. 560: 22-561: 4)

- (i) Abuse . . . of St. Paul hid . . . the apostle's character . . .
- (ii) Persecution . . . hid . . . the true idea . . .
- (iii) To misunderstand Paul, was to be ignorant of the divine idea . . .
a greater ignorance of the divine Principle . . . of Truth and Love.
- (iv) The understanding of Truth and Love, . . . Principle . . . leads
to the discernment of the divine idea.

The divine idea taught by Paul is misunderstood until an understanding of absolute Christian Science from the standpoint of Science itself leads to the discernment of Christianity as a divine Science. (See Mis. 188: 16-7)

rance of Truth and Love. The understanding of Truth 1
and Love, the Principle which works out the ends of eternal
good and destroys both faith in evil and the practice of 3
evil, leads to the discernment of the divine idea.

Agassiz, through his microscope, saw the sun in an
egg at a point of so-called embryonic life. Because of 6
his more spiritual vision, St. John saw an Espousals
supernal
“angel standing in the sun.” The Revelator
beheld the spiritual idea from the mount of vision. 9
Purity was the symbol of Life and Love. The Revelator
saw also the spiritual ideal as a woman clothed in light, a
bride coming down from heaven, wedded to the Lamb 12
of Love. To John, “the bride” and “the Lamb” repre-
sented the correlation of divine Principle and spiritual idea,
God and His Christ, bringing harmony to earth. 15

John saw the human and divine coincidence, shown in
the man Jesus, as divinity embracing humanity in Life
and its demonstration, — reducing to human Divinity and
humanity 18
perception and understanding the Life which
is God. In divine revelation, material and corporeal self-
hood disappear, and the spiritual idea is understood. 21

The woman in the Apocalypse symbolizes generic man,
the spiritual idea of God; she illustrates the coincidence
of God and man as the divine Principle and Spiritual
sunlight 24
divine idea. The Revelator symbolizes Spirit
by the sun. The spiritual idea is clad with the radiance
of spiritual Truth, and matter is put under her feet. The 27
light portrayed is really neither solar nor lunar, but spirit-
ual Life, which is “the light of men.” In the first chapter
of the Fourth Gospel it is written, “There was a man sent 30
from God . . . to bear witness of that Light.”

John the Baptist prophesied the coming of the im-

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF ABSOLUTE CHRISTIAN
SCIENCE (contd.)

B. *As Christianity—(divine Science)* (ll. 5-15)

- (i) The text uses Agassiz and his microscope as a means to illustrate the inversion whereby Principle is believed to be in its idea—this constitutes the confined viewpoint of all physical science and its operation.
Conversely, St. John's insight beheld the idea in its Principle.
- (ii) The Revelator beheld the spiritual idea of Science from the mount of vision [in divine Science where the idea is reflex image within its Principle]
- (iii) In Life and Love there is no "polarity".
An ideal is that which is "conceived but not born". (Webster)
- (iv) ". . . the correlation of Principle and idea . . . bringing harmony to earth" precipitates "the human and divine coincidence".

C. *As the Christ—(absolute Christian Science)* (ll. 16-31)

- (i) the human and divine coincidence, shown in the man Jesus,
- (ii) . . . divinity embracing humanity in Life and its demonstration,—
- (iii) reducing to human perception and understanding the Life which is God.
- (iv) In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.

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- (i) The woman in the Apocalypse symbolizes generic man, the spiritual idea of God . . . (See 258: 31-1)
 - (ii) . . . she illustrates the coincidence of God and man as the divine Principle and divine idea.
 - (iii) The Revelator symbolizes Spirit by the sun . . . (to line 27)
 - (iv) The light portrayed is . . . spiritual Life . . . "the light of men".
(to line 31)

Sun: See GLOSSARY p. 595. The symbol of . . . Truth, Life, and Love.

"Spiritual sunlight" (M.H.) indicates the self-reflection of one infinite Being or divine Principle, identifying and individualizing itself as generic man.

1 maculate Jesus, and John saw in those days the spiritual
 idea as the Messiah, who would baptize with the Holy
 3 ^{Spiritual idea} Ghost, — divine Science. As Elias presented
 revealed the idea of the fatherhood of God, which Jesus
 afterwards manifested, so the Revelator completed this
 6 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,
 9 from which the universe borrows its reflected light, sub-
 stance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The
 12 twelve tribes of Israel with all mortals, — separated by
^{Spiritual idea} belief from man's divine origin and the true
 crowned idea, — will through much tribulation yield to
 15 the activities of the divine Principle of man in the har-
 mony of Science. These are the stars in the crown of
 rejoicing. They are the lamps in the spiritual heavens
 18 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
 21 of materialism wanes.

Revelation xii. 2. And she being with child cried, travail-
 ing in birth, and pained to be delivered.

24 Also the spiritual idea is typified by a woman in trav-
 ail, waiting to be delivered of her sweet promise, but re-
^{Travail} membering no more her sorrow for joy that
 27 and joy the birth goes on; for great is the idea, and the
 travail portentous.

Revelation xii. 3. And there appeared another wonder in
 30 heaven; and behold a great red dragon, having seven heads
 and ten horns, and seven crowns upon his heads.

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF ABSOLUTE CHRISTIAN
SCIENCE (contd.)

D. *As the Word*—(*Christian Science*) (561: 32-562: 21)

- (i) Word—(561: 32-1) “John the Baptist prophesied the coming . . .”
Immaculate: Without stain of heredity—of material science,
theology or medicine.
“Jesus was a natural and divine Scientist. He was so before the
material world saw him” (Retro. 26: 17).
- (ii) Christ—(562: 1-3) “John saw in those days the spiritual idea as
the Messiah, who would baptize with the Holy Ghost,—divine
Science.”
- (iii) Christianity—(562: 3-7) “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.”
- (iv) Science—(562: 7-10) “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.”

“Tribes of Israel”—“Children of Israel” in GLOSSARY (p. 583)

“ . . . yield to the activities of the divine Principle . . . These are the
stars . . .”—the opposite of “ . . . the material stratum of the human
mind called brain, which is but a mortal *consolidation* of material
mentality . . .” (S. & H. 185: 28-31)

“divine origin”—in divine Science

“the true idea”—in absolute Christian Science

“ will . . . yield”—in Christian Science

“to the activities”—absolute Christian Science

“of the divine Principle”—divine Science

“in the harmony of Science”—Science

This completely disposes of all that is implied by “the Zodiac” in
the context of Eastern philosophy, Eastern religions, and theosophy
which lead into self-centred absorption: whereas man in Science lives
by reflection and this holds him as reflex image in Principle where
there is no separation.

When the text of *Science and Health* is understood within the per-
fection of the infinite order of Science as shown in the Apocalypse
separation yields to the eternal harmony. (p. 562: 12)

Human sense may well marvel at discord, while, to a 1
 diviner sense, harmony is the real and discord the unreal.
 We may well be astonished at sin, sickness, and 3
 death. We may well be perplexed at human The dragon
as a type
 fear; and still more astounded at hatred, which lifts 6
 its hydra head, showing its horns in the many inventions
 of evil. But why should we stand aghast at nothingness?
 The great red dragon symbolizes a lie, — the belief 9
 that substance, life, and intelligence can be material.
 This dragon stands for the sum total of human error.
 The ten horns of the dragon typify the belief that mat-
 ter has power of its own, and that by means of an 12
 evil mind in matter the Ten Commandments can be
 broken.

The Revelator lifts the veil from this embodiment of 15
 all evil, and beholds its awful character; but he also
 sees the nothingness of evil and the allness of The sting of
the serpent
 God. The Revelator sees that old serpent, 18
 whose name is devil or evil, holding untiring watch, that
 he may bite the heel of truth and seemingly impede the
 offspring of the spiritual idea, which is prolific in health, 21
 holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the
 stars of heaven, and did cast them to the earth: and the 24
 dragon stood before the woman which was ready to be
 delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27
 way amidst all evil, but doing this in the name of good.
 Its sting is spoken of by Paul, when he refers Animal
tendency
 to "spiritual wickedness in high places." It 30
 is the animal instinct in mortals, which would impel

DIVINE SCIENCE INTERPRETING THE HARMONY OF SCIENCE IN THE IDEA OF CHRISTIAN SCIENCE (562: 22-565: 28)

A. *As Science:*

(ll. 562: 22-28)

“Travail and joy” (M.H.)—“To one born of the flesh . . . divine Science must be a discovery. Woman must give it birth.” (For enlargement of this see Retro. 26: 17-29: 5.) Science is the fact and therefore discovery is immanent.

B. *As divine Science:*

(ll. 562: 29-563: 22)

(i) *Divine Science reflecting Science:* “Human sense may well marvel at discord . . .” This is the opposite of divine Science as it interprets the Principle of heavenly harmony . . .” (See S. & H. 390: 7-9). Unless divine Science interprets the Principle of harmony, there is discord.

Marvel: To human sense discord remains a marvel: there is no science whereby to understand it; it is the result of ignorance of Science.

(ii) *Divine Science reflecting Christian Science*

1. “Astonished at sin, sickness, and death . . .”

Astonish—from “to thunder out” or strike: suggests shock of sudden surprise due to something unaccountable.

(opposite of Christian Science)

2. “perplexed at human fear . . .”

Perplexed—from word meaning “involved” or “confused” when faced with an enigma.

(opposite of absolute Christian Science)

3. “. . . Astounded at hatred . . .”

Astound—to stun or stupefy with amazement.

(opposite of divine Science)

Hydra-head—See Hydra definition in Webster. Divine Science traces all evil and all false systems back to the one source—animal magnetism.

“The dragon as a type” (M.H.)

4. “. . . aghast at nothingness.”

Aghast implies terror or horror, outwardly shown.

(opposite of Science)

All the *discord* which astonishes, perplexes, and astounds is “*nothingness*”. It has no Principle from which to be derived.

Human sense may well marvel at discord, while, to a 1
 diviner sense, harmony is the real and discord the unreal.
 We may well be astonished at sin, sickness, and 3
 death. We may well be perplexed at human The dragon
as a type
 fear; and still more astounded at hatred, which lifts
 its hydra head, showing its horns in the many inventions 6
 of evil. But why should we stand aghast at nothingness?
 The great red dragon symbolizes a lie, — the belief
 that substance, life, and intelligence can be material. 9
 This dragon stands for the sum total of human error.
 The ten horns of the dragon typify the belief that mat-
 ter has power of its own, and that by means of an 12
 evil mind in matter the Ten Commandments can be
 broken.

The Revelator lifts the veil from this embodiment of 15
 all evil, and beholds its awful character; but he also
 sees the nothingness of evil and the allness of The sting of
the serpent 18
 God. The Revelator sees that old serpent,
 whose name is devil or evil, holding untiring watch, that
 he may bite the heel of truth and seemingly impede the
 offspring of the spiritual idea, which is prolific in health, 21
 holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the
 stars of heaven, and did cast them to the earth: and the 24
 dragon stood before the woman which was ready to be
 delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27
 way amidst all evil, but doing this in the name of good.
 Its sting is spoken of by Paul, when he refers Animal
tendency 30
 to "spiritual wickedness in high places." It
 is the animal instinct in mortals, which would impel

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF CHRISTIAN SCIENCE (contd.)

B. As divine Science (contd.) (562: 29-563: 22)

(iii) *Divine Science reflecting absolute Christian Science:*

Red Dragon:- See GLOSSARY (p. 593)

The “sum total of human error” is the opposite of generic man who represents “the sum of all substance”

“an evil mind in matter”—“an evil mind, named *woman*”

(533: 17-18)

(iv) *divine Science intrinsically*:-

“Unveil”:- see definition of “veil” in GLOSSARY (pp. 596-7)

“Embodiment of all evil” the opposite of “the divine body of this Principle” (559: 25)

[S. & H. p. 563: 15-22, note the tones of Science, divine Science, absolute Christian Science, and Christian Science]

Human sense may well marvel at discord, while, to a 1
 diviner sense, harmony is the real and discord the unreal.
 We may well be astonished at sin, sickness, and 2
 death. We may well be perplexed at human ^{The dragon} 3
 fear; and still more astounded at hatred, which lifts ^{as a type}
 its hydra head, showing its horns in the many inventions 6
 of evil. But why should we stand aghast at nothingness?
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The Revelator lifts the veil from this embodiment of 15
 all evil, and beholds its awful character; but he also
 sees the nothingness of evil and the allness of ^{The sting of}
 God. The Revelator sees that old serpent, ^{the serpent} 18
 whose name is devil or evil, holding untiring watch, that
 he may bite the heel of truth and seemingly impede the
 offspring of the spiritual idea, which is prolific in health, 21
 holiness, and immortality.

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 stars of heaven, and did cast them to the earth: and the 24
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The serpentine form stands for subtlety, winding its 27
 way amidst all evil, but doing this in the name of good.
 Its sting is spoken of by Paul, when he refers ^{Animal}
 to "spiritual wickedness in high places." It ^{tendency} 30
 is the animal instinct in mortals, which would impel

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF CHRISTIAN SCIENCE (contd.)

C. *As Absolute Christian Science* (563: 23-565: 5)

(i) *Word—handling the animal instinct*

Subtle: Thin, tenuous, not dense, skillfully or cunningly devised.
(See Webster)

“The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle” (p. 102)

Mrs. Eddy writes: “Error is more abstract than Truth . . . I shall not forget the cost of investigating . . . the methods and power of error . . . the metaphysical mystery of error—its hidden paths, purpose, and fruits—at first defied me.” [Mis. 222: 24-5]

“spiritual wickedness in high places”—The whole of the “Address before the Alumni” (Mis. pp. 110-116) elucidates this.

“Animal tendency” (M.H.)

Instinct: 2.a. A tendency to actions which lead to the attainment of some goal natural to the species; natural and unreasoning prompting to action . . . the native or hereditary factor in behaviour. [Webster]

“Christian Science goes to the bottom of mental action . . . (p. 104: 13-18)

See also “Ways that are vain” (Miscellany pp. 210-213)

1 them to devour each other and cast out devils through
Beelzebub.

3 As of old, evil still charges the spiritual idea with error's
own nature and methods. This malicious animal in-
2 instinct, of which the dragon is the type, incites mortals to
6 kill morally and physically even their fellow-mortals, and
worse still, to charge the innocent with the crime. This
last infirmity of sin will sink its perpetrator into a night
9 without a star.

The author is convinced that the accusations against
Jesus of Nazareth and even his crucifixion were instigated
12 ^{Malicious} by the criminal instinct here described. The
^{barbarity} Revelator speaks of Jesus as the Lamb of God
and of the dragon as warring against innocence. Since Jesus
15 must have been tempted in all points, he, the immaculate,
met and conquered sin in every form. The brutal bar-
barity of his foes could emanate from no source except the
18 highest degree of human depravity. Jesus "*opened not
his mouth.*" Until the majesty of Truth should be demon-
strated in divine Science, the spiritual idea was arraigned
21 before the tribunal of so-called mortal mind, which was
unloosed in order that the false claim of mind in matter
might uncover its own crime of defying immortal Mind.
24 From Genesis to the Apocalypse, sin, sickness, and
death, envy, hatred, and revenge, — all evil, — are typi-
fied by a serpent, or animal subtlety. Jesus
27 ^{Doom of} said, quoting a line from the Psalms, "They
^{the dragon} hated me without a cause." The serpent is perpetually
close upon the heel of harmony. From the beginning
30 to the end, the serpent pursues with hatred the spiritual
idea. In Genesis, this allegorical, talking serpent typi-
fies mortal mind, "more subtle than any beast of the

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF CHRISTIAN SCIENCE (contd.)

C. *As Absolute Christian Science (contd.)* (563: 23-565: 5)

(ii) *The Christ—handling the malicious animal instinct*

“... evil ... charges the spiritual idea with error’s own nature and methods.” Mrs. Eddy states: “We regret to be obliged to say that all are not metaphysicians, or Christian Scientists, who call themselves so ... the best, perverted, on the mortal plane may become the worst ...” (See the whole article “Take Heed” Mis. pp. 368-369)

(iii) *Christianity—handling the criminal instinct*

- (a) Accusations . . . crucifixion . . . instigated by the criminal instinct. (Analysed by the Word)
- (b) Dragon warring against innocence.
Jesus was “the immaculate”—unstained by the heredity of animal instinct. (The Christ victorious)
- (c) Brutal barbarity of his foes.
Jesus “*opened not his mouth.*”
(Christianity has no resentment or animal courage)
- (d) Until the majesty of Truth should be demonstrated . . .
“Truth causes sin to betray itself . . .” (The law of Science)

(iv) *Science*

- (a) From Genesis to the Apocalypse . . . all evil . . . typified by animal subtlety . . . (Classified by the Word)
- (b) The serpent . . . close upon the heel of harmony.
(Classified by the Christ)
- (c) From the beginning to the end, the serpent pursues with hatred . . . (Classified by Christianity)
- (d) In Genesis, this . . . serpent typifies mortal mind . . .
In the Apocalypse, . . . [it] becomes the great red dragon . . .
(Classified by Science)

field.” In the Apocalypse, when nearing its doom, this 1
 evil increases and becomes the great red dragon, swollen
 with sin, inflamed with war against spirituality, and ripe 3
 for destruction. It is full of lust and hate, loathing the
 brightness of divine glory.

Revelation xii. 5. And she brought forth a man child, 6
 who was to rule all nations with a rod of iron: and her
 child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod 9
 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 de-
 prive Herod of his crown. 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,” 15
 for Christ, God’s idea, will eventually rule all nations
 and peoples — imperatively, absolutely, finally — with di-
 vine Science. This immaculate idea, represented first 18
 by man and, according to the Revelator, last by woman,
 will baptize with fire; and the fiery baptism will burn up
 the chaff of error with the fervent heat of Truth and Love, 21
 melting and purifying even the gold of human character.
 After the stars sang together and all was primeval har-
 mony, the material lie made war upon the spiritual idea; 24
 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 27
 Principle.

Revelation xii. 6. And the woman fled into the wilder-
 ness, where she hath a place prepared of God. 30

DIVINE SCIENCE INTERPRETING THE HARMONY OF
SCIENCE IN THE IDEA OF CHRISTIAN SCIENCE (contd.)

D. *As Christian Science*

(ll. 6-28)

- (i) "Led on by the grossest element of mortal mind . . ."

Gross:- Big, bulky, heavy, coarse, dense, obvious . . . (Webster)
Compare with "subtlety" (p. 563: 27)

Herod: the opposite of "the masculine representative of the
spiritual idea . . ."

(Word)

- (ii) Christ, God's idea, will eventually rule . . .

imperatively

absolutely

finally

(Christ)

- (iii) This immaculate idea, represented

first by man . . .

last by woman . . .

"melting and purifying even the gold of human character"

(Christianity)

- (iv) "After the stars sang together . . . primeval harmony . . .

the material lie made war upon the spiritual idea; . . .

impelled the idea to rise to the zenith of demonstration . . .

to be found in its divine Principle."

(Science)

1 As the children of Israel were guided triumphantly
 through the Red Sea, the dark ebbing and flowing tides
 3 Spiritual of human fear, — as they were led through the
guidance wilderness, walking wearily through the great
 desert of human hopes, and anticipating the promised
 6 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
 9 them who love God. Stately Science pauses not, but
 moves before them, a pillar of cloud by day and of fire
 by night, leading to divine heights.

12 If we remember the beautiful description which Sir
 Walter Scott puts into the mouth of Rebecca the Jewess
 in the story of Ivanhoe, —

15 When Israel, of the Lord beloved,
 Out of the land of bondage came,
 Her fathers' God before her moved,
 18 An awful guide, in smoke and flame, —

we may also offer the prayer which concludes the same
 hymn, —

21 And oh, when stoops on Judah's path
 In shade and storm the frequent night,
 Be Thou, longsuffering, slow to wrath,
 24 A burning and a shining light!

Revelation xii. 7, 8. And there was war in heaven:
 Michael and his angels fought against the dragon; and the
 27 dragon fought, and his angels, and prevailed not; neither
 was their place found any more in heaven.

The Old Testament assigns to the angels, God's divine
 30 Angelic messages, different offices. Michael's charac-
offices teristic is spiritual strength. He leads the
 hosts of heaven against the power of sin, Satan, and

A IN THE CORRELATION OF CHRISTIAN SCIENCE AND SCIENCE THE SPIRITUAL IDEA GUIDES AND LEADS OUT OF BONDAGE (565: 29-566: 24)

A place prepared—in Science

Children of Israel: See GLOSSARY p. 583. “. . . who having wrestled with error, sin, and sense, are governed by divine Science;”

Note the past tense “having” wrestled.

The dragon, the serpent,—Herod—all have failed to destroy the spiritual idea.

Wilderness:— See GLOSSARY p. 597 . . . “Spontaneity of thought and idea;”

Spontaneous: - 2. Proceeding from, or acting by, internal impulse, energy or natural law, without external force; *self-acting*. (Webster)

The “perilous passage out of bondage” (p. 559: 30) now becomes the “passage from sense to Soul,” guided by the spiritual idea.

“Stately Science pauses not,

(Science)

but moves before them,

(Christian Science)

a pillar of cloud by day and of fire

by night,

(Absolute Christian Science)

leading to divine heights.”

(Divine Science)

“In the order of Science . . . Principle is above what it reflects . . .

(p. 240: 10-11)

fights the holy wars. Gabriel has the more quiet task 1
 of imparting a sense of the ever-presence of ministering
 Love. These angels deliver us from the depths. Truth 3
 and Love come nearer in the hour of woe, when strong
 faith or spiritual strength wrestles and prevails through
 the understanding of God. The Gabriel of His presence 6
 has no contests. To infinite, ever-present Love, all is
 Love, and there is no error, no sin, sickness, nor death.
 Against Love, the dragon warreth not long, for he is 9
 killed by the divine Principle. Truth and Love prevail
 against the dragon because the dragon cannot war with
 them. Thus endeth the conflict between the flesh and 12
 Spirit.

Revelation xii. 9. And the great dragon was cast out,
 that old serpent, called the devil, and Satan, which deceiv- 15
 eth the whole world: he was cast out into the earth, and his
 angels were cast out with him.

That false claim — that ancient belief, that old serpent 18
 whose name is devil (evil), claiming that there is intelli-
 gence in matter either to benefit or to injure
 men — is pure delusion, the red dragon; and
 it is cast out by Christ, Truth, the spiritual
 idea, and so proved to be powerless. The words “cast
 unto the earth” show the dragon to be nothingness, dust 24
 to dust; and therefore, in his pretence of being a talker,
 he must be a lie from the beginning. His angels, or mes-
 sages, are cast out with their author. The beast and the 27
 false prophets are lust and hypocrisy. These wolves in
 sheep’s clothing are detected and killed by innocence, the
 Lamb of Love.

Dragon
 cast down
 to earth 21

30

Divine Science shows how the Lamb slays the wolf.

B IN THE CORRELATION OF ABSOLUTE CHRISTIAN SCIENCE AND DIVINE SCIENCE ALL FLESHLY ELEMENTS ARE ELIMINATED (566: 25-567: 13)

Flesh: See GLOSSARY p. 586 [Flesh is animal substance]

“In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice.” (Mis. 81: 25-29)

See also “The great conflict” (M.H.) and text p. 288: 3-8.

Compare with p. 559: 25-26—“. . . thus partaking of the nature, or primal elements, of Truth and Love . . .”

C IN THE CORRELATION OF DIVINE SCIENCE AND ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY AND SCIENTIFICALLY REDUCED TO ITS NATIVE NOTHINGNESS” (567: 14-572: 2)

Compare p. 559: 24-25 “. . . when you eat the divine body of this Principle . . .”

(i) *In the Word*

(ll. 567: 14-568: 12)

1. *Christian Science*

“That false claim—that ancient belief,
that old serpent . . . name . . . devil (evil) . . .
claiming that there is intelligence in matter . . .
is pure delusion, the red dragon;

2. *Absolute Christian Science*

“. . . cast out by Christ, Truth . . . proved powerless.
. . . “cast unto the earth” . . . nothingness . . . a lie . . .
His angels . . . are cast out with their author.
. . . lust and hypocrisy . . . detected and killed by
innocence, the Lamb of Love.

1 Innocence and Truth overcome guilt and error. Ever
 since the foundation of the world, ever since error would
 3 ^{Warfare}
^{with error} establish material belief, evil has tried to slay
 the Lamb; but Science is able to destroy this
 lie, called evil. The twelfth chapter of the Apocalypse
 6 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.
 9 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
 12 the true warfare and then the false.

Revelation xii. 10-12. And I heard a loud voice saying
 in heaven, Now is come salvation, and strength, and the
 15 kingdom of our God, and the power of His Christ: for the
 accuser of our brethren is cast down, which accused them
 before our God day and night. And they overcame him by
 18 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
 21 inhabitants of the earth and of the sea! for the devil is
 come down unto you, having great wrath, because he
 knoweth that he hath but a short time.

24 For victory over a single sin, we give thanks and mag-
 nify the Lord of Hosts. What shall we say of the mighty
 conquest over all sin? A louder song, sweeter
 27 ^{Pæan of}
^{jubilee} 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
 30 primal and everlasting strain. Self-abnegation, by which
 we lay down all for Truth, or Christ, in our warfare against
 error, is a rule in Christian Science. This rule clearly

^C
(contd.) IN THE CORRELATION OF DIVINE SCIENCE AND
ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY
AND SCIENTIFICALLY REDUCED TO ITS NATIVE
NOTHINGNESS” (contd.)

(i) *In the Word (contd.)* (II. 567: 14-568: 12)

3. *Divine Science*

Divine Science shows *how* the Lamb slays the wolf.
Innocence and Truth overcome guilt and error.
Ever since the foundation of the world . . . evil has tried to
slay the Lamb;
Science is able to destroy this lie, called evil.

4. *Science*

The divine method of warfare in Science
Fatal effects of trying to meet error with error.
The narrative follows the order used in Genesis . . . first the
true method . . . then the false
The Revelator first exhibits the true warfare . . . then the false.

(ii) *In the Christ* (II. 568: 13-569: 28)

1. *Science*: lines 24-30 “Paeon of jubilee” (M.H.) (C.R. Unity
6: 22-3)
2. *divine Science*: lines 30-5
The rule of self abnegation “by which we lay down all for
Truth or Christ” . . . interprets God as divine Principle,—
as Life, represented by the Father;
as Truth, represented by the Son;
as Love, represented by the Mother.

“*Every* mortal . . . here or hereafter . . . must grapple with
and overcome the mortal belief in a power opposed to God.”

interprets God as divine Principle, — as Life, represented 1
by the Father; as Truth, represented by the Son; as Love,
represented by the Mother. Every mortal at some period, 3
here or hereafter, must grapple with and overcome the
mortal belief in a power opposed to God.

The Scripture, "Thou hast been faithful over a few 6
things, I will make thee ruler over many," is literally ful-
filled, when we are conscious of the supremacy The robe
of Truth, by which the nothingness of error of Science 9
is seen; and we know that the nothingness of error is in
proportion to its wickedness. He that touches the hem
of Christ's robe and masters his mortal beliefs, animality, 12
and hate, rejoices in the proof of healing, — in a sweet
and certain sense that God is Love. Alas for those who
break faith with divine Science and fail to strangle the 15
serpent of sin as well as of sickness! They are dwellers
still in the deep darkness of belief. They are in the surg-
ing sea of error, not struggling to lift their heads above the 18
drowning wave.

What must the end be? They must eventually expi-
ate their sin through suffering. The sin, which one has 21
made his bosom companion, comes back to him Expiation by
at last with accelerated force, for the devil suffering
knoweth his time is short. Here the Scriptures declare 24
that evil is temporal, not eternal. The dragon is at last
stung to death by his own malice; but how many periods
of torture it may take to remove all sin, must depend upon 27
sin's obduracy.

Revelation xii. 13. And when the dragon saw that he
was cast unto the earth, he persecuted the woman which 30
brought forth the man child.

^c
(contd.) IN THE CORRELATION OF DIVINE SCIENCE AND
ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY
AND SCIENTIFICALLY REDUCED TO ITS NATIVE
NOTHINGNESS” (contd.)

(ii) *In the Christ (contd.)* (ll. 568: 13-569: 28)

3. *Absolute Christian Science*: lines 6-19

“. . . the supremacy of Truth, by which the nothingness of error is seen;”

Christ’s robe—“The robe of Science” (M.H.)—is undivided; the consummation of absolute Christian Science in the undermining of hidden sin cannot be avoided.

“:

4. *Christian Science*: lines 20-28

“Expiation by suffering” (M.H.)

Expiate: To make atonement for . . . (Webster)

“. . . mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.”
(p. 240: 18-26)

1 The march of mind and of honest investigation will
 bring the hour when the people will chain, with fetters of
 3 some sort, the growing occultism of this period.
 Apathy to occultism The present apathy as to the tendency of
 certain active yet unseen mental agencies will finally be
 6 shocked into another extreme mortal mood, — into human
 indignation; for one extreme follows another.

Revelation xii. 15, 16. And the serpent cast out of his
 9 mouth water as a flood, after the woman, that he might
 cause her to be carried away of the flood. And the earth
 helped the woman, and the earth opened her mouth, and
 12 swallowed up the flood which the dragon cast out of his
 mouth.

Millions of unprejudiced minds — simple seekers for
 15 Truth, weary wanderers, athirst in the desert — are wait-
 ing and watching for rest and drink. Give
 Receptive hearts them a cup of cold water in Christ's name,
 18 and never fear the consequences. What if the old dragon
 should send forth a new flood to drown the Christ-idea?
 He can neither drown your voice with its roar, nor again
 21 sink the world into the deep waters of chaos and old night.
 In this age the earth will help the woman; the spiritual
 idea will be understood. Those ready for the blessing
 24 you impart will give thanks. The waters will be paci-
 fied, and Christ will command the wave.

When God heals the sick or the sinning, they should
 27 know the great benefit which Mind has wrought. They
 should also know the great delusion of mortal
 Hidden ways of iniquity mind, when it makes them sick or sinful.
 30 Many are willing to open the eyes of the people to the
 power of good resident in divine Mind, but they are

^c
(contd.) IN THE CORRELATION OF DIVINE SCIENCE AND
ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY
AND SCIENTIFICALLY REDUCED TO ITS NATIVE
NOTHINGNESS” (contd.)

(iii) *In Christianity* (ll. 569: 29-570: 7)

Apathy to occultism (M.H.)—(See p. 102: 20-23)

Occultism: Belief in hidden or mysterious powers and the possibility of human control of them. (Webster)

“When our laws eventually take cognizance of mental crime and no longer apply legal rulings wholly to physical offences . . .” (S. & H. p. 105: 16-21)

See Miscellaneous Writings p. 48: 13-22

(iv) *In Science* (ll. 570: 8-572: 2)

1. *Word/Christian Science*

. . . simple seekers for Truth, . . . athirst in the desert—
Give them a cup of cold water in Christ’s name . . .
. . . the old dragon . . . can neither drown your voice . . . nor
again sink the world . . . into . . . old night.
In this age . . . the spiritual idea will be understood.

2. *Christ/Absolute Christian Science*

Hidden ways of iniquity (M.H.)

(development overleaf)

not so willing to point out the evil in human thought, 1
and expose evil's hidden mental ways of accomplishing
iniquity. 3

Why this backwardness, since exposure is necessary
to ensure the avoidance of the evil? Because people like
you better when you tell them their virtues Christly 6
than when you tell them their vices. It re- warning
quires the spirit of our blessed Master to tell a man his
faults, and so risk human displeasure for the sake of doing 9
right and benefiting our race. Who is telling mankind
of the foe in ambush? Is the informer one who sees the
foe? If so, listen and be wise. Escape from evil, and 12
designate those as unfaithful stewards who have seen the
danger and yet have given no warning.

At all times and under all circumstances, overcome 15
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory The armor
over evil. Clad in the panoply of Love, of divinity 18
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
divinity. 21

Through trope and metaphor, the Revelator, immortal
scribe of Spirit and of a true idealism, furnishes the
mirror in which mortals may see their own Pure religion 24
image. In significant figures he depicts the enthroned
thoughts which he beholds in mortal mind. Thus he
rebukes the conceit of sin, and foreshadows its doom. 27
With his spiritual strength, he has opened wide the gates
of glory, and illumined the night of paganism with the
sublime grandeur of divine Science, outshining sin, sorcery, 30
lust, and hypocrisy. He takes away mitre and sceptre.
He enthrones pure and undefiled religion, and lifts on

^c
(contd.) IN THE CORRELATION OF DIVINE SCIENCE AND
ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY
AND SCIENTIFICALLY REDUCED TO ITS NATIVE
NOTHINGNESS” (contd.)

(iv) *In Science (contd.)*

(ll. 570: 8- 572: 2)

2. *Christ/Absolute Christian Science*

. . . the sick . . . the sinning should know the great benefit Mind
has wrought . . . also . . . the great delusion of mortal mind.
Many . . . willing to open the eyes of the people to the power
of good . . . not so willing to point out . . . and expose . . .
It requires the spirit of our blessed Master to . . . risk human
displeasure for the sake of . . . benefiting our race . . .
Escape from evil, and designate those as unfaithful stewards
who have seen the danger and yet have given no warning.

3. *Christianity/divine Science*

At all times . . . all circumstances, overcome evil with good.
Know thyself, and God will supply . . . wisdom . . . victory . . .
Clad in the panoply of Love, human hatred cannot reach you.
The cement of a higher humanity will unite all interests in
the one divinity.

4. *Science*

. . . the Revelator, immortal scribe of Spirit and of a true
idealism, (idealism—the mirror of God) furnishes the
mirror in which mortals may see their own image.
. . . he depicts the thoughts he beholds in mortal mind . . .
rebukes the conceit of sin . . . foreshadows its doom.
. . . he has opened wide the gates of glory . . . illumined the
night of paganism with . . . divine Science . . .
He takes away mitre and sceptre . . . enthrones pure and un-
defiled religion . . . lifts on high only those who have
washed their robes white in obedience and suffering.

1 high only those who have washed their robes white in obedience and suffering.

3 Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin
 6 ^{Native nothingness of sin} is to be Christianly and scientifically reduced to its native nothingness. “Love one another” (I John, iii. 23), is the most simple and profound counsel of the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

12 Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the
 15 ^{Fulfillment of the Law} Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen
 18 and acknowledged that matter must disappear.

In Revelation xxi. 1 we read: —

And I saw a new heaven and a new earth: for the first
 21 heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional
 24 stage in human experience called death, but he already saw a new heaven and a new earth. Through
 27 ^{Man's present possibilities} 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, mate-

D THE CORRELATION OF SCIENCE AND CHRISTIAN SCIENCE SPANS THE INTERVAL BETWEEN CHAPTERS XII AND XXI (572: 3-18)

“Native nothingness of sin.” “Fulfilment of the Law.” (M.H’s)

These two paragraphs span the interval between REVELATION Chapter XII and Chapter XXI, excluding false warfare and fulfilling the correlation of Science and Christian Science wherein “Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear”.

CHAPTER XXI

E IN THE CORRELATION OF SCIENCE AND ABSOLUTE CHRISTIAN SCIENCE SPIRITUAL CONSCIOUSNESS “IS A PRESENT POSSIBILITY” (572: 19-574: 2)

(i) *Science/Christian Science* (ll. 572: 19-573: 12)

1. “The Revelator had not yet passed the transitional stage . . . but he already saw a new heaven and a new earth”—Science knows neither time nor process. [See U. of G. 11: 24-26]
2. “Through what sense came this vision . . . ?”
“the human sense of space is unable to grasp such a view.”

rial or spiritual? They could not be the former, for the 1
human sense of space is unable to grasp such a view.
The Revelator was on our plane of existence, while yet 3
beholding what the eye cannot see, — that which is in-
visible to the uninspired thought. This testimony of Holy
Writ sustains the fact in Science, that the heavens and 6
earth to one human consciousness, that consciousness
which God bestows, are spiritual, while to another, the
unillumined human mind, the vision is material. This 9
shows unmistakably that what the human mind terms
matter and spirit indicates states and stages of con-
sciousness. 12

Accompanying this scientific consciousness was an-
other revelation, even the declaration from heaven, su-
preme harmony, that God, the divine Principle Nearness 15
of harmony, is ever with men, and they are of Deity
His people. Thus man was no longer regarded as a mis-
erable sinner, but as the blessed child of God. Why? 18
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 21
see the new heaven and new earth, which involve the
spiritual idea and consciousness of reality. This is Scrip-
tural authority for concluding that such a recognition of 24
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. 27
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. There will 30
be no more pain, and all tears will be wiped away. When
you read this, remember Jesus' words, "The kingdom of

^E
(contd.) **IN THE CORRELATION OF SCIENCE AND ABSOLUTE
CHRISTIAN SCIENCE SPIRITUAL CONSCIOUSNESS “IS A
PRESENT POSSIBILITY” (contd.)**

(i) *Science/Christian Science (contd.)* (ll. 572: 20-573: 12)

3. “The Revelator was on our plane of existence, . . .”
“Spiritual vision is not subordinate to geometric altitudes.”
(p. 215: 11)
4. “. . . the fact in Science, that the heavens and earth to one
human consciousness . . . are spiritual, while to another . . .
the vision is material.”

“States and stages of consciousness” do not belong to Science.

“The mutations of mortal sense are the evening and the morning
of human thought . . . the divine Principle and Spirit and spiritual
man are unchangeable,—neither advancing, retreating, nor halting”
(Unity. 61: 9-16)

(ii) *Divine Science/absolute Christian Science* (ll. 573: 13-23)

1. “. . . the declaration from heaven, supreme harmony, that
God, the divine Principle of harmony, is ever with men . . .”
2. “Thus man was no longer regarded as a miserable sinner,
but as the blessed child of God.”
3. Why? Because St. John’s corporeal sense of the heavens and
earth had vanished, and in place . . . was the spiritual sense . . .
4. “. . . the subjective state by which he could see the new
heaven and new earth, which involve the spiritual idea and con-
sciousness of reality.”

rial or spiritual? They could not be the former, for the 1
 human sense of space is unable to grasp such a view. 2
 The Revelator was on our plane of existence, while yet 3
 beholding what the eye cannot see, — that which is in- 4
 visible to the uninspired thought. This testimony of Holy 5
 Writ sustains the fact in Science, that the heavens and 6
 earth to one human consciousness, that consciousness 7
 which God bestows, are spiritual, while to another, the 8
 unilluminated human mind, the vision is material. This 9
 shows unmistakably that what the human mind terms 10
 matter and spirit indicates states and stages of con- 11
 sciousness. 12

Accompanying this scientific consciousness was an- 13
 other revelation, even the declaration from heaven, su- 14
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 of harmony, is ever with men, and they are of Deity
 His people. Thus man was no longer regarded as a mis- 16
 erable sinner, but as the blessed child of God. Why? 17
 Because St. John's corporeal sense of the heavens and 18
 earth had vanished, and in place of this false sense was 19
 the spiritual sense, the subjective state by which he could 20
 see the new heaven and new earth, which involve the 21
 spiritual idea and consciousness of reality. This is Scrip- 22
 tural authority for concluding that such a recognition of 23
 being is, and has been, possible to men in this present 24
 state of existence, — that we can become conscious, 25
 here and now, of a cessation of death, sorrow, and pain. 26
 This is indeed a foretaste of absolute Christian Science. 27
 Take heart, dear sufferer, for this reality of being will 28
 surely appear sometime and in some way. There will 29
 be no more pain, and all tears will be wiped away. When 30
 you read this, remember Jesus' words, "The kingdom of

^E
(contd.) **IN THE CORRELATION OF SCIENCE AND ABSOLUTE
CHRISTIAN SCIENCE SPIRITUAL CONSCIOUSNESS “IS A
PRESENT POSSIBILITY” (contd.)**

(iii) *Absolute Christian Science/divine Science* (ll. 573: 23-28)

1. This is Scriptural authority . . . that such a recognition of being is . . . possible . . . in this present state of existence . . .
2. . . . that we can become conscious, here and now . . .
3. . . . of a cessation of death, sorrow, and pain.
4. This is indeed a foretaste of absolute Christian Science.

(iv) *Christian Science/Science* (ll. 573: 29-574: 2)

1. Take heart, dear sufferer, for this reality of being will surely appear some time and in some way.
2. There will be no more pain, and all tears will be wiped away.
3. . . . remember Jesus' words, "The kingdom of God is within you."
4. This spiritual consciousness is therefore a present possibility.

- 1 God is within you." This spiritual consciousness is therefore a present possibility.
- 3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

He writes, in Revelation xxi. 9: —

- 6 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,
9 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." 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.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers:

12 Vials of
wrath and
consolation

27 Spiritual
wedlock

F “ANOTHER VIEW”—THE CORRELATION OF SCIENCE AND DIVINE SCIENCE, WHEREBY THE “HEAVENLY CITY REACHED ST. JOHN’S VISION WHILE HE TABERNACLED WITH MORTALS” (574: 3-577: 31)

(i) *Science/Christian Science* (ll. 574: 10-24)

1. “This ministry of Truth, this message from divine Love, carried John away in Spirit.
2. 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”.
3. 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.
4. 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.

(ii) *Divine Science/absolute Christian Science* (ll.574: 5-575: 6)

1. Think of this, dear reader, for it will lift the sack-cloth from your eyes, and you will behold the soft-winged dove descending upon you. (See GLOSSARY p. 584: 26)
2. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.

“Come hither! Arise from your false consciousness 1
 into the true sense of Love, and behold the Lamb’s
 wife, — Love wedded to its own spiritual idea.” Then 3
 cometh the marriage feast, for this revelation will de-
 stroy forever the physical plagues imposed by material
 sense. 6

This sacred city, described in the Apocalypse (xxi. 16)
 as one that “lieth foursquare” and cometh “down from
 God, out of heaven,” represents the light and The city 9
 glory of divine Science. The builder and foursquare
 maker of this New Jerusalem is God, as we read in the
 book of Hebrews; and it is “a city which hath founda- 12
 tions.” The description is metaphoric. Spiritual teach-
 ing must always be by symbols. Did not Jesus illustrate
 the truths he taught by the mustard-seed and the prodi- 15
 gal? Taken in its allegorical sense, the description of
 the city as foursquare has a profound meaning. The
 four sides of our city are the Word, Christ, Christianity, 18
 and divine Science; “and the gates of it shall not be shut
 at all by day: for there shall be no night there.” This
 city is wholly spiritual, as its four sides indicate. 21

As the Psalmist saith, “Beautiful for situation, the
 joy of the whole earth, is mount Zion, on the sides of
 the north, the city of the great King.” It is The royally 24
 indeed a city of the Spirit, fair, royal, and divine gates
 square. Northward, its gates open to the North Star,
 the Word, the polar magnet of Revelation; eastward, 27
 to the star seen by the Wisemen of the Orient, who fol-
 lowed it to the manger of Jesus; southward, to the
 genial tropics, with the Southern Cross in the skies, 30
 — the Cross of Calvary, which binds human society
 into solemn union; westward, to the grand realization

^F (contd.) “ANOTHER VIEW”—THE CORRELATION OF SCIENCE AND DIVINE SCIENCE (contd.)

(ii) *Divine Science/absolute Christian Science* (contd.)

(ll. 574: 5-575: 6)

3. 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.”
4. Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense.”

(iii) *Absolute Christian Science/divine Science* (ll. 575: 7-21)

1. This sacred city, described in the Apocalypse (XXI. 16) as one that “lieth foursquare” and cometh “down from God, out of heaven,” represents the light and glory of divine Science.
2. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is “a city which hath foundations.”
3. The description is metaphoric.
Spiritual teaching must always be by symbols.
Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?
Taken in its allegorical sense, the description of the city as foursquare has a profound meaning.
4. The four sides of our city are the Word, Chris , Chr:st’anity, and divine Science;
“and the gates of it shall not be shu: a: all by day:
for there shall be no night there.”
This city is wholly spiritual, as its four sides indicate.

“Come hither! Arise from your false consciousness 1
 into the true sense of Love, and behold the Lamb’s 2
 wife, — Love wedded to its own spiritual idea.” Then 3
 cometh the marriage feast, for this revelation will de-
 stroy forever the physical plagues imposed by material
 sense. 6

This sacred city, described in the Apocalypse (xxi. 16)
 as one that “lieth foursquare” and cometh “down from
 God, out of heaven,” represents the light and 9
 glory of divine Science. The builder and The city
foursquare
 maker of this New Jerusalem is God, as we read in the
 book of Hebrews; and it is “a city which hath founda- 12
 tions.” The description is metaphoric. Spiritual teach-
 ing must always be by symbols. Did not Jesus illustrate
 the truths he taught by the mustard-seed and the prodi- 15
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 the city as foursquare has a profound meaning. The
 four sides of our city are the Word, Christ, Christianity, 18
 and divine Science; “and the gates of it shall not be shut
 at all by day: for there shall be no night there.” This
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As the Psalmist saith, “Beautiful for situation, the
 joy of the whole earth, is mount Zion, on the sides of
 the north, the city of the great King.” It is 24
 indeed a city of the Spirit, fair, royal, and The royally
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 square. Northward, its gates open to the North Star,
 the Word, the polar magnet of Revelation; eastward, 27
 to the star seen by the Wisemen of the Orient, who fol-
 lowed it to the manger of Jesus; southward, to the
 genial tropics, with the Southern Cross in the skies, 30
 — the Cross of Calvary, which binds human society
 into solemn union; westward, to the grand realization

^F (contd.) "ANOTHER VIEW"—THE CORRELATION OF SCIENCE
AND DIVINE SCIENCE (contd.)

(iv) *Christian Science/Science* (ll. 575: 22-576: 7)

1. As the Psalmist saith, "Beautiful for situation,
the joy of the whole earth, is mount Zion,
on the sides of the north,
the city of the great King."
2. It is indeed a city of the Spirit,
fair,
royal,
and square.
3. Northward, its gates open to the North Star, the Word, the
polar magnet of Revelation;
eastward, to the star seen by the Wisemen of the Orient, who
followed it to the manger of Jesus;
southward, to the genial tropics, with the Southern Cross in
the skies,—the Cross of Calvary, which binds human
society into solemn union;
westward, to the grand realization of the Golden Shore of
Love and the Peaceful Sea of Harmony.
4. This heavenly city, lighted by the Sun of Righteousness,—
this new Jerusalem,
this infinite All, which to us seems hidden in the mist of
remoteness,—
reached St. John's vision while yet he tabernacled with
mortals.

"*New Jerusalem.*" Divine Science; the spiritual facts and harmony
of the universe; the kingdom of heaven, or reign of harmony. [p. 592:
18-20]

1 of the Golden Shore of Love and the Peaceful Sea of Harmony.

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to
 6 ^{Revelation's pure zenith} us seems hidden in the mist of remoteness, — reached St. John's vision while yet he tabernacled with mortals.

In Revelation xxi. 22, further describing this holy city, 9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

12 There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also
 15 ^{The shrine celestial} means *body*. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt
 18 (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with "no temple [body] therein"?
 21 This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this
 24 recognition of harmony consciously in proportion to his understanding of God.

The term Lord, as used in our version of the Old
 27 Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual trans-
 30 ^{Divine sense of Deity}figuration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine

^F (contd.) “ANOTHER VIEW”—THE CORRELATION OF SCIENCE AND DIVINE SCIENCE (contd.)

“. . . FURTHER DESCRIBING THIS HOLY CITY”—DIVINE SCIENCE STRUCTURED IN ABSOLUTE CHRISTIAN SCIENCE (576: 8-577: 27)

(i) *Science/Christian Science* (576: 12-25)

1. There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love.
2. The word *temple* also means *body*.
The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John ii: 21).
What further indication need we of the real man's incorporeality than this,
that John saw heaven and earth with “no temple [body] therein”?
3. This Kingdom of God “is within you,”—is within reach of man's consciousness here, and the spiritual idea reveals it.
4. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God.

(ii) *Divine Science/absolute Christian Science* (ll. 576: 26-577: 11)

1. The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning.

sense, even as the material sense of personality yields 1
to the incorporeal sense of God and man as the infinite
Principle and infinite idea, — as one Father with His uni- 3
versal family, held in the gospel of Love. The Lamb's
wife presents the unity of male and female as no longer
two wedded individuals, but as two individual natures 6
in one; and this compounded spiritual individuality re-
flects God as Father-Mother, not as a corporeal being.
In this divinely united spiritual consciousness, there is no 9
impediment to eternal bliss, — to the perfectibility of
God's creation.

This spiritual, holy habitation has no boundary 12
nor limit, but its four cardinal points are: first, the
Word of Life, Truth, and Love; second, ^{The city of}
the Christ, the spiritual idea of God; third, ^{our God} 15
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets 18
this great example and the great Exemplar. This city
of our God has no need of sun or satellite, for Love
is the light of it, and divine Mind is its own interpreter. 21
All who are saved must walk in this light. Mighty
potentates and dynasties will lay down their honors
within the heavenly city. Its gates open towards light 24
and glory both within and without, for all is good, and
nothing can enter that city, which "defileth, . . . or
maketh a lie." 27

The writer's present feeble sense of Christian Science
closes with St. John's Revelation as recorded by the
great apostle, for his vision is the acme of this Science 30
as the Bible reveals it.

In the following Psalm one word shows, though faintly,

^F (contd.) "ANOTHER VIEW"—THE CORRELATION OF SCIENCE AND DIVINE SCIENCE (contd.)

"... FURTHER DESCRIBING THIS HOLY CITY"—DIVINE SCIENCE STRUCTURED IN ABSOLUTE CHRISTIAN SCIENCE (contd.) (576: 8-577: 27)

(ii) *Divine Science/absolute Christian Science* (contd.)

(ll. 576: 26-577: 11)

2. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea—as one Father with His universal family held in the gospel of Love.
3. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being.
4. In this divinely united spiritual consciousness, there is no impediment to eternal bliss to the perfectibility of God's creation.

(iii) *Absolute Christian Science/divine Science* (ll. 577: 12-21)

1. This spiritual, holy habitation has no boundary nor limit,
2. but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science which today and forever interprets this great example and the great Exemplar.
3. This city of our God has no need of sun or satellite,
4. for Love is the light of it, and divine Mind is its own interpreter.

sense, even as the material sense of personality yields 1
to the incorporeal sense of God and man as the infinite
Principle and infinite idea, — as one Father with His uni- 3
versal family, held in the gospel of Love. The Lamb's
wife presents the unity of male and female as no longer
two wedded individuals, but as two individual natures 6
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flects God as Father-Mother, not as a corporeal being.
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nor limit, but its four cardinal points are: first, the
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Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets 18
this great example and the great Exemplar. This city
of our God has no need of sun or satellite, for Love
is the light of it, and divine Mind is its own interpreter. 21
All who are saved must walk in this light. Mighty
potentates and dynasties will lay down their honors
within the heavenly city. Its gates open towards light 24
and glory both within and without, for all is good, and
nothing can enter that city, which "defleth, . . . or
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The writer's present feeble sense of Christian Science
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In the following Psalm one word shows, though faintly,

^F (contd.) “ANOTHER VIEW”—THE CORRELATION OF SCIENCE AND DIVINE SCIENCE (contd.)

“. . . FURTHER DESCRIBING THIS HOLY CITY”—DIVINE SCIENCE STRUCTURED IN ABSOLUTE CHRISTIAN SCIENCE (contd.) (576: 8-577: 27)

(iv) *Christian Science/Science* (ll. 577: 22-27)

1. All who are saved must walk in this light
2. Mighty potentates and dynasties will lay down their honours within the heavenly city.
3. Its gates open towards light and glory both within and without,
4. for all is good, and nothing can enter that city, which “defileth, . . . or maketh a lie.”

DIVINE SCIENCE CULMINATED IN CHRISTIAN SCIENCE —“THE ACME OF SCIENCE . . . THE CROWN OF CHRISTIANITY” (Mis. 252: 17)

- (i) The writer’s present feeble sense of Christian Science
 - (ii) closes with St. John’s Revelation as recorded by the great apostle,
 - (iii) for his vision is the acme of this Science
 - (iv) as the Bible reveals it.
-

1 the light which Christian Science throws on the Scriptures
 by substituting for the corporeal sense, the incorporeal
 3 or spiritual sense of Deity: —

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures:
 [LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] lead-
 9 eth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of
 death, I will fear no evil: for [LOVE] is with me; [LOVE's]
 12 rod and [LOVE's] staff they comfort me.

[LOVE] prepareth a table before me in the presence of
 mine enemies: [LOVE] anointeth my head with oil; my cup
 15 runneth over.

Surely goodness and mercy shall follow me all the days of
 my life; and I will dwell in the house [the consciousness]
 18 of [LOVE] for ever.

The twenty third Psalm though no part of the text of THE APOCALYPSE is added here to amplify further "the acme of this Science as the Bible reveals it".

The text illustrates how the substitution of the term LOVE for the Psalmist's sense of Deity transforms and translates the whole concept of a Supreme Being from one of belief to scientific spiritual understanding. "God is Love" is a scientific proposition. It is to be understood and demonstrated in line with "The spiritual mathematics". (M.H. p. 3)

"The two largest words in the vocabulary of thought are "Christian" and "Science". The former is the highest style of man; the latter [Science] reveals and interprets God and man [as Principle and idea]; it aggregates, amplifies, unfolds, and expresses the ALL-God" (No and Yes p. 10)

In the light of this the text of the Psalm lends itself to an endless development in understanding and demonstration.

ONE
|
PRINCIPLE

SCIENCE	WORD	CHRIST	CHRIST- IANITY	SCIENCE										
DIVINE SCIENCE	LIFE	TRUTH	LOVE	DIVINE PRINCIPLE, LOVE										
ABSOLUTE CHRISTIAN SCIENCE	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE										
CHRISTIAN SCIENCE	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	<table style="width: 100%; border: none;"> <tr> <td colspan="2">PRINCIPLE</td> </tr> <tr> <td style="border-right: 1px solid black;">SOUL</td> <td>LIFE</td> </tr> <tr> <td style="border-right: 1px solid black;">SPIRIT</td> <td>TRUTH</td> </tr> <tr> <td style="border-right: 1px solid black;">MIND</td> <td>LOVE</td> </tr> <tr> <td colspan="2">PRINCIPLE</td> </tr> </table>	PRINCIPLE		SOUL	LIFE	SPIRIT	TRUTH	MIND	LOVE	PRINCIPLE	
PRINCIPLE														
SOUL	LIFE													
SPIRIT	TRUTH													
MIND	LOVE													
PRINCIPLE														

“From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are “the same yesterday, and today, and forever;” for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.” (S. & H. p. 112: 16-22)

NOTE: The textbook refers to the Principle of Science: never to the Science of Principle.

Finally in the light of this Chapter [and this Chapter in the design of *Science and Health* as a whole] one can only conclude that the Divine Being is self-existent, self-expressed, self-governing, self-interpreting to constitute the divine EGO which the Bible presents as I AM.

This inspired literature *Bible* and *Science and Health* combined therefore provides a scientific approach to the problem of *being*; awakens consciousness to a realization of its unbroken harmony—of man and the universe within the perfection of divine order; demonstrates this harmony as the natural status of man; and finally interprets the divine EGO or Principle, Life, Truth, Love through Word, Christ, Christianity, Science as the summation of all that *is*.

Objectively, the above provides endless propositions to be demonstrated as the Science of being which forever solves the problem of evil and of opposites.

Subjectively it is self-demonstrating as the harmony of perfection in its divine order and from which there is no lapse.

The four dimensions of spiritually scientific consciousness are characterized in :-

1. The Bible
2. Science and Health with Key to the Scriptures
3. The structure of Science
4. Individual realization and understanding

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[For consideration of further sub-tones the reader is referred back to the text itself]

A IN THE CORRELATION OF SCIENCE AND CHRISTIAN SCIENCE THE SPIRITUAL IDEA GUIDES AND LEADS OUT OF BONDAGE

<p>“Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights”.</p>	}	<p>SCIENCE CHRISTIAN SCIENCE ABSOLUTE CHRISTIAN SCIENCE DIVINE SCIENCE</p>
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(p. 566: 9–11)

B IN THE CORRELATION OF ABSOLUTE CHRISTIAN SCIENCE AND DIVINE SCIENCE ALL FLESHLY ELEMENTS ARE ELIMINATED

pp. 566: 25–567: 13

C IN THE CORRELATION OF DIVINE SCIENCE AND ABSOLUTE CHRISTIAN SCIENCE SIN IS “CHRISTIANLY AND SCIENTIFICALLY REDUCED TO ITS NATIVE NOTHINGNESS”

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D THE CORRELATION OF SCIENCE AND CHRISTIAN SCIENCE SPANS THE INTERVAL BETWEEN CHAPTERS XII AND XXI. (p. 572: 3–572: 18)

These two paragraphs span the interval between Revelation Chapter XII and Chapter XXI, excluding false warfare and fulfilling the correlation of Science and Christian Science wherein “Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear”.

**E IN THE CORRELATION OF SCIENCE AND ABSOLUTE
CHRISTIAN SCIENCE "SPIRITUAL CONSCIOUSNESS IS A
PRESENT POSSIBILITY" pp. 572: 19-574: 2**

- (i) Science/Christian Science 572: 19-573: 12
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Glossary

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course 15
of Truth; but muddy, foaming, and dashing, it is a type
of error.

PISON (river). The love of the good and beautiful, and 1
their immortality.

GIHON (river). The rights of woman acknowledged 3
morally, civilly, and socially.

HIDDEKEL (river). Divine Science understood and
6 acknowledged.

EUPHRATES (river). Divine Science encompassing
the universe and man; the true idea of God; a type
of the glory which is to come; metaphysics taking the 18
place of physics; the reign of righteousness. The atmos-
phere of human belief before it accepts sin, sickness, or
death; a state of mortal thought, the only error of which 21
is limitation; finity; the opposite of infinity.

GLOSSARY

Such is the nature, essence and substance of true consciousness that the five physical senses cannot define it.

It is the office of the divine Mind to be self-existent and thereby self-expressed through the spiritual idea which identifies it to itself. This is the meaning of *reflection*.

To convey this the prophet scribe had to fall back on the inspired use of symbols. This explains why the four rivers of Genesis Ch. II: 10-14 symbolically represent types of consciousness.

They are generally regarded by scholars in this 20th century as comprising a third document additional to the Adam allegory considered earlier.

RIVER: This interpretation covers the whole field of human consciousness. It may be "smooth and unobstructed" to accept "the course of Truth"; or "muddy, foaming, and dashing" it is a type of error. (p. 593)

PISON: This river presents and interprets the starting-point in one's growth Spirit-ward: it is indicative of the WORD and its power. (p. 593)

GIHON: In western life and civilization these rights have largely been granted. It is in the east there is still so much to be admitted into the life of woman. (p. 587)

HIDDEKEL: This river represents much progress: "Divine Science understood and acknowledged". It still has to be universally accepted and demonstrated. (p.588)

EUPHRATES: It is here where we arrive at an adequate interpretation. The definition is in two parts. The first (lines 16-19) is prophetic; the second (lines 19-22) is patriarchal. (p. 585)

THE REVELATION OF ST. JOHN

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- REV. 4: 1- 5: 10
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 of S. & H.)
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