

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

REVELATION AND DEMONSTRATION FOR YOU.

by Clifford and Daisy Stamp.

A verbatim abstract of a series of seven talks on Christian Science conducted by the Stamps, in Bristol, England, in 1953.

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INTRODUCTORY NOTE

This book is based on a verbatim report of talks given in Bristol during Whitsun week. As before, it has been felt that the harmony and continuity is best preserved by following the order in which the talks were given, and therefore the reader will find alternating sections dealing firstly with divine Science and its application to humanity's needs, as illustrated by passages chosen from the writings of Mary Baker Eddy and also by experiences in the practice, and secondly, an interpretation of the Book of Revelation which supports the same theme.

It is again emphasized, and this applies especially to the interpretation of Bible passages, that the explanations given are those seen by two individuals at one particular period of their experience; whilst by the very nature of things they can serve to inspire and enlighten others, they are not intended to be final, either for those who were happy to express them or for anyone else. Divine Love holds for everyone an individual path of blessing that is sacred and secure, and if the reader of this book thereby feels the inspiration of Love waking in him in his own individual way, then indeed will these pages have served their sincerest purpose.

TALK ONE

"Bring Ye All the Tithes into the Storehouse"

I am certain that the greatest and the loveliest activity taking place in the world today is our coming together like this. In the Bible, the one book that has stood the test of centuries, we read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mrs. Eddy says in her textbook, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" (S. & H. 2:26-28), and that pouring forth is

forever taking place in Science. The Bible also says, “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.”

When I was thinking this morning about our coming together, I saw so clearly that everyone present is bringing something to this wonderful feast, and so I need you and you need me. Our meeting together in that spirit to find out more of “the deep things of God” will certainly bring us the “blessing of the Lord,” which “maketh rich,” because all that we have to do is to accept what Science is forever pouring forth.

The Need to Understand God as Principle

Some months ago, while I was studying without any thought of these talks, two quotations from “Science and Health” kept coming into my consciousness, in such a way that it was obvious to me that here was something which God was telling me, and so at last I began to dwell on those two references. Through the study of those references and the ideas, which God revealed to me in connection with them, the subject for these talks began to unfold in a very definite and certain way. The first reference was from “Miscellany”: “We know Principle only through Science” (My. 149:5). As I began to think about that, I saw very clearly that there is a great need for every one of us, as well as for the whole world, to understand God as Principle. I feel that the great need today is to understand God as Principle. As I began to ponder this reference, and to turn up many more references in conjunction with this one, I saw so clearly that it is impossible to understand Principle except through Science, - Science that is spiritual, Science that is divine, the only real Science. Principle is that which is unfailing, that which never lets you down, and how could anything be unfailing unless it worked according to a Science that was exact? Then I realized how wonderful it is that any man, woman, or child can understand this Principle, this Science, through its divine system, and there is no other way to the understanding of Principle except through learning that system. You may find yourself saying, “Why do I need to know about Principle? Why do I need to learn its system? Why do I need to study?” The answer is plain. there is no other way to heaven, harmony, except through a systematic understanding of the - divine Principle of that harmony.

Just think that if there were men and women all over the world who understood this wonderful divine Principle, they would understand true government, and the world would be a very different place from what it seems to be at the moment. And so it is vitally important ‘that we begin to think in a deeper way than ever before about God as Principle. I know that it isn’t easy, because this understanding of God as Principle is so far removed from the world’s concept of God, and false theology has always talked about God as some kind of a person.

I remember Mr. Doorly saying at an Association meeting many years ago that if we would only begin to think of God as Principle we would achieve far more than we were doing. I'm just beginning to see how true that is.

Living Apart from Personal Sense

Let us look for one moment at the opposite of Principle, which is personal sense. For instance, personal sense is what makes us feel that we're in heaven if we're praised, and that we're in hell if we're criticized. How often we are swayed by personality, instead of being governed by Principle! So much suffering is caused through personal sense. In the practice I have time and time again had to help someone who has been suffering and it's all because someone else has hurt them and they have let that hurt register and register until it has manifested itself as some physical hurt. Therefore it is so important, as we shall see as we go on this week, to understand the divine Principle, which enables us to live apart from personal sense. We can't overcome personal sense through will power or a blind sense of things; we can overcome it only through understanding and loving Principle.

When someone understands the principle of music, he is able to bring out the rhythm and harmony of music in his individual way, and so as we understand God as Principle we shall bring out the harmony and loveliness of health, happiness, and heaven in our individual lives. I am certain, through this study of Science which God has shown me that we do need to begin by thinking much more basically about God as Principle.

The Realm of Science

At previous talks we have considered the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and have seen that that sevenfold nature of God operates through a fourfold activity termed by Mrs. Eddy the Word, the Christ, Christianity, and Science. (See S. & H. 575:16-21; 577:12-19). For the benefit of those who haven't been to any talks like these before, let me say that we have seen that the Word comes to us as the dawning of the light, or the impulse to seek the light, that the Christ is that wonderful experience of ideas coming from God to man, and that Christianity is the demonstration of those spiritual ideas; but we have never really studied Science, the greatest story of all.

We are going to do two things this week: we are going to look at some aspects of divine Science, and then we are going to see how the understanding of those aspects operates in human experience to heal, to save, and to bless. So we are going to look first at the glorious picture of divine Science, and then we are going to look at the glorious, way in

which that operates as Christian Science. Mrs. Eddy writes, “the term Christian Science relates especially to Science as applied to humanity” (S. & H. 127:15-16).

In divine Science we see that there is one Life, one Truth, one Love, and one divine Principle, Love, and during the week we are going to see how they operate in human experience. It’s a wonderful story, and let us remember that as the highest mountain peak catches the first sunlight, so anyone who exalts his thought to love the spiritual more than anything we will hear what God is revealing.

Divine Science Reveals the One Being

This is a lovely reference, which I want to take with you: “Divine Science alone can compass the heights and depths of being and reveal the infinite” (S. & H. 292: 4-6). Let us see what it is about divine Science, which “alone can compass the heights and depths of being and reveal the infinite.” In divine Science there is one Being. In Science we do not have any sense of God and man, – of God and man as separate. The Bible says, “The Lord our God is one Lord.” So Science says that there is one Being, and that that Being is infinite; it is of the nature of Life, or eternity, of the nature of Truth, or consciousness, and of the nature of Love, or perfection. If we hold our thought to this standard of divine Science, we shall find that without effort it will begin to “compass the heights and depths of being” for us; we shall be inspired to great heights of revelation and we shall also have the power of penetrating the great depths of all thought-processes and proving the nothingness of every phase of error. As we study some of the facts of divine Science during this week, we shall understand why Mrs. Eddy made that statement, and realize how true it is.

Principle Expresses Perfection

If there is only God, or Principle, going on, and Principle is that which expresses perfection and which knows only perfection, then surely the fact is that the only reality is perfection. Nothing but perfection exists in Science. Now, what does that mean? It means that in Science there is no beginning, no end, no process; no sin, no disease, no death; no fear, no hate, no worry, no condemnation, no penalty; no mortal mind, no material body; no false systems, no material science, no false theology, no materia medica; no “Lo here! or, Lo there!,” no age, no time, no problem, no imperfection.

Let us ask ourselves: do we really accept that that is the fact? Well, if we are honest, we have to admit that most of the time not one of us does. We all think about the material as reality, – even those of us who have loved Science for many years and who have seen proof after proof of it. I feel that our sense of things has got to change; healing must be

instantaneous, demonstrations quicker and bigger. We must be able to help the universal problems much more than we do. We must be able to analyze a situation in the world and really help it. We've got to be more dynamic, more certain, more spiritually-minded.

So let us remember that in Science there's nothing to heal, there's nothing to change, because there's nothing going on but Principle forever expressing perfection. If we see that, our whole outlook will be different, and what we shall be able to do for mankind will be marvelous beyond words.

“Before They Call, I Will Answer”

I want to tell you here of a very beautiful thing which happened recently, because it showed me something of the loveliness of Science. Someone wrote to ask me to help her about a physical problem; in her letter she said that she had endeavored to solve this problem herself, but had failed. Now, I had not seen nor heard of that individual for quite a long time, but several days before that letter arrived she had often come into my thought, and I had felt a great compassion for her ; not only did I feel how much I loved her, but also I felt grateful for her life. I knew how wonderfully she had been demonstrating Christian Science, and I was full of love and gratitude for her, without knowing why. Well, after she had posted that letter to me, and before I had received it, she was instantly and completely healed. Two days later she wrote and told me of this, and she asked me how I accounted for it. As I read her letter I saw so clearly that because there is no time in Science, its operation must be quite apart and therefore free from the belief of time. I remembered that passage in Isaiah: “before they call, I will answer; and while they are yet speaking, I will hear,” and that statement was proved in this incident.

Now, what actually happened? That individual had reached out to divine Principle, which is Love, where there is always perfection going on; because her thought was receptive, probably at that moment her fear completely went, and I had been loving her, loving her with a great compassion, and so an instantaneous healing resulted before I got the letter. That was such a proof to me of what happens when we really begin to touch Science. So I feel that if we understand Principle, - understand divine Science, which teaches us what Principle is, - then we shall begin to be able to heal and demonstrate as the great master Metaphysician did, and as Mrs. Eddy did. I feel that if this is Science, we must be able to do these things and that we've got to go forward to greater achievements than ever before. So we must think more about Principle and all that it stands for.

When you have an experience like the one I have described, it certainly is very holy to you, and it makes you realize how wonderful Science is and how warm it is. Before I began to understand Principle, I sometimes found myself saying, “I don't like thinking

about God as Principle; it seems cold,” but as I go on and as I feel the touch of Principle, I see that it is Love, deeper than anything the world has ever known, because the Love of Principle never changes; it is “the same yesterday, and today, and for ever,” and it is the Love which sees everything as perfect now.

The Need for Scientific Spiritual Thinking

Now we will take another reference: “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle”(S. & H. 112:32-3). If we want to understand and demonstrate Principle, we must learn to think scientifically, to think in an exact way. You know, sometimes I go to see someone who is wanting help and who loves this Science, but I find that he or she is saying something like this, “Well, I wonder what all this is about. I study, but I don’t get anywhere. Why has this happened to me?” There is so much that is negative in thought that that is why the answer doesn’t come. If we are going to be at one with Principle, we must learn to think positively, scientifically, and spiritually. Science is the most exact thing in all the world. In arithmetic, if you say that 2 and 2 is 4 and a bit, you have chaos; only when you say that 2 plus 2 makes 4 do you have harmony. And it’s the same with Science; you can’t be vague or half-hearted.

As we go on this week, we shall see how important it is for all mankind to learn how to think in the realm of Science, to think exactly and scientifically and in a positive. Thank God that through the divine system we are learning what Principle is, how It works, and what it does. There isn’t anything in Science that need be a mystery or a closed book to us if we open our thought to learn the facts of Science and to hear Principle interpreting itself.

Principle and Idea is One

Let us begin today to think in the realm of Science, and we must first of all make the effort to think about Principle. The loveliest thing that we can think about is this: “Principle and its idea is one.” There isn’t a Principle a long way off and Principle’s idea some way away from that Principle, struggling to think correctly! The fact is: “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe” (S. & H. 17-1).

Now we will read from “Miscellaneous Writings”: “In divine Science, God is One and All; and, governing Himself, He governs the universe. . . God’s interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human” (Mis. 258:13-15, 27-29). I want you to note

these statements very carefully, because I am sure that if we analyze thought we shall come to the conclusion that instead of thinking of our oneness with God we think of God, or Principle, as “up there,” and then we think of His reflection as being something apart from that Principle. I was talking to someone the other day and I said, “You know, to hear you talking about reflection, you would think that God had created an idea and put it out on a plate!” It seemed something so entirely different from what Science is showing us of the fact that Principle and its idea is one.

What does Science show us about this one Principle? Science shows that there is only one thing going on and that is God knowing Himself; – Principle forever interpreting itself. Many of us keep very busy thinking, “God is looking after me,” or some such thing, and that is quite right, but if we analyze that, we find very often that we are thinking of a mortal who needs some healing, or some comfort, or who needs something, and that isn’t the highest way to think. God is forever knowing Himself, Principle is forever interpreting itself, and everything is in and of that Principle; therefore the only conclusion we can come to in Science is this: God is forever expressing Himself as ideas, forever interpreting Himself as ideas, and those ideas are man and the universe. Those ideas that God has of Himself are you and me and every individual; therefore as God’s ideas we must express His divine nature and must always be spiritual, perfect, and immortal. As we see that, we give up thinking of ourselves as little, limited mortals struggling to be perfect, and we have the glorious experience of letting Principle express itself through us.

The Lens of Sense Distorts Perfection

Some individual may say, “But if I see someone sick or someone hating, is that God’s idea?” Well, let us consider that for a moment. There’s only one Being forever expressing Himself; in that realm of divine Science there is never a sick mortal nor a hating mortal. Therefore if we see a sick person or a hating person, it is because we are looking through the lens of sense, and consequently the truth is distorted and reversed so far as we’re concerned.

As we go on this week, that will become clearer to us, and we shall see how it shows the oneness of being. We shall see how we can learn to use the lens of Science, instead of the lens of sense, and thus behold man as perfect.

The Divine Outpouring

The study of this fact of oneness in divine Science has given me such a sense that the only thing operating through me, through you, through every idea, is Life, Truth, and Love; you know, if we can see clearly that the only thing that is going on is God expressing

Himself, knowing His own perfection and loveliness, and that all ideas are flowing out from God, it will do so much for us.

Mrs. Brook was once speaking about the gates of the city foursquare, and she said, “There isn’t much chance for error, because if you imagine Truth pouring out of those gates all the time, and you imagine any little error trying to come in, you can see that it wouldn’t stand any chance at all!” A few days after I had read that in the verbatim report of her talk, I was held up with a great many other cars when a crowd was pouring out from a football match, and as I looked at it I thought of what she had said, because no little fellow could have got in through that crowd! That experience brought her words home to me and made them very real.

Let us remember the one great fact that all ideas are pouring out from God, that all good is pouring out from God. Then we are looking not up to God, but out from God, and that is the standpoint of divine Science.

Principle Brings Certainty

Let us see for a moment how that applies in human experience. We all know that the finest and most intelligent man on earth today can make dreadful mistakes at times. No matter how much one has of it, human wisdom often lets one down, and so the grandest man on earth today can make mistakes, - mistakes that bring chaos in the home, or in business, or in the world. But if we understand Principle, we are guided rightly under all circumstances. Mrs. Eddy speaks of “man’s divine Principle, which is equal to every emergency” (S. & H. 406:4-5). Just think of it: right where we are, at any time, and under any condition there is always the right answer, because there is always Principle, which is equal to every emergency.

So when we learn to think from Principle, and as Principle, we shall always find the answer to every human problem. For instance, to the businessman today that understanding of Principle, - the Principle which never makes a mistake, the Principle which is omnipotent, omniscient, omnipresent, and omni-active, - is just invaluable. How privileged and how blessed is anyone who begins to learn this fact of Principle in divine Science! Let us remember, then, that Science is the story of God, and that all good is pouring out from God. If there is anything that is needed in the world today, it’s a flood of spiritual understanding, spiritual inspiration, and a scientific certainty that all is well.

The Love of the Spiritual

In taking this story of one Life, one Truth, one Love, and one divine Principle, Love, let us remember that we are going to think in the realm of divine Science, right up in the highest realm that we can possibly think in, and that it can only be done through spirituality. Mrs. Eddy said on one occasion, "It is their materiality that clogs the progress of students" (Mis. 156:19-20). And so if we love the spiritual, - if we can say day in and day out, "I love the spiritual, and I want to know the spiritual more than anything else on earth, and I want to live what I learn,"- then we shall make real progress. But if we are just going to give a little time to study and then put Science aside as an intellectual subject, and not really love it and live it, then we're not going to get very far.

I believe that everyone present is here because he or she wants to understand the spiritual facts of being, - because deep down in his or her own heart there is a longing to be at peace, a longing to know the facts of true being, - and it's impossible to get that understanding outside of Science. In materiality what do we find? In the material world, in the material concept of God, in dense materiality, we find confusion, fear, hate, jealousy, war, lack, sin, disease, death, mesmerism, hypnotism, - all those things which have unloosed so much sorrow and suffering. And yet here is this one great story, the story of Principle, the story of divine Science, and in this Science anyone can find complete freedom from the mesmerism of materiality. I believe that at this moment there are millions longing to know how to think spiritually, how to approach the spiritual facts of being, and if you and I individually grasp these facts of Principle, we are going to help the whole world in a way we have never dreamed of.

Our great Master said, "I, if I be lifted up from the earth, will draw all men unto me," and when we are lifted up from materiality and we love the spiritual more than anything else on earth, we find people coming into our experience, people from all parts of the world, because they too are loving the spiritual. If during this week we have that great sense that nothing matters but the spiritual, nothing matters but knowing Science, nothing matters but understanding Principle, that spirituality will bless us in every way and we shall see new vistas opening up for ourselves and for all mankind. We shall begin to experience that lovely prophecy of Mrs. Eddy's: "The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, - he will look out from them upon the universe; and the florist will find his flower before its seed" (S.& H. 125:25-30).

Principle Expresses Itself as Life, Truth, and Love

I feel that this week is going to change the lives of every one of us. In Science is the answer to all our difficulties and to all the world's difficulties. In Science is revealed the only way to true health, true happiness, true heaven, perfect peace, and a dominion that is wonderful beyond words; and it is for each and all of us and for all mankind to enjoy if we understand God as Principle. Mrs. Eddy says, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (S. & H. 390:7-9). And so it may mean giving up time, - time for study, time for thinking about Principle, - but what a good time we have as a result! The sense of certainty, the peace, the health, the happiness, the loveliness that follows spiritual understanding is precious beyond words. What is life going to be for each and all of us when we really know Principle, -when we are conscious that the only thing operating through me, through you, through everyone, is infinite Life, infinite Truth, infinite Love!

The story of Principle is this: Principle is forever expressing itself as Life, as Truth, as Love. Life, Truth, and Love is the threefold essential nature of Principle, and as we go on and we see what that one Life is, what that one Truth is, and what that one Love is, we shall touch Principle in a fuller way than ever before.

On one occasion as I was driving quite a distance to see a patient, I began to fill my thought with ideas which God had been showing me for these talks, and I was filled with this sense: "If there is only one Principle and that Principle is Life, then there's only one I AM, and that I AM is Life that knows no death; that I AM is Truth that knows no error; and that I AM is Love that knows no fear, no hate, no imperfection." As I went along, that sense so flooded my consciousness that very soon after I had arrived at the patient's house and while I was talking to her, her colour completely changed and she had a very quick healing. Of course, she was a wonderful individual to help, but she did have a remarkable healing. The sense that flooded my thought was this: There is only one Being, one I AM. The I AM which is Life knows no death; the I AM which is Truth knows no error; the I AM which is Love knows no fear, no hate, no imperfection. Now, in Science we are learning that knowing is being, and so what we know is us and operates in our individual experience. So don't you see that when we begin to touch these facts of Science and they flood our consciousness, how spontaneously and naturally thought is lifted up and inspired, and so our experience becomes identified with the wonder of being?

No Warfare in Science

So let us begin to realize that there is only one I AM, - not God and me as two separate entities, but Principle and its idea as one. Think of the peace that brings. Last Whitsun we

talked about that statement of Mrs. Eddy's in which she speaks of striving to cease her warfare (see Mis. 179:31-3), and during these last few months I have begun to realize what that means. In Science there is no warfare, no struggle, no failure, no getting, no difficulty, no problem. It is only our ignorance of Science that produces struggle and failure. When we arrive at Science, which is the realization of perfection, there is no warfare.

Oh, if you and I will only love the spiritual enough to see what divine Science teaches, we shall have a very different sense of Science from any that we have known up to now. Just think of it: no struggle, no warfare, no lack, no time element, no "Lo here!" nor "Lo there!" but everything here, health, happiness, harmony, all of Principle here. The great master Metaphysician said, "the kingdom of God is within you." I am certain that it was because Jesus taught the multitude the facts of Science, and because Mrs. Eddy talked about them in her classes and in her lectures, that people were healed instantaneously, and I am convinced that we shall have the same experience in proportion as our thought dwells in the realm of divine Science.

Error hasn't any place in divine Science. All of us at present have times when there is a struggle; and we come out of those times, but not without a struggle. Just think of the inspiration that will come to us when we are always conscious – that Principle is! If we live in divine Science, we are going to be conscious of Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, no imperfection.

The One Presence and Power

Let us stop thinking about our problems and the limitations of sense and turn thought away from the material to the spiritual. Let us keep our thought on the fact of Science that Principle is forever interpreting itself as Life, Truth, and Love. All reality is the expression of Principle; in other words, God is forever knowing His own perfection and there is nothing else going on anywhere. Oh, we do need to accept this fact and to dwell with it! How often do you and I think that somebody is sick, or afraid, or poor, or that somebody has died, or something of the kind, and perhaps we tell everybody we meet about it. If we would only turn away from all that sense is saying and see how wonderful it is when we live in the realm of reality, - in the realm of Life, Truth, and Love! We have to remember that talking about error is just being hypnotized by it, let us wake up and keep awake.

Let us say in our hearts the last thing to-night and the first thing in the morning, "The only thing that is present, the only thing that has power, the only thing that is going on is Principle", and that Principle is Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, no imperfection." Oh, the peace, the joy, and the power that is ours as the result of this grand realization!

INTERVAL

Gratitude Opens the Door to Revelation

During the past few months I have been studying Revelation, and the first thing that struck me was that this man John, this young disciple, begins by giving the credit for his revelation to his instructor, or teacher, - the Master. There is no doubt but that it was John's great sense of divine Love which has caused him to be called the beloved disciple; and this quality in his character enabled him to see the impersonal nature of all revelation, whilst at the same time awakening in him a true gratitude for the man who through his devotion to Principle had, for John, been the means of arousing his own spiritual capacity to enjoy a revelation of that spiritual Truth which has forever existed in fact.

It is always love that makes for a revelation. For instance, take a business: if you are there just to make money, well, it's just a business, but if you love that business and you love being there, then even in that business you will have a revelation. And that applies in the home and everywhere.

So as I read the first verse written by this loving disciple and saw how he gave the credit to his Master, I thought of how much we owe to all the great men and women who have seen something of divine Science. And as I thought of that, I reasoned that if you or I were writing this verse today, we should truly be able to say, "The revelation of John Doorly, which God gave unto him," for Principle reveals itself to men through those who are its latest and most devoted disciples, and that is how it has always been right down through the ages. We have been shown by John Doorly those things, which Mrs. Eddy knew and wrote, but they have been advanced to the idiom of this hour. Today each hour seems to advance rapidly to a new terminology, and unless we keep abreast of the times we cannot meet the demands of those times.

The good man of fifty years ago would be astounded and possibly perplexed by today's measure of the claim of evil, but if he were alive to the greater measure of good which has been revealed today, he would be equipped to stand above the cry of error, even as in his own day the amount of Principle which he understood was equal to the need of that day. The depth of the shadow always depends on the brilliance of the light, so let us always turn to the measure and strength of the light revealed by this hour's revelators.

As you read John Doorly's books, do you not see how much he owed to Mrs. Eddy and the prophetic writers, and in turn, as you read Mrs. Eddy's writings, do you not see how much she owed to the Scriptural writings and to characters such as Jesus and Paul? Then

again, see how Jesus and Paul traced all the dynamic truths of being back through the Scriptural record.

Yes, we all depend on Principle reflecting itself through its devoted ideas. We owe everything we know, and all the glory and power and magnificence of this day, to those who have devoted their lives to Principle; and through love we become aware of this fact. It was through the great development of love, which the young disciple John had experienced that he was truly able to say, “The Revelation of Jesus Christ, which God gave unto him” (Rev. 1:1). There John stood on Patmos, painting in gratitude the greatest word-picture that has ever been painted, - a picture whose greatness has caused many to stumble over its interpretation, when they have made the mistake of using a mortal medium in the endeavor to translate that which is wholly divine.

Now, “Patmos” means “mortal,” but I do not think that John worried very much about whether he was called a mortal or not - he was concerned with all that his great Master had taught, and with the individual revelation which this was giving him.

We are told by some authorities that this book took fifty years to write. Think of the devotion and care for detail in all true art; the flash of inspiration is carefully taken and transcribed with infinite tenderness, so that others may glimpse its true, or inner, meaning. With how much more tenderness and care John developed his one theme, and therefore it may well have taken fifty years, and it certainly must have helped him glimpse the meaning of immortality. Now, there is no record of John’s death, so we can picture him becoming less and less conscious of this Patmos, this mortal, whilst quietly and with gathering assurance he followed the revelation that his Master was giving him, until life became what it must one day become for all of us, - a revelation of increasing good.

“The Revelation of Jesus Christ”: The Word

So John says, “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass” (Rev. 1:1). As you read that, if you listen and look carefully for the Science which guided each brush-stroke of this master word-painter, you find that those few words bring to view all the seven synonymous terms or names for God which Mrs. Eddy has given us, and what is more, you find them in that specific order which we know as the Word order, - that is, Mind, Spirit, Soul, Principle, Life, Truth, Love, - given on page 465 of “Science and Health.”

“How is that?” you may ask. Well, wasn’t it a revelation of paramount importance when Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”? How are we enlightened in anything? Surely through ideas,

or intelligent thinking; and is it not certain that we can trace wisdom and intelligence back to their only source, infinite Mind? It was therefore part of the great revelation of Jesus Christ when he said, "I am the light of the world," for no man had made such a thought-arresting statement before, and he who of all men gave all the glory to God for all good must have been clearly indicating that he was only able to be that light because of his parent Mind. So there we are led to today's terminology, by which we learn to understand God intelligently, as the infinite Mind.

Was it not also a revelation when for the first time in all history this man Jesus said, "It is the spirit that quickeneth? Many people have said, 'The spirit is a great help, but the flesh is necessary to us just now,'" and only that great Scientist, and later, thank God, in this age another Scientist, Mrs. Eddy, have based their Science on that one great fundamental fact of Principle. Jesus gave us those words, which I have just quoted, and Mrs. Eddy implied the same thing when she said, "There is no life, truth, intelligence, nor substance in matter" (S. & H. 468:9-10). So that great master is there leading us to the second synonym for God in this Word order, – Spirit.

Then look at the tone of the third synonym, Soul, when Jesus spoke these other words of tremendous revelation to men, "I and my Father are one." Had anyone understood God, divine Principle, sufficiently, before this, to make such a revelatory statement? What enabled Jesus to see such a stupendous fact and then to put it into words? Was it not his highly developed Soulsense, as opposed to ordinary sense testimony? Soul always identifies you with Principle; sense always tries to take you miles away. Let us illustrate: if we accept the testimony of our senses, the sun comes up in the morning and creeps to its zenith and then goes on down over the horizon, and so on, around the earth. That is what the senses clearly testify, and yet it is the opposite of the truth. Those senses take us as far as it is possible to be taken from the basic principle governing the solar system, in which (so far as our earth is concerned) the sun is the central stillness. But if we listen in any sphere, as we are taught to do, to a higher reasoning - a spiritual understanding, instead of a sense guessing, then we accept the true testimony and become subject to the rule of Soul. Through all time and in all things Soul has been found to be the specific aspect of God's character, which rebukes and destroys the claims of sense. When we truly develop the certain convictions imparted to man through Soul, we also shall learn to say in purest humility, "I and my Father are one." So whilst sense would, in belief, try to take you away from the truth contained in those words of Jesus, Soul will bring you close to it. In this great declaration Jesus was therefore turning our thought to the contemplation of the synonym Soul.

Now we are led to the fourth term for God in this Word order, - Principle. Think of another astoundingly revelatory statement of Jesus': "the Father that dwelleth in me, he doeth

the works.” What is it that actually accomplishes or does the works in anything? Is it not Principle? Our job is to obey the demand of Principle and then leave the actual working out to Principle. In business and in every other field we soon learn that we can rely on Principle to do the work if we work to obey the particular principle involved. So in our modern terminology was not Jesus saying, “My Principle does the works”? For he also said, “My Father worketh hitherto, and I work,” and the successful man or woman in any walk of life is really saying and proving just that, although to-day they would be more likely to word it, “My Principle works for me so long as I work to obey it.”

Again, if we consider the fifth synonym for God which Mrs. Eddy gave us, – Life,– we recall that Jesus said, “I am come that they might have life, and that they might have it more abundantly.” What a revelation as to life, and what an indication of the creative and multiplying purpose of God, Life! Man is too often just satisfied with mortal life and all its imitations, but that was not the way of this Master of revelation. He said that he had come “that they might have it more abundantly”, and the great secret of life is to see that you do have it more abundantly. Watch a man who retires from an active business life and withdraws into a period of non-activity, and you will usually see him losing even the physical expression, but if he retires from one activity and wisely devotes his energy to some more congenial but no less active purpose, he follows the rule of Life as given us by this great Master (“that they might have it more abundantly” – not less, but more) and he has taken the safe road of greater usefulness and expanding vision. So in that one sentence the Master was giving us a revelation as to our way of life if we would see it respond to the one and only Life.

Jesus plainly revealed the sixth synonymous term for God in this Word order, – Truth, this sixth side of God’s great sevenfold nature, – when he said, “Ye shall know the truth, and the truth shall make you free.” He didn’t say that you have to make yourself free, but that your accepting and knowing of the truth, as given by divine Truth, will confer freedom. We haven’t got to make Truth, for Truth was always true, but we do need to know it. The little boy in class with his $2+2=4$ hasn’t got to make or manufacture that truth, but if he desires to enjoy the freedom of arithmetic he has to know it consistently. It is a revelation well worth considering, - that if you accept a truth and ally yourself with it by consistently knowing it. Then that truth will make you free. Men sometimes waste a lot of time trying to make or outline a truth, instead of immediately accepting it and reaping the immediate freedom, which it confers.

Then we come to the last synonym for God in this order, namely, Love. Jesus revealed the wonder of Love when after a life of devotion to all the qualities embraced in this great side of God’s great character he appears to have been led to a rarer revelation as to the meaning of this term, for it was towards the end of his earthly mission that he said, “A

new commandment I give unto you. That we love one another.” If it was new to Jesus, who had practiced it more fully and more consistently than any other man on earth for all those glorious years, then indeed how wonderful, how vast, is Love!

Someone may say, “Yes, I see that in all these statements Jesus implied the qualities which are covered by the synonymous terms for God which you have given, and I see therefore that in that one brief statement of John’s, ‘The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass,’ these great truths which Jesus revealed must be contained. But why do you put them in that order? Where in that statement of John’s is there the indication of that order?”

Let us first remind ourselves that it is Mind which confers wisdom and enlightened thought; that it is Spirit which reveals the great purity of purpose indicated in Jesus’ words, “It is the spirit that quickeneth; the flesh profiteth nothing;” and that it is Soul which confers that spiritual understanding which is above all sense testimony. Then let us realize that it was Jesus’ wisdom (S. & H. 116:2-3) which first led him to see the course he must take if he was to discover his true self; Jesus was wise enough even at the age of twelve to see that if he was to have a revelation of his Christ selfhood he must choose the course of being about his Father’s business, even as he told his human parents at that time. Then having wisely seen that course, was it not his purity of devotion to it which led him to the certain and unwavering spiritual understanding which in turn led him to the spiritual power contained in such a statement as “My Father worketh hitherto, and I work”? Was it not from this great standpoint that he was able to go even further and “to shew unto his servants things which must shortly come to pass,” for it is with those words that John completes his first great brushstrokes in the masterly picture we are considering? Jesus showed them what even now should always be “shortly coming to pass” in our lives, - not in a long, roundabout way, but in the short way of quick acceptance, -and that is the Life which is to be had through having it more abundantly, the Truth which gives that truth which when known and adhered to makes us free of all that would oppose it, and the Love whose greatness always bestows the ability to find something even more lovely about it.

So let us be quite clear that it was first Mind which revealed to Jesus that his job was to bring enlightened thinking to the world, so that at the early age of twelve he made a statement which showed that he knew that that was the path of his career, - to be about his Father’s business, to work in the business of his parent Mind to enlighten the world, the thinking of men. Next it was Spirit, which gave him his great purity of devotion to this end; and having devoted his life to this pure purpose, it was Spirit, instead of sense, which he allowed to rule his every motive, and it was therefore Soul which conferred upon him the freedom of his great spiritual understanding. This spiritual understanding of Soul led him to reflect the spiritual power of his Principle, whom he called Father, – power to

demonstrate its perfection, and power to teach its perfection. It was because in every detail of his life he had demanded of himself a perfection equal to the demand of perfection which he knew his Principle was constantly making upon him and all mankind that he was able to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But let us remember that he had grown to that in an ordered way, – the way of wisdom given him by Mind, the way of purity given him by Spirit, the way of spiritual understanding given him by Soul, and the way of spiritual power given him by Principle.

So that was the way of Jesus, or as John puts it here, "The Revelation of Jesus Christ, which God gave unto him," and it was this revelatory and preparatory process which enabled him to complete the picture in that verse, "to shew unto his servants things which must shortly come to pass,"- show them the, real meaning of Life in its purpose of greater and greater abundance of good, the real purpose of Truth to make men free from the claims of error, and the real purpose of Love to make everyone more like itself every day. These were the things which he yearned that men should see as "shortly coming to pass" in their lives. But again it was an ordered purpose -- first, the inspiring call of Life, which causes men to lay down their mortal limitations and with a new unselfed love turn to the wonder of Life's purpose of abundant living; second, the summons of Truth that men should recognize and accept their heritage as children of Truth, whose only purpose in all things for its man can only be to establish health; thirdly, and as the natural conclusion to such a sequence, the requirement of Love that its man shall be just like it, just as big, just as whole, just as loving -- in a word, just as responsive to true holiness; hence the Master's commandment towards the end of his career, "Anew commandment I give unto you, That you love one another."

Is it not obvious therefore that this order was the ordered way of the revelation, first, of Jesus' true nature to himself through Mind, Spirit, and Soul, and then, from the standpoint of power and Principle which this gave him, the revelation for himself and for others of Life, Truth, and Love? The more you look at this picture and the closer you come to it, the more natural will this specific order become to you, and you will see how John painted every picture throughout the book to conform exactly with the life of his Master as he had so lovingly watched it and later as lovingly pondered it.

"Sent and Signified" to Men: The Christ

Now this great artist on Patmos develops his picture with a few masterly words which indicate so much,-- even the second order or way of placing those seven synonymous terms, which we call the Christ order, as given by Mrs. Eddy on page 115 of her textbook.

The Christ to you and to me is, in one sense, what we know of God, and so when John says, “and he sent and signified it by his angel unto his servant John” (Rev. 1:1), it is as if he is saying, “I had my own individual Christ revelation, for it was given to me by God, divine Principle, through His translation of Himself.” Mrs. Eddy says, “Christ is the true idea voicing good” (S. & H. 332:9-10), and so truth can and must be “sent and signified” to each one of us, for fundamentally we are all “his servant John” in our yearning for good.

How does Principle reveal its Christ message to us? Principle is always and everywhere “sending” itself and “signifying” itself through its essential nature,— Life, Truth, and Love. Let us illustrate that to ourselves. Take music, for instance: it would hardly be possible to outline or define the principle of music in so many words or to be able to point to a limited definition and say, “That is the whole principle of music.” But we are aware of a principle in music, even as we are aware of a principle in any scientific process of expression, and we are made aware of it by the way in which it appears to us. For example, the first thing that anyone who was really interested in music would find himself becoming aware of the first thing that would be “sent and signified” to him would be something of its inspiring purpose, coupled with its inexhaustible nature and infinite scope. It would be as if Life were talking to him through the symbol of music and saying, “I am come that you may have life in this music, and that you may have it more abundantly;” in a word, he would become aware of the infinite and multiplying purpose of the principle, which would express a quality indicative of Life’s expanding purpose.

Next he would have “sent and signified” a realization of the demand which this made on him to be like a son to this principle and to conform to it. He would see the exacting nature of its truth, its ideal, and he would know that this principle demanded that he knew this truth,— adhered to this ideal,— if he wished to enjoy the freedom of expressing music. But even as he faced this task he, would be compensated by the sense that would come to him of the satisfying nature of music, -- its restfulness and its bliss. It would be as if he heard an angel voice from the principle saying, “I am of the nature of Love, and therefore all that I bestow in true music is restful and warm and fulfilling.”

That illustration has shown us in some small way how in the great theme of life itself Principle can hardly be defined by men, but that Principle is forever “sending and signifying” itself through its essential nature of Life, Truth, and Love. Principle is forever translating itself through that expression of its nature, which we come to learn as covered by the terms Life, Truth, and Love. But John doesn’t leave it there, for he brings it down to himself; he says, as it were, “Yes, Principle is ‘sending and signifying’ itself, but it is doing much more than that, because Principle is doing it ‘unto his servant John,’ “and to you and to me if we are sincere and in its service.

John was Jesus' student, or servant, but he knew that through the teachings of Jesus he was actually the servant of Principle itself.

Now, how does the everlasting "sending and signifying" of Principle as Life, Truth, and Love become specific and definite to us? As you watch this manifestation of Principle through the wonder of Life, Truth, and Love, do you not become attracted to it? Isn't it as if you lift yourself up and lay aside the things of sense because you feel this attraction,- this gathering of Soul? We could quite truly say of anything good that is "sent and signified" to us that we can feel it gathering us to it. Often we can feel sense trying to pull us away, but that gentler pull of Soul is always, finally, just that much stronger and steadier.

So Principle's idea comes "unto his servant John," or you, through the process of Soul. And then - as you lay aside the appendages of sense, you begin to find that quite naturally you are reflecting the pure nature of that idea; you find that you can - readily agree, "It is the spirit that quickeneth; the flesh profiteth nothing." So you are first attracted to it, and then you begin 'to reflect it in your thought, and this reflection means that the pure ideas of Spirit are born in you and separate you from all that would contaminate them. But if they are ideas" are they not of the nature of Mind?' And so you find that it is all done through idea, and that in fact you are of the nature of Mind, and that what is taking place is that Mind is expressing itself as you through that which you are knowing, - through the ideas which come to you.

It is so important that we see not only that Principle "sends and signifies" itself, as it is always doing, but also that we have a part to play, a right to enjoy. That part and that right were realized by this great disciple when he said that not only does Principle "send and signify" itself through its "angel,"- that is, through its threefold essential nature of Life, Truth, and Love, - but also that this was done specifically for him, the servant or student, John. We must not look only at the wonder of God; we must go further and realize, for instance, that such an expression as "Adorable One" (S. & H. 16:29) means that we are adorable too. The great truth that Principle is forever interpreting itself is the truth for every servant or student everywhere. Therefore as you watch the great "sending and signifying" process of Principle in your work and in your study, you will find that His arm will begin to encircle you; and if you allow this arm to encircle you fully, completely, and tenderly, you will then find that it has encircled not only you, but also yours and all. Thus Mrs. Eddy says, "His arm encircles me, and mine, and all" (Mis. 389:13).

So as you watch Principle's activity, let yourself become drawn to it. Don't keep it as a subject "over there," or something merely to be contemplated in your study. Do let Soul gather you to it. Sense, if you listen to it, would take you miles away, but as you become Soul-inspired about it, so is it "sent and signified" to you,- you watching, you learning,

you being attracted to it. Then you begin to reflect it, and that comes about through Spirit; you cannot help but reflect any true idea if you love it and are attracted to it. And as you reflect it in its purity; your thought becomes so clean that you find that it is in fact the actual manifestation of the intelligent ideas of Mind.

We have seen, then, how in that brief sentence the great Patmos master has revealed the sevenfold nature of God as it operates to “send and signify” itself, and to do this for every one of us through that which we have come to know as the Christ translation.

Bearing Testimony to God’s Allness: Christianity

He goes on: “[John] who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw” (Rev. 1:2). Now, that is John’s way of presenting the great activity of God, Principle, which we today find covered by the seven synonymous terms for God in their Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love, as given in Mrs. Eddy’s definition of God in the “Glossary” of “Science and Health.” Here is John’s way of setting out the whole purpose of true Christianity, and if you read over again those words of his you will see that they do indeed embrace that purpose, which is to bear testimony to the efficacy of Principle’s Christ, - Life, Truth, and Love. But let us see how in our day they also mean that which we come to learn as the meaning of Christianity when we follow that particular order of our synonymous terms.

As I was pondering this verse, I looked up the meaning of the word “record” in some of the dictionaries, and I found that it is a very interesting word. It comes from two words, “re-” and “cor,” and “cor” is a Latin word meaning “heart.” Isn’t Christianity very much a thing of the heart? Moreover, as I read, I found that Webster gives as one meaning of “record”: “To practice a tune by singing in an undertone, especially of birds.” It was early morning when I read this, and with the first waking of the birds I caught their sweet undertone of song before at last they had all broken forth full-heartedly in Life’s glorious praise.

And so I thought about true Christianity, and as I thought about it I realized that its main theme is that sweet undertone of Principle, calling to man and saying, “All ideas are My ideas, for I am Mind.” Don’t burst forth into hasty song until you have practiced this sweet undertone of Principle. Is not this fact the first great lesson of Christianity, - the fact that all men all ideas are God’s ideas? Jesus knew this when he said, “all mine are thine, and thine are mine”- what an expression of true Christianity!

Then as the undertone goes on, do you not find Principle saying, “Through Soul all ideas are identical with Me”? A thing is identical with another thing when it is the same as that

other thing. So through Soul you learn in true Christianity that the idea is the same as its Principle,- that all men are not only God's children, but also, being God's children, they are identified with God by their likeness to God, their sameness in quality though not, of course, in quantity, for God is All and man is included in that allness. It is as if having learnt that all ideas are Mind's ideas, you - then must go a step further and learn something of the great quality of these ideas through contemplating what it means for them to be identified with, or the same as, their Principle. Only through Soul-sense can you engage in this contemplation and thereby glimpse the beauty and definiteness of those ideas.

As you learn of that "sameness" through your Soul-sense, which forever rebukes and corrects sense, you go on to hear more of this sweet undertone of Principle, for in that sameness you see God's likeness, and you must naturally then be led to realize that that likeness is the reflection of Spirit. Therefore the goodness of man becomes much more than just that, for it is indeed the goodness of God radiating itself through the pure reflection of Spirit. We are told by Mrs. Eddy that when the Indians glimpsed something of this underlying truth, they were inspired to call a certain beautiful lake "the smile of the Great Spirit" (S. & H. 477:26-29); and the time must come when we shall be inspired to find in the smile of manhood's pure reflection the one and only smile that can ever be, - the smile of Spirit's onliness.

So we have had an order of the synonyms as far as Principle, Mind, Soul, and Spirit. And that is "the record of the word of God." Read the whole record of the Word of God through the Scriptures, and do you not find that it is all based on this sweet but impelling undertone of Principle: "All ideas are My ideas, for I am Mind; as Soul I hold them the same as Me"; as Spirit I amplify that sameness into the one reflection, the onliness of Me"?

Then this great artist continues: "and of the testimony of Jesus Christ, and of all things that he saw." What was the basic and fundamental "testimony of Jesus Christ," and of all things that he could ever see, or that his student John was ever able to see through his Master's teaching? Was not the essential nature of Jesus' mission expressed in these three statements of his: - "I am come that they might have life, and that they might have it more abundantly," "Ye shall know the truth, and the truth shall make you free," and "A new commandment I give unto you, That ye love one another"?

Jesus' whole desire as he reflected the magnificent creative and abundant purpose of Life was that all men should not only have life as a sense of existence, but that they should also have it as a sense of progressive joy and accomplishment, thereby always having it more abundantly.

His whole teaching was based on the fact that if men only knew the truth which Truth, God, was always giving, then they would be made free. He longed for men to know the truth as he knew it, and so enjoy the freedom which he enjoyed.

Finally, as he realized the great purpose and the great secret of Love, he commanded that men keep ever new and fresh within them. You shouldn't love today just as you loved yesterday, but your love today should be newer and fresher and lovelier than before. It should ever be, "A new commandment I give unto you, That ye love one another." Love isn't a routine; it's a revelation.

So in his life Jesus defined the full-throated song of Christianity, even as the birds, after their sweet undertone, break forth into purposed praise. He, the Master, had dwelt with that undertone of Principle, - that sweet welling up of God's purpose; through his carpentry and his daily contacts with all the best of his surroundings he had dwelt for thirty years with that great undertone, and then he broke out into the dynamic song of Science in a three-year mission which has never been equaled on earth. So in his "testimony" we see strongly manifested the tones of those three great synonymous terms for God, - Life, Truth, and Love. In all things that he saw and taught others to see, Jesus traced the essential loving touch of Life and Truth and Love.

We must realize, then, that when John wrote, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," he was showing that the Word of God as revealed in the Scriptures and its fulfillment as revealed by his Master testify to Principle's great undertone, which begins through the progressive understanding given by Mind, Soul, and Spirit and swells out into the full symphony of Life, Truth, and Love. This symphony reaches out until there is no place where Principle's voice is not heard.

Therefore have we been shown with masterly restraint in these few words of John's the whole of the Christianity order of our synonyms, - Principle, Mind, Soul, Spirit, Life, Truth, Love.

Being with God: Science

John goes on in verse 3 to describe Science, the Science of his work, and we shall see how his words reveal an overall picture which we in this age find through studying what is called the Science order of our seven synonymous terms for God. We know that this Science order is really the Word order looked at in a more established way, - thus fulfilling the Scripture, "the first shall be last." It is Mind, Spirit, Soul, Principle, Life, Truth, Love, but in Science we look at that order from Principle, so that we have Principle in the centre, with Soul and Life proceeding from it, one on either side, in a complementary way (after

the manner of the candlestick as described in Exodus 25:31, 32), and then Spirit and Truth as complementary to each other, and finally Mind and Love as complementary.

So John proceeds to describe this symbol of Science in his own way when he starts, "Blessed is he that readeth." Now, our first two complementary synonyms are Soul and Life, and if ever we want a true blessing from that which we read, we do well to keep those synonyms in mind. For instance, in reading our textbook we find that the measure of its interest and blessing to us is defined by the vitality of our interest. You know how sense will try to make your thought wander from the subject, so that you suddenly find that although you are reading your textbook, you are actually thinking about either your business, or your home, or your new frock, or your new car, or something of the kind. Watch and silence this tendency with Soul's true longing and certain attraction, and then look to these pages for something new and inspiring. Realize as you read that within every word and sentence there is always something new and fresh for you, - that Life is speaking through that very paragraph and saying, "Oh, be fruitful and multiply, and so soar and sing with the joy of your own individual discovering of what these pages contain." If you approach your study with thought governed by Soul's purpose to identify you with Life's abundance, then indeed you see how true this master thinker's words are when he says, "Blessed is he that readeth."

John continues, "and [blessed are] they that hear the words of this prophecy," and our next pair of synonyms is Spirit and Truth. How often in helping our friends or ourselves we find that the key to better hearing is to be definitely awake to reflect the truth to the situation in which we find ourselves at any moment. So often a lovely character will be a little bit dreamy and vague, and instead of being in the room with the people, - vitally interested in what is going on at that moment, with an alertness which is ready to contribute or reflect some measure of truth to the topic or the problem,- that individual is there in body but not in mind; his thoughts are miles away, and later he may be pulled back by a direct question, and you may find him saying, "I'm sorry; I didn't hear what you were saying."

Mrs. Eddy wrote; "I will listen for Thy voice, lest my footsteps stray" (Mis. 398; 1-2), and she indicates there the necessity for alertness to catch the reflected voice of Truth in everything, and not allow our footsteps to stray down some dreamy by-path. We must become spiritually-minded to reflect Spirit, and so be awake to Truth's voice in all things everywhere. When we allow ourselves to be fleshly-minded, say, for instance, after a very good meal, in which the thing which has been uppermost in thought is the large helpings of well-prepared food, - we may find our alertness and awakensness sadly dulled. We should enjoy food, but even food tastes better if we go beyond the plate to a grateful consideration of those concerned with its preparation and the care and love which they put into it.

So we need to be governed by Spirit and Truth if we would always be alert to hear quickly the best, the good, in any conversation; and this mental alertness, when practised, has a healing effect on human hearing. You know, we are just young artists in Science, and here we are standing in this great gallery of life looking at one of the noblest pen-pictures ever painted. As we pause to consider each masterly brush-stroke of this young fisherman disciple, who through his love developed rapidly into a master Scientist, we are learning how we also can go and paint our own picture more perfectly. So John says, “[Blessed are] they that hear the words of this prophecy,” and we look at the Science order of our synonyms and say, “Spirit and Truth,” but as we pause to plunge beneath the surface we find that they both mean the same thing. John was on Patmos quite a while ago and we are here today, but Science draws the true individuality of both him and ourselves closer and closer until time and space and all the paraphernalia of matter are gone, and we find that we almost know John. We turn aside from reading his work scientifically and somehow we feel that we have been with him for a while.

Now John continues, “and [blessed are they that] keep those things which are written therein.” If you and I want to keep those precious things, which are “written” in all that, we are listening to, do let us remember that our next two complementary synonyms are Mind and Love. Let us rebuke the tendency to get, and the anxiety to memorize, with a realization, that all these ideas have always been in Mind and can therefore never be lost or fall out of Mind. Moreover, because that Mind is Love, they will always appear to us at the right time and in the right way. Mind is infinite in its resources, and Love is perfect in Her disposal of them.

Mind always has the right idea, and Love always knows when to give it. You never keep anything by grabbing it and bottling it up; neither friendships nor wisdom should be subjected to the limiting grasp of fear. The Israelites of old had to learn that, when through fear about tomorrow’s supply they gathered one day’s manna and tried to store it-it just turned bad. Right provision has no taint of fear; therefore if you would “keep those things which are written” here at these talks, or anywhere, just devote yourself to loving what you hear, and leave to Mind’s allness and Love’s tenderness the future bestowal of all that you will ever need. So much is lost through “get;” so much is found through “let.”

Then John goes on to describe in his own way what we may learn today from considering the term Principle. He says, “for the time is at hand.” What a glorious sense of Principle! Principle’s time is always at hand. Principle is always present, saying, “I’m here. Obey me, take me, use me, enjoy me.” There is never a moment when Principle is not at hand to help man, everywhere. In his business, at the drawing board, in the machine-shop and the kitchen, out on the playing-fields or by the sick-bed, Principle is always saying, “My time is now; my time is at hand.”

And so here we are taught that we start out in Science by identifying ourselves with the great possibility of Life; we develop its theme by being constantly aware of the part we play in the reflection of Truth; we fulfill its purpose by realizing where all the activity comes from and how it is intelligently and tenderly disposed; and this leads us to the resting realization that Principle's time is always at hand, and therefore that there is no time element involved.

There in those first few verses, then, this great artist has painted with the precision of Science some of the essential points of his picture, and today we can read it intelligently through the devotion of some more recent artists.

“John to the Seven Churches”

He continues, “John to the seven churches which are in Asia: Grace be unto you, and peace” (Rev. 1:4). You know, the seven churches are us, - you and me reflecting in sevenfold perfection, some measure of the sevenfold greatness of God. So this is like saying, “John to the seven great categories of your character.”

Mrs. Eddy defines “Church,” in part, as “The structure of Truth and Love. . . The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding. . .” (S. & H. 583:12, 14-16).

We are the structure of Truth and Love, or else where is there a structure? How has Truth been known through history except by men standing for it? How has Love been felt and known except through those who administered or reflected it? Therefore we are the church. Whatever is “found elevating the race” and “rousing the dormant understanding” is true manhood. Men and women devoted to Principle constitute the only church there ever has been. So when John is saying this, he is saying, in effect, “John to the magnificence of you: grace be unto you, and peace.”

Is, and Was, and Is To Come

Then, being a great artist and reveling in his art, John splashes three great colors across the canvas, and we learn that he is just saying, “This is the essence of it, the essential nature of it all,” for he writes, “Grace be unto you, and peace, from him which is, and which was, and which is to come” (Rev. I: 4) Today we have learnt that Life always is; the whole tone and secret of Life is this “isness.” Not the past, nor the future, but the priceless “isness!” of the “now” defines the great joy of Life. Truth always was; that is why it is true. And that which “is to come” is Love. You and I will find that that which “is

to come” is always some blessing from Love. Whenever you think of the future, know that it is in Love’s great arms.

So John has set out the great threefold essential nature of God in those few words, and we today through the devotion of such people as Mary Baker Eddy and John Doorly have learnt that that nature is defined as Life and its isness, Truth which always was, and Love which embraces all that is to come.

He continues, “Grace be unto you, and peace. . . from the seven spirits which are before his throne” (Rev. 1:4) ‘Those “seven Spirits” are the magnificence of what we come to learn as the numerals of infinity,-the infinite tones and diversified qualities of divinity, which radiate from Principle and are revealed to us in an ever-unfolding manner as we come to learn more of the meaning of the seven synonymous terms for God. The birth of ideas forever goes on as we learn more of the sevenfold and complete nature of Principle.

A Sevenfold Scale of Ideas

Now John proceeds to two verses which give tones of the seven synonymous terms for God, and it is through the constant running over of such scales as he is now playing that we too come to learn something of the divine greatness of those terms, and also of the Master who conducted his lifepurpose within their infinite range.

So he says, “and [grace be unto you, and peace] from Jesus Christ, who is the faithful witness” (Rev. 1:5) - there we have the tone of Mind. Let Mind, not matter, always be your witness. If you read the mental case on trial given by Mrs. Eddy in her chapter “Christian Science Practice,” you will see that when matter was the witness it was tough going, but when Mind took the stand, healing was begun. So let Mind be your witness. Mrs. Eddy says of Jesus, “In witness of his divine commission, he presented the proof that Life, Truth, and Love” - remember how in the verse before this we had the tones of Life, Truth, and Love - “heal the sick and the sinning, and triumph over death through Mind, not matter” (S. & H. 54:13-16).

John continues, “and the first begotten of the dead” (Rev. 1:5) - isn’t that a tone of Spirit? We know that Spirit operates to separate, for in the second day of the Genesis story there is the separation of the waters above from the waters beneath by the firmament; “firmament” comes from a Latin word meaning “strengthening,” and the strong purpose of Spirit is always to separate through a pure spirituality the things which are good from the things which would contaminate them. And then from this process, - the dying off of the bad and unlikeable, - we have the birth of something new and lovely, “the first begotten of the dead.” Paul said, “I die daily,” and he meant that through progress in

spirituality old things were dying away from him and a new birth of something better was constantly taking place. Jesus was “the first begotten of the dead” because he was the best demonstrator of this process.

The next phrase reads, “and the prince of the kings of the earth” (Rev. 1:5). The “kings of the earth,” - of all that is of the earth and earthy, and of the earthy or Adam man, - are the five so-called senses, for they claim to rule the Adam man, but that which binds them with certain control is the rule of Soul. Soul is the “prince” which can and does rule over those tyrant “kings.” You always rebuke sense with that higher spiritual understanding conferred by Soul, which relies on Principle. Jesus was indeed “the Prince of the kings of the earth” by reason of his being the one man who completely ruled his life through the rule of Soul.

John continues to play the ordered tones of these synonyms; and so he next says, “Unto him that loved us” (Rev. 1:5). There is nothing more loving on earth than Principle. Principle never condemns. The little boy who has to stay in after school to get his sum right may think that the principle of arithmetic is tough and has no feeling. So may you and I sometimes feel when we have momentarily withdrawn our activity from Principle’s perfect path. But Principle is right by that little boy, and it is saying, “Oh, do listen to me and just do what I say. I want you to finish the work that I have given you to do and be out in those playing-fields. I am here to help, not hinder. I love you.” Jesus rejoiced in his divine Principle when he said, “I have finished the work which thou gavest me to do,” because he knew that this entitled him to use the words which immediately follow: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” Through such teaching of his Master John knew Principle well enough to be able to write of it as that which loves us.

He goes on, “and washed us from our sins in his own blood” (Rev.1:5). What a sense of the next synonym for God which appears in this order, - Life! Blood was a symbol of sacrifice, and the supreme and constant sacrifice of the Master was that in every moment of his earth-experience he laid down the mortal concept of life - “for the joy that was set before him, [he] endured the cross, despising the shame.” The great flow of his life-purpose rinsed his world of its last vestige of sin.

If we want to get over our little errors, or our so-called big errors, we must let the cup of true things brim over with their truth. You cannot do much washing with one teaspoonful of water, and so you cannot do much washing away of error if you just take a sip at all that truth which Life is forever multiplying and making more abundant for you. Mrs. Eddy tells us, “The way to extract error from mortal mind is to pour in truth through flood-tides of Love” (S. & H. 201:17-18). The key to success in this activity lies in the words “flood-

tides,” – the tone of Life’s abundant multiplication. Let good just multiply and multiply in your thought until like the flood tide it sweeps up the stagnant channels and carries all before it. So often we arrive at the specific truth for some problem, but then we forget to let it take on its Life tone and multiply its wondrous splendor in our thought until the error at first becomes insignificant and then is washed away altogether.

If you and I would only think of how we can multiply in the realm of ideas, we wouldn’t be so niggardly in our study of Science, and we wouldn’t think of it as a duty, in the heavy sense of that word. For that is sin, and one of the words translated as “sin” in the Bible comes from a word, which means, “missing the mark;” if we study just because we think that it is our duty to study, then we certainly miss the mark. It’s our privilege, not our duty; it’s our life - why, it is us! And so if we pour in the multiplication of Life, how it washes away all the sin, all the missing of the mark! If we feel our true individuality, - what we are to God, and to men, and to ourselves, - then the magnitude of this realization will wash away our sense of sin. You cannot get rid of sin by pecking at it; you wash it away through the realization of Life’s greatness.

You see, this man John knew the full tones of Science, and so if we watch him at his composition of this wonderful Revelation picture we shall learn so much of those refinements, which define the art of Science.

This great artist goes on: “and hath made us kings and priests unto God and his Father” (Rev. 1:6). Here is the tone of our next synonym for God, - Truth. Mrs. Eddy tells us, “The Bible declares that all believers are made kings and priests unto God” (S. & H. 141: 19-21). Truth demands that we develop our manhood and womanhood and rule out all the contending errors. We have to become a king in our own mental realm; Truth will not have you vassals, but kings. And until we become kings to ourselves, we can hardly become priests to others, or hope to administer Truth’s healing influence. It was the kingly side of Jesus’ nature, - that is, his own demonstration of true manhood with spiritual power and exactness, - which gave all the weight to the priestly side, his spiritual ministrations.

Now, that doesn’t mean that you need to have demonstrated a full perfection before you can start helping others. Why, according to the Gospels even the Master became hungry, and thirsty, and tired, and he certainly hadn’t made the demonstration over the claims of death at the time when he was engaged in his great healing work. But it means that we must have thrown our weight in the scale with God; we must be working with Truth as best we know. Then do we feel some measure of kingship, and then indeed we enjoy some measure of the priesthood here referred to by John, - that true priesthood which comes through tending the altars of your own life first, before you turn to help others tend theirs.

Now John leads us to the last tone in this order, - the tone of Love, - as he completes his statement with these words: “to him be glory and dominion for ever and ever. Amen” (Rev. 1:6). That is Love. That “glory and dominion” and, above all, that “ever and ever” give us the sense of Love’s allembicing allness, which Jesus demonstrated to perfection, because he was the greatest man that ever trod this globe and was therefore the “highest human corporeal concept of the divine idea” (S. & H. 589:16-17). That concept is glorified to our sight in a forever unfoldment through our growing understanding of Science.

In those verses this great John has just run through the synonyms for God with the loving touch of a master who does it because he understands them, and loves to hear them play their age-old, ageless harmony to him, as illustrated by his own Master.

A Fourfold Statement

Now John touches the Word, the Christ, Christianity, and Science. If these things are new to some of you, don’t worry about it. Once upon a time you sat in class and the teacher told you that you had to do addition, subtraction, multiplication, and division, but you didn’t question it: you just began to get on with it. And to-day you use those arithmetical processes nearly every hour of your life. So do not stop to question this fourfold divine activity, for it is already established and proved in its Science.

First John introduces the tone of that which today we call the Word, like this: “Behold, he cometh with clouds” (Rev. 1:7). The Word always comes with “clouds,” for the cloud, especially to those who lived in these less watered lands of the East, was full of promise. You can imagine them watching the clouds with hope, for they depended on the waters they contained much more than peoples of other lands. Mrs. Eddy writes, “Clouds parsimonious of rain,” - “parsimonious” gives a sense of withholding, - “that swing in the sky with dumb thunderbolts, are seen and forgotten in the same hour;” - if when you approach God through the Word, you have only half a hope, so that you look at your study and say, “Well, it may be all right for others, but for me it’s parsimonious and it’s full of dumb thunderbolts; that is, truth is ominous, but it doesn’t speak for me,” then surely will you lose your inspiration, and truths will be “forgotten in the same hour;” but Mrs. Eddy continues with the true sense of clouds, as used by John in this verse: “while those with a mighty rush, which waken the stagnant waters and solicit every root and every leaf with the treasures of rain, ask no praising” (My. 149:27-31). I cannot think of any more beautiful definition of what we should expect of our approach to God through this Word sense than is contained in that second description of clouds by Mrs. Eddy. Just think of the joy of study when it wakens the “stagnant waters” and solicits “every root and every leaf with the treasures of rain” - can you think of any lovelier sense of thought-tending than that? The whole purpose of Jesus’ teaching in the Word and his great care was directed

towards soliciting “every root and every leaf with the treasures of rain,”- that is, wakening every heart to its rightful heritage of joy and freedom.

So was not this a master at his work when he wrote of this Intelligent approach to God, “Behold, he cometh with clouds”?

John continues by giving us the tone of that which we call the Christ: “and every eye shall see him” (Rev. 1:7). To experience the presence of the Christ, we must have all our eyes for it; we cannot have one eye on our problem, - constantly taking a peep to see if the healing is taking place, -and another eye on the Christ-idea. We cannot sit down to study and have half our thought on our business, or our home, and hope to receive a Christ revelation. Like those wise men of the East, when we come to the Christ we must have all our eyes for it; we must come to it to bring the costly gift of a full devotion. Jesus knew that whilst “heaven and earth shall pass away” for everyone, his words can never pass away, but forever stand awaiting our whole consecration.

John goes on: “and they also which pierced him [shall see him]” (Rev. 1:7). One of the most important activities in Christianity is to prove that the “greatest wrong is but a supposititious opposite of the highest right” (S. & H. 368:1-2); in other words, the real challenge of Christianity is to learn how to turn the very spearhead of error to the glory of Love. No one exemplified this skill more than the Master when, for instance, he greeted Judas the betrayer with the words, “Friend, wherefore art thou come?” for he knew that that betrayal was only divine Love furthering Her purpose. And through Jesus’ correct attitude, this student was soon to have the import of that purpose brought home to him with a clarity, which caused him to take the best action, which he knew at that time to get rid of the error. The forward movement of the man with the Christ-idea may force positions in which error, realizing its own doom, will endeavor to retaliate by “piercing” him, but this only leads to a twofold blessing. Firstly, it lifts the individual himself in his forward and upward movement towards a closer communion with Principle; and this enhancing of the light also serves to make the shadow of those who were servants to this piercing so dark and unwanted to them that they feel a revulsion and are therefore led to come out more quickly from its influence.

So how true is John’s picture of Christianity in those few words, “and they also which pierced him [shall see him].”

He concludes this fourfold statement with a definition of that which we call Science: “and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev. 1:7). That is the effect of obedience, although we may not see it at the time. Why, they are wailing now - oh boy, how the “kindreds of the earth” are wailing! And why? Why does material

science appear to be rampant with its fearful discoveries, all of which are only proving the impotence of matter to produce one iota of good? Is it not because of that very fact, - that matter is being forced to reveal its hopeless inability in the line of any lasting activity, any phase of good? Is not all this “wailing” nothing more than the deepening of the shadow because of the growing intensity and brilliance of the light? Men try to cling to earth, to matter, and so they stand in the way of the light and cause dark shadows, but they should turn to the light, because if you look at light you can never see a shadow; for you no shadow will exist if you keep your gaze to the light.

Everything based on materiality is “wailing” more than it has ever wailed before, because in recent years the Science of being, the only Science, has been placed before the people in unmistakable clarity and dynamic definition. John knew this even of his day; he had seen what his Master had done and had watched the impulse of Science cause the seeming shadow, the dark drama of error’s proving of its own nothingness, - and so with the exaltation above these things which his understanding of Science gave him, he was able to write, “and all kindreds of the earth shall wail because of him. Even so, Amen.” It is “Even so” because of Science.

So you see that in one verse John has described what we, as young artists, are beginning to learn as the Word, the Christ, Christianity, and Science. This may be termed the method of the calculus in Science.

He continues in verse 8: “I am Alpha and Omega, the beginning and the ending” - that is like saying, “Principle is one; it begins and it ends all your reasoning,” and it certainly does. Then John goes back to show us what Principle is, through its, essential nature: “the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” “Which is,” -.” As we have seen, that is Life,- “and which was,” - how we should know that Truth always “was” that the truth about us always “was”! - “and which is to come,” - we should be alert to know that that which is always to come can only be Love and its blessing, -”the Almighty” -these three define the all-might of Principle.

The Viewpoint from Science

The next verse reads: “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” (Rev. 1:9). John is here looking at the divine system from the point of view of Science. It is so vital to look at things from this point of view, for then all your thought - motives are unlabored. If you accept the statements of Science, your path is made easy and your burden is very light.

“I John, who also am your brother” - when we look out from Science, accepting Science, we are brothered by each other. Mrs. Eddy writes:

“Brood o’er us with Thy shelt’ring wing,
‘Neath which our spirits blend
Like brother birds, that soars and sing,
And on the same branch bend” (Mis. 387:8-11).

Remember the class or the regiment of years ago? If we meet any of those who in those far-off days were concerned with us in the pursuit of a common purpose, we still greet them as brothers – they are more than friends. So John is simply saying, “We are in Science together.”

Then he continues, “and companions in tribulation,” companioned in the work of Christianity, in which the great thing that is proved, at whatever cost, is that men and women and all things are perfect; this perfection is revealed through that aspect of Christianity which threshes out all that would oppose a true reflection. It is when we go out and cross swords with that which would contend against the purity of the Christ-idea that we begin to win our spurs in the great work of Christianity. We cannot dwell in sweet seclusion with a Christ-idea, for that idea demands of us its full manhood in demonstration; it demands that we take it out and prove its worth by facing the errors which shadow the coming of the Christ-idea for humanity.

“And in the kingdom and patience of Jesus Christ” the object of the Christ is to give us the kingdom of health; the Christ-healing is the restoration of the individual kingdom of manhood for each one of us. So “the kingdom. . . of Jesus Christ” illustrates that which we understand through the term “the Christ,” and then the “patience of Jesus Christ” illustrates what we understand by the term “the Word.” The object of the Word is to give us the patience which Jesus illustrated as he followed the ever-unfolding path of his Principle.

So there John has given us a new viewpoint of the calculus, the viewpoint from Science, - Science, Christianity, the Christ, and the Word.

“In the Isle that is Called Patmos”

John continues this verse with a very wonderful statement, which should comfort us: “[I] was in the isle that is called Patmos” - “Patmos” means “mortal,” so he was saying, “I’m just like the rest of you; I’m on this island for a purpose.” We are all here for a purpose, and that purpose is to learn that we are not here! - at least, not as mortals. When you are at school, you are really there to learn how not to be there, - to learn the science which,

when learnt, removes you from the very school that taught you it. Patmos didn't worry John much, but the Science he was learning did concern him; sometimes we pay too much attention to Patmos and too little to the Science which makes Patmos unnecessary and impossible. John ends the verse, "for the word of God, and for the testimony of Jesus Christ." Mrs. Eddy refers, to this Patmos, this mortal experience, as "earth's preparatory school" (S. & H. 486:9-10); now, when we are in "prep." school, we first of all learn something of the word" of the subject, and then we go on to demonstrate to ourselves What the Word means, - that is, we go on to prove the "testimony" of it. After this we leave that "prep." school and advance to the point of a wider demonstration, - something nearer the tone of Christianity,- and thence on to Science.

So John was comforting us by pointing out that when we feel very much on Patmos, very much a mortal, we should go at it gently and not try to be sixth-form boys when we are only in the "prep." We must approach it as he had done, first from the Word of God, and then through testing this Word in the testimony of the Christ healing.

He continues, "I was in the Spirit on the Lord's day" (Rev. 1:10). What a lovely thing the: Lord's day" is, - not the little thing we sometimes call a day, but the Lord's day. Mrs. Eddy defines "Day" as "The irradiance of Life; light, the spiritual idea of Truth and Love" (S. & H. 584:1-2). So may not John have been saying, "I was just bathing my thought in the sense of Life, Truth, and Love"? It's no ordinary day when you do that. He goes on, "and heard behind me a great voice, as of a trumpet" (Rev. 1:10) ; if we really bathe our thought in the facts of Life, Truth, and Love, - if we are "in the Spirit on the Lord's day,"- we shall hear the powerful voice of true manhood behind us. We shall be mentally jet-propelled! We, don't have to be fished out of our mortal troubles by God; we should be jet-propelled out by our understanding of His great threefold essential nature.

What the voice said was this: "I am Alpha and Omega, the first and the last:" John heard Principle blot out all spurious testimony by its declaration to his, consciousness" of its All-in-allness: - "and, what thou seest, write in a book, and send it unto the seven churches which are in Asia" (Rev. 1:11), - write Truth in the book of your life; don't let it be superficial to you. Mrs. Eddy says that the spiritual record of creation should be "engraved on the understanding and heart 'with the point of a diamond' and the pen of an angel" (S. & H. 52:5-17). The seven churches are your and my sevenfold nature as we reflect the sevenfold nature of God, as manifested through the seven synonymous terms. So engrave Truth on your heart, and send its great truths, through every fiber of your thought-processes.

“I Turned to See”

Verse 12 reads, “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.” Oh, do turn! Don’t just plod on with life, but turn to see its purpose. Moses at the backside of the desert turned to see why the bush that burnt was not consumed; the candle of your life burns on, but it grows in splendour, instead of consuming anything that is worth-while, so turn to see why. We are told in the third chapter of Exodus that when the Lord saw that Moses had had the sense to turn aside and do some real thinking, He called unto him out of the midst of the bush, and said, “Moses, Moses.” Moses replied, “Here am I,” and then he learnt something of his great life-purpose.

Do, do “turn.” Mary at the sepulchre “turned” to see the true purpose of life as demonstrated by Jesus, and she said “Rabboni,” - that is, “Master,” - because when she turned from her human love for the great Nazarene to behold the risen Christ, she found the one answer, that which would be the sole master of her whole future. When John turned, as he tells us in this verse, he saw the means of his progress - “And being turned, I saw seven golden candlesticks.” He saw the purpose of life enlightened by his realization that the full nature of God is sevenfold. The greatest symbols on earth are those seven names for God, Mind, Spirit, Soul, Principle, Life, Truth, Love. If we really turn, we shall always see those synonyms, or something of what they signify, and they will enlighten our understanding. And their light is pure, for they are golden.

“Clothed with a Garment”: Mind

In the following verses John enlarges upon this sevenfold nature of God and of man.

Verse 13 describes more fully some of the tones which we have come to learn as attributed to the synonym Mind: “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.” The only garment man can be clothed in is the garment of thought, or ideas; if you could not think intelligently, you would stand naked in the company of those who reflected a normal intellectual standard. Mind is the great source of ideas, and therefore John’s words might be translated in today’s idiom, “completely clothed in Mind.” If you turn, and think a little about things, you will find that you always have intelligent thoughts or ideas, - in fact, they clothe your every hour, and their supply is so vast that the supplier must be infinite Mind.

The “Son of man” which you and I find in the midst of those seven golden synonymous terms for God,- those “seven golden candlesticks,”- is all our true selfhood, all the true and satisfying thinking which develops as we study those terms. As we clothe ourselves

with such ideas, John gives us a warning; he says, “clothed with a garment down to the foot.” It is as if he was saying, “Watch that you make what you learn practical;” bring it down to the footsteps you are taking as you go.” Do watch that; don’t have a garment that never comes down to the ground you walk upon. Watch that you weave it long enough to reach humanity’s great needs. A theoretical shawl may be pretty, and may indeed have some part to play, but the garment down to the feet is the only true criterion of the efficacy of our thinking. Mrs. Eddy quotes lines by A. E. Hamilton which end: -”And comforters are needed much of Christ like touch” (Ret. 95:11-12). It is that touch, and the ability to make it the sort of touch the Master gave, which counts. There was a man who was “clothed with a garment down to the foot;” wherever he walked, God became practical and near.

So the verse ends, “and girt about the paps with a golden girdle” That gives the sense that it is important to see that even if you only have what may be called a simple thought, - a milk-of- the Word idea, - it has all the healing power of Science. It is in fact caught in the golden girdle of the Science whose crumbs of comfort are as important and as dynamic as its most advanced ideas. You see the temptation is to listen to the whisperer when it suggests that because we are what we term babes in Science, and appear to understand only the simpler thoughts referred to by Mrs. Eddy as the “milk of the Word” (Mis. 15:30), we therefore cannot be of much help to others. John takes care of that suggestion in this verse, because he says, in effect, “If you have an idea, a pure idea, it doesn’t matter how simple you may think it is, because it comes from Mind, and therefore it is girt about with the full and golden girdle of Science and has the same Mind-power at the back of it as the greatest idea has ever had.”

“White like Wool”: Spirit

Now John comes to Spirit and some of its tones, for this next verse reads, “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire” (Rev. 1:14). Isn’t that a lovely picture, with the touch of true art? “White as wool” - not a cold white, not that sort of purity which freezes up the other fellow and freezes him out of any hope. That kind of thing may be as crystal-white as snow, but also as lacking in warmth! No, “white as wool.” How different is that white, and it was Mrs. Eddy’s desire for all her followers -”White as wool, ere they depart, Shepherd, wash them clean” (Mis. 398:19-20), she says. What a sense of Spirit’s tender purity, which, when reflected in us, helps bring to the birth the desire for whiteness, or true purity, in others.

As we read these things, we should realize that a master hand was writing them, there on Patmos. “And his eyes were as a flame of fire” - the discernment of Spirit, the ability to see through error, and that comes as we are spiritually-minded. If you are muddily-

mind, with a little bit of spirituality and an awful lot of materiality in your thinking, your eyes will not be “as a flame of fire,” and you will be confused. If, however, you stick to the true path of Spirit’s calculus, then your eyes are indeed “as a flame of fire” - they burn up the error and see past it. We all love the purity of Spirit, because that sense of “white as wool” is so appealing to all our best sentiment, and John - commends this, but he goes further and says, in effect, “You must use your purity to face the errors of the world and see through them. You and I cannot dwell entirely apart in a pure contemplation of spiritual facts; we must do that first, but we must also face the world with eyes which burn with such a pure flame that error is destroyed.”

“Feet like unto Fine Brass”: Soul

Verse 15 takes up some of the tones of Soul: “and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.” When we are Soul inspired, our feet shine with the glory of progress towards a certain goal; when we are sense-laden, our feet plod along as if they were made of lead. When we are Soul-inspired, the little errors in the way are burnt up instantly. Don’t tarry with the errors, which your progress uncovers; remember that Jesus said, “Follow me; and let the dead bury their dead.”

“And his voice as the sound of many waters,” - the certain voice of the man who is on his way and knows that he is on it. Listen to the moorland stream and you will hear its many waters saying, “We’re on our way to the sea;” it murmurs that certain story day and night. Anyone who is Soul-inspired, instead of sense-disturbed,- will find the voice of his hourly life singing like that stream with the voice of many waters, “I know the way I’m going.” The beauty of it is that the pebbles and rocks of sense only increase the strength of the song, if we play our part and keep on keeping on towards our Principle by increasing our Soul-sense. This man on Patmos knew it all.

“In His Right Hand Seven Stars”: Principle

Then verse I6 describes some of the tones of Principle: “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.” See a great musical conductor, baton in hand, with music at his finger-tips and his whole being controlled by its principle: does he not hold the “seven stars,” or seven notes, right in the palm of the power of his perfect understanding? He knows, and he knows that he knows, and he is fearless in his conducting of those seven notes and their manifold reflections. You and I, as we come close to Principle, always hold in our hand the “seven stars,”- the power of the correct idea, or the correct combination of ideas, for any situation. The “seven stars,” when considered as shining

in the open firmament of heaven, give a sense of the abundance of Life; with them you can be fruitful and multiply in your work. “. . . and out of his mouth went a sharp two-edged sword”- Principle has that sharp two-edged sword of Truth. It is imperative in its demands. Principle has no time for anything that is unprincipled; it uses one edge to cut down such useless stuff, but it also uses the other edge to prune and chasten all that is good, that it may measure up to its own perfection. So there we have Principle operating as Truth. “. . . and his countenance was as the sun shineth in his strength”- all ideas radiate from Principle, and they radiate with the warmth of Love, for there is nothing more loving than the idea which comes from Principle, untouched by human opinion.

So in that verse John has not only shown us the tone of Principle, but he has also shown us that the great overtone of Principle is always found through its essential threefold nature of Life, Truth, and Love. To be a man of Principle you must learn to reflect these three.

“I Fell at his Feet as Dead”: Life

Now in verse I7 we are given first the tone of Life and then the tone of Truth. John says, “And when I saw him, I fell at his feet as dead” - the beginning of real life for any of us comes when, having glimpsed the wonder of divine Life, we look at all this mortal semblance of life and see its utter insignificance and then lay it down as something that is dead to us. How often we strive and struggle and elbow our way for position or success, or for standards that we think are all-important, and then as we learn something of true Life we look at all these false gods and they suddenly appear so small and useless that we fall at the feet of reality with all these old concepts just dead. Even under the stress of great human struggles, such as war, men and women who have lived in a false security, with petty human values as their gods, have been known to see their tinsel emptiness and to fall at last at the great feet of Life, ashamed and yet glad, - dead to the deadening past, but alive in unselfed love to the greatness of Life’s demands.

Life really begins for us at each falling at its feet with some new recognition of the utter deadness of methods and means, which are outworn. Mrs. Eddy says, “One can never go up, until one has gone down in his own esteem” (Mis. 356:24-25). The emptiness in the pit of our stomach or the pit of our thought usually foretells the triumph of some soaring near at hand, provided that we remember to press on, for notice that this great master thinker uses the symbol of feet, which gives a sense of the need to go on. Jesus had fallen on his face in the garden of Gethsemane as he saw that he had to part with old though well-proved methods; but having fallen; he soon said, “Rise, let us be going.” When therefore we fall at the feet of some new and greater demand of Life’s purpose, we are wise to remember the accuracy of this writer’s symbolism and not remain in that prostrate position too long.

“The First and the Last”: Truth

John continues this verse with some tones of Truth: “And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last” - the right hand of Principle always gives the sense of the Christ, Truth, of Principle, the healing power of Truth. The healing Truth always comes to say, first, “Fear not,” and then being Truth it brings that sense of “I am the first” - it eliminates the suggestion that error got in first, and shows that “before Abraham,” before error had a father, Truth had its source in the great forever I AM of Life. Having done that, it seals the safety of its healing by pointing to the maintenance of Truth’s standard by the constancy of Love, and so it not only says, “I am the first,” but also, “I am the last” I’ll always remain, and I’ll see error out and see it forgotten.” When we contemplate Truth, it often expands its meaning to us if we allow it to operate in its tones of sonship and point, as it were, to its parents - first, to the forever I AM of Life and then to the constancy and permanency of its Mother, Love. We have to allow it to reach back beyond the “Abraham,” - the human symbol of a beginning to anything either good or bad, reach forward into the serenity of a future that is assured, through the fact that what we call “future” is already embraced and known to Love. In other words, we must allow Truth to say, “Fear not; I am the first and the last.”

“Alive for Evermore”: Love

In verse 18 John gives a very wonderful sense of the synonym Love when he writes, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Think of the divine Mother, Love; think of Love as Mother, and then use a human analogy and think of a human mother. How often a mother smiles over her children, and the serenity of that smile speaks just these words! For instance, as babes we depend absolutely on our mother, but then we think that we grow up, and Mother is still a very dear person, but not quite so important. “After all,” we say, “she is sweet, but so old-fashioned, so utterly out-of-date. Her ways and methods could never meet our up-to-date needs.” In fact, in that sense Mother is “dead.” But Mother just keeps on being Mother. Then we children pass out of thinking that we’ve grown up and we do grow up, and we usually look at Mother with eyes that are opened by experience, and so we say, “Mother’s principles are very much alive and applicable, and we foolishly thought they were dead.” Mother’s serene smile is answering, “Yes, I know; ‘I am he that liveth, and was dead,’ “ but being of the quality of true motherhood it goes beyond that present recognition to embrace all the future in its constancy, as it continues, “and, behold, I am alive for evermore, Amen.”

Divine Love is just like that, - constant and unchanging and perhaps smiling, - as we first lean heavily on her, and then get a little strength and go off at high speed on our own with

no fear for the old-fashioned ways of plain goodness. But we come back, and those arms are always ready, for that is Love, - the unchanging recognition of our perfection only, our goodness only, waiting for us to wear out in our own way all the suggestions of anything else, always waiting with “warrant and welcome” (Mess. ‘02, 11:7), as Mrs. Eddy says.

John saw even more than this to Love, for he knew Love so well; he not only saw its warmth as “alive for evermore,” but he also saw Love as the perfect annihilator of all error, error which brings hell to the children, or students, but which holds within itself only one power, the power to die out of its own nothingness. So he ends this verse: “and have the keys of hell and of death.” Love closes the door effectually and finally on the nothingness of nothing. When Love turns the key on that which actually never happened, - although it may have provided us with a nightmarish experience, - we should watch that we never try to unlock that door and peer back.

The human mother has the key to all the little doors she has closed behind her child, - experiences which may have appeared to play hell at the time, as they beat and eventually died out on the shores of progress,- but they are finalized so far as she is concerned and they hold no memory, except the memory of progress and the wonder of growth, outward and upward. We too should learn to mother ourselves and give the same finality to a past experience that held no entity; we should reflect the annihilating quality of our Mother, Love, and turn the key on the door of nothingness with a firm and final turn.

So John ends his second great finger-exercise of the seven synonymous terms, from which he gathers all his power of expression. He has dwelt with some of the tones of each of these great terms, making them more real to us by the exercise of their sentiments.

The Command to Record

John now shows us an important thing, for when we have finished any experience we are apt to record it in some way upon the pages of memory,- possibly with “the point of a diamond,” or “the pen of an angel,” to use Mrs. Eddy’s own words. He therefore says in verse 19: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” You remember how we saw that Truth was - that is what establishes its truth; Life is - it is the “isness” of Life which eliminates the measurement of it, either through time or quantity or anything else; and Love shall be, for Love embraces what we term a future.

Applying that to this verse, we see that John brings out the tones in the order of Truth, then Life, and then Love. He says, “Write the things which thou hast’ seen,”- the past tense, the “wasness” of Truth, -”and the things which are,”- the present tense, the “isness” of Life,

-”and the things which shall be hereafter”- the “future” of Love. So we see that John refers to any writing or recording in the order of Truth, Life, and Love, and in this he gives us a valuable guide as to the method to be employed in all forms of recording. Whenever we find these three synonyms used by Mrs. Eddy in this order of Truth, Life, and Love, we find a sense of the individual application of the Christ of Principle; the greatness of these three terms is, as it were, brought down to the experience of the individual when they appear in the sequence Truth, Life, and Love, rather than when they give the broader sense indicated by the sequence Life, Truth, and Love. It is Truth operating as Life through individual use to fulfill itself in Love.

So John is saying, in effect, “When you come to record any fact of Science, record it from the point of view of your own individual Christ experience. “ Words and writings attain greater value when they are made alive by the individual experience of the recorder, - when they are set out not so much as generalizations, but as the record of specific Truth brought home by the experience of Life and sealed with the assurance of Love.

John is showing us the only scientific method to be employed in recording the experiences of Science. We must dip our pen into our heart if we are to write in the way in which God requires the recording and if men are to read it with interest and profit. We must write from our manifestation of the Son of Truth and with all the abundance of Life and the fulfillment and satisfaction of Love.

In verse 20 John explains the seven stars and the seven candlesticks. He says, “The seven stars are the angels of the seven churches.” As we go on, we shall learn that the seven churches are us; their description in the following chapters is the description of true manhood. So when we reflect something of the seven synonymous terms for God, we are upholding the stars of our own identity. The stars symbolize our reflected light from what we know of the synonyms for God, and they are certainly angel thoughts, which serve the church of our true manhood, for church is “The structure of Truth and Love,” as Mrs. Eddy says, and true manhood is just such a structure.

So the stars, which you hold in your right hand, indicate the power of pure thinking, when such thinking is based on the seven synonymous terms for God, - Mind, Spirit, Soul, Principle, Life, Truth, Love. And they are the angel thoughts which serve and uphold your manhood, - your “structure of Truth and Love,” your true church; therefore they are literally “the angels of the seven churches,”- the angel thoughts which always attend the sevenfold completeness of true manhood.

John continues, “and the seven candlesticks which thou sawest are the seven churches.” When we see something new in the synonyms for God, we are actually finding something

new in ourselves, - in our churches, our structures of Truth and Love. You cannot look at God and not find something of yourself; you cannot learn of the seven golden candlesticks, - the seven synonymous terms for God, - and not find another sense of your true church, your true structure of Truth and Love.

John is telling us that true manhood, - that is, you and me and all men and women everywhere, - is so close to Principle that it is at one with Him. This is proved in daily experience by the fact that whenever we learn something of God through learning something more of the seven synonymous terms for Him, we find that at that very moment we have actually found something more of our own true selfhood. That is why this steady study, this quiet progress, is the way not to heaven, for we are already there, but the way to rub our eyes and open them and find how true that is.

TALK TWO

Reflecting Fatherhood, Sonship, and Motherhood

Before we go on with Chapter 2 of this wonderful Book of Revelation, let us take a lesson from John's frequent use of the expression "which is, and which was, and which is to come." You remember how we saw that it is plain that this terminology translated into today's idiom would read, "Life (which is), Truth (which was), and Love (which *is to come*)."

You and I want to be like Principle; that is, we want to be governed by perfection, poised in our understanding, and to have a measure of conscious power, which can demand results from our work. Well, we are taught that the essential nature or shall we say the essence of the nature? —Of God, or Principle, is found in those three terms Life, Truth, and Love. The full nature of God is embraced in the full seven synonymous terms, but the essence of that nature is given us according to our understanding of Life, Truth, and Love.

Mrs. Eddy speaks of God "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (S. & H. 569:1-3). So it is evident that if we're to reflect Principle, we must reflect its essential nature, and if we are to reflect its essential nature we must express in daily experience something of the fatherliness of Life, the "sonliness" of Truth, and the motherliness of Love. We have got to learn to express and also balance out these three in our experience if we want to express a full manhood.

Think of any men or women whom you admire, and perhaps look up to: do they not express, first, the creative side of manhood, which we learn to associate with Life, or true fatherliness? Then do we not find that they are always true to form, that they are obedient in their sonship to Principle, that they conform to Truth, – in a word, that they reflect

the sonship of Truth? We recognize Truth as true by the way its manifestation conforms to Principle. Then again their character will always be found to be full of warmth and tenderness, patience and a constant assurance; that is, they express all those qualities which we associate with the true mother in human experience, or divine Love in scientific expression.

Say you employed a man in your business who was bursting with ideas, who was full of a quick and inspired creative ability, – that is, who expressed that side of the essential nature of God which we call Life. Well, that would be good. But say he wasn't consistent; say you found that he wasn't willing to take the brilliant ideas that came to him and translate them down to a correct conforming, an obedient response to the requirements of the principle of business, – that is, that he wasn't willing to express the qualities of true sonship and be made pliable through Truth. Again, say he just hadn't got the perseverance and vision so that he would work for the idea and tend its growth to maturity, – that is, that he didn't appear to have the qualities of true motherhood, or to reflect the qualities which we learn to associate with divine Love. Would it not be very apparent that that man or woman had something to learn before he or she could become a thoroughly rounded out asset to your business? Should it not become more apparent every day that if we want to express the poise and power, which we associate with Principle, we must practice its threefold essential nature – as revealed by the creative sense of Life, the conforming sense of Truth, and the fulfilling sense of Love?

Again, it's no good anyone always being willing to do what he is told and to be merely a very obedient son or servant – that type of character can be as much a drag on progress as the other can be a danger to it. Each of us must develop the ability to think for ourselves, as much as we develop the ability to be willing to follow a true leading and the further ability of a devotion and warmth. It is the balance of these three that Principle demands of us, and that is why this great writer of Revelation refers several times to that “which is, and which *was*, and which *is to come*.” It is as if he is constantly saying to himself, “I mustn't get too enthusiastic on anyone side; I must remember that the essence of my theme is threefold, – that it is based on and reflects the qualities of Life *and* Truth *and* Love.” We shall do well if we follow his pattern.

Now, John had learnt these things from Jesus, and Jesus had learnt them from his study of the Science of being in pure, conscious contemplation and in his reasoning with, and from, the Scriptures. So it is one continuous chain, with you and me more and more grateful for those who have seen to it that they are a worthy link in that chain, – not “*were* a worthy link,” but “*are* a worthy link,” because it's all here and they are all here, thank God.

An Individual View of a Masterpiece

In Chapter 2, John goes right ahead with his messages to the seven churches, and we shall find that he sets them out in unmistakable tones, which reveal to us today the seven synonymous terms for God, appearing in that order which we have come to call the Christ order. It is natural that he should do it in that way, because to him it was “the Revelation of Jesus Christ,” as he tells us, and therefore the nature of true manhood, which these seven churches depict, would reveal itself to him from the true translation which Jesus had given him.

Let us take an analogy from our own experience: you or I perhaps came into Science from the point of view of the Christ-healing, and thereafter for a while we probably looked at everything from that angle. We expected Principle to do its work on a somewhat miraculous basis, but then we had to learn that if we are to be at one with Principle and partake of Its works, Principle demands of us *our* part. So we found that we had to go back, as it were, – although really it was to go on, – and learn *how* Principle does its work, instead of just expecting Principle to do it. So then we got down to basic work and imbibed the instruction contained in the Word order of the synonyms for God. Just so in Revelation we have John first bubbling over with the Christ revelation, and consequently presenting his messages to the churches in that Christ order; then later he takes the seven seals to reveal the Word order, through which he takes us back to base and shows us how to make our foundations safe; later still he takes the seven trumpets to show how we must awaken ourselves to the challenge and necessity of demonstration in the order of a true Christianity; and finally he takes the seven last plagues to uncover all that tries to plague us and stop us from expressing the fullness of Science and the naturalness of that which we know as the Science order of the seven synonymous terms for God.

Now, that is the basis of the way I have been looking at Revelation, and it is a little different from the way in which Mr. Doorly took it in his explanation of it, and yet I learnt everything I know from John Doorly. I studied Mr. Doorly’s work on Revelation very thoroughly before I decided to go and have a look at this masterpiece all on my own, and I learnt that everything that John Doorly says is one hundred per cent correct and one hundred percent necessary to a correct instruction. Then, having learnt that, I realized that the greatness of any masterpiece in any walk of life lies in the fact that everyone can come to it and draw from it just what he needs of the science, which it reflects, and draw upon it in his own way. A masterpiece develops the individuality of everyone who cares to study its message; it does not suppress or overshadow individual growth because of the greatness of the one individual who first described or painted its reflected glory, or of anyone who later translated it. It stands as the work of God translated for men through an individual who at the time was sufficiently close to Him to feel His impulses, but it is

the work of *God*, and he who studies it finds his own God in his own way and therefore develops his own individuality, – even whilst of course he is overwhelmingly grateful for the individual who was near enough to Principle to do that original work of translation.

When an individual who is progressing along a given path of Science doesn't thrust his opinion down the throats of others, but lives his opinion and paints his assurances along the path of his own life, then we come to look upon his work and realize that we are looking at a masterpiece.

So I stood before this great masterpiece of John the Revelator with the great guidebooks of Mrs. Eddy and John Doorly in my hand and I studied every detail. Then I closed those books and stood back a little, and then looked at the great masterpiece again, and waited for it to tell me of what it had for me as an individual. Consequently, all that you will listen to will be a description of my own experiences before this great masterpiece. The day will come when everyone will have his own description of his own experience before it, and then the louder and sweeter song of a vast symphony will rise before the upturned face of mankind, and there will be no more sorrow or crying, for the “former things” (of individual instructing individual) will have passed away, and every man will stand face to face with his Principle. As the writer to the Hebrews says, “And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” This is the ideal state towards which we are working, although we must not ignore the balanced footsteps in the way.

The Definition of Church

Let us take Mrs. Eddy's definition of “Church” and realize as we read that the only church is the true man, – the true you and the true me. “Church. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.” Would Truth and Love be known or felt on earth without their structure, their representative, their man? Would you or I know in the least what they were without Jesus and the Pauls and Marys and Johns everywhere throughout all time? Again doesn't all true manhood “rest upon” and “proceed from” divine Principle?

Mrs. Eddy continues, “The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick” (S. & H. 583:12-19). That very institution, that divinely ordered consciousness, is the individual you and the individual me responding to our Principle. So John is here describing you to yourself and doing it through describing

some of the qualities of each of the seven synonymous terms for God. He is revealing your Christ nature to you.

The Message to Ephesus (1): Principle the Central Stillness

John begins: “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” (Rev. 2:1). What a perfect picture of the synonym Principle! Mrs. Eddy says, “When understood, Principle is found to be the only term that fully conveys the ideas of God” (No. 20:11-12). She also says, “In their [Christian Scientists’] textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as one. The divine Principle includes them all” (My. 225: 27-30). If you wrote down Mind, Spirit, Soul, Principle, Life, Truth, and Love in that order, as given on page 465 of “Science and Health,” you would see that Principle is “in the midst of the seven golden candlesticks,” for there it is in the very middle of the seven.

All our thought must be based in Principle and radiate outward through all that is shown us by the six other synonymous terms. Only a man of Principle can walk and work in the midst of such glorious thought-processes as are determined and governed by the seven synonymous terms for God. If you watch a man controlled by Principle, at one with his Principle, such as Jesus was, you can readily see that through reflected power he too holds “the seven stars in his right hand.” The whole divine system, embraced in the qualities radiating from the seven synonymous terms for God, was always in the palm of Jesus’ hand; that is why he was able to lay his “hands” upon people, or lift them with his “hand,” – his power of understanding, to perfect healing.

So here is a promise held out to you: learn Principle, reflect Principle, and you will hold the “seven stars” of reflected poise, power, and glory in your “right hand,” – in your individual capacity to heal and to help.

The Message to Ephesus (2): Obedience to Principle

John continues in verse 2: “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.” A man who is faithful to Principle can, without egotism, know his work and his labour and his patience, and he should do so. He shouldn’t shrug his shoulders at some good he has done or seen, and say, “Oh, it’s nothing,” for it is a great *something* when you are consistent and faithful to Principle. Jesus appraised himself correctly and with true conscious worth; he said, “I have finished

the work which thou gavest me to do,” and then he went on to claim the glory to which he was entitled. So should we, when we have been obedient.

We should also refresh ourselves by realizing that we cannot “bear them which are evil,” nor by any means are we required to. That is, none of us has to bear with the evil suggestions of a limited selfhood, in any direction of activity, any longer, because like Paul we are “free born,” made free in our obedience to Principle.

Also in the measure of your faithfulness to Principle will you find yourself alert and constantly “trying” the forces at play, so that even if they claim to be “apostles” of Principle you will know immediately if they are not. One of the best indicators of our closeness and obedience to Principle is the quick revulsion, which we feel at the attempted presence of anything that could oppose its clear-cut mandate. You always find the liars by the amount of Truth, which you know and live, – not by spending your time looking around for error.

The other day I listened to someone who was a good cook and who had just read a recipe put over by an official of the Ministry of Food, in which substitutes were suggested for certain ingredients in short supply. As she read it, she simply said, “It wouldn’t work; you must have the fats,” and she was right. From her deep experience and closeness to the principle of cooking she could “try” the so-called “apostles” and immediately recognize their shortcomings.

Verse 3 continues: “and [thou] hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.” A man of Principle expresses a deep and steady patience, waiting for the birth of Principle’s full idea, rather than exerting pressure to push his own notions of what should come about. Because he is identified with Principle, he works steadily on and is never exhausted or exasperated.

The Message to Ephesus (3): Devotion to our “First Love”

In verse 4 John introduces the measuring rod of Principle, when he says, “Nevertheless I have somewhat against thee, because thou hast left thy first love.” It is fatal to lapse from a sincere devotion to Principle. Principle is imperative and demands obedience, and it won’t let you let up. The more you go on; the more you have to work, but remember that it is not toil; it’s the sort of work that whilst it increases in amount also increases in its rest and its peace.

Think of the musician there on the platform: he is inspired, but could he let up? Just because he has attained to that position, could he let up? Doesn’t he work harder in his

off the-platform hours in order to ensure his closeness to the musical principle during that brief performance? He could never leave his “first love,” his first devotion.

Do you remember our “first love” in Science, when it thrilled us, and our sense of the onliness of the spiritual sometimes caused us to go to absurd extremes? Nevertheless, we were enthused with the purity of its truth. The danger-point came when, having to learn to temper the wind to the shorn lamb, we forgot just to temper it and began to tamper with it. The clean wind of Spirit’s onliness and matter’s nothingness can never be altered to include a little bit of matter’s supposed somethingness, or else we soon lose the joy of that “first love.” Sometimes when we think that we are growing up in Science, we say, “Well, you know, you’ve got to be sensible,” and from that statement we may be led into many departures from the demands of Principle, contained in such words as, “It is the spirit that quickened; the flesh profiteth *nothing*,” and “There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all” (S. & H. 468:9-11). We sometimes think that we know a great deal, and yet we know nothing unless we keep basically right. The advancing student should constantly return to base for refreshment in Principle’s orders.

So this great writer goes on: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5). Remember, and constantly remember, the basic facts of Principle and the demands of the Principle of this wholly spiritual Science. Whenever the lights go low, and the joy and inspiration wane, it is high time we challenged our slackening-off in some direction from the pure demands of Spirit and Spirit only. When the lights dim and the candlestick is slipping out of its place, it’s a sure sign that somewhere we have conceded something to matter.

Watch the pilot of a plane before his flight: he leaves nothing to chance, he never leaves his “first love” to slack up a bit, because there is too much at stake. He may be truly familiar with the principle of flying, but his, familiarity, being true, breeds respect. Yet we with our understanding of Science and the demands of it, we with the lives and happiness of more people on our hands than we often know about, are liable to get slipshod and slack unless we constantly remember the pure demand of that “first love.”

The Message to Ephesus (4): Arresting Personal Opinion

Now, after this severe warning, John offers some encouragement; he says, “But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate” (Rev. 2:6). This word “Nicolaitane” comes from “nicao,” which means “to conquer,” and “laos,” which means “the people.” The habit of domineering over others through personality and personal

opinion is taken care of in the ratio of our closeness to Principle. Opinion is usually a mixture of fact and fiction, good and evil, and it impresses itself heavily on the hearts of men, doing more damage than we realize. There is no helpful quality in anything, which does not proceed directly, and purely from Principle. If you find yourself saying, “He’s a fine man, but in my opinion he’s a bit mean,” or “Oh, he is a lovely character, one of the sweetest and purest I know, but he’s not much of a student,” the amount of error in each of those statements turns even the purity of their first part into the “viper’s poison.

If you say, “I hate that man,” everyone knows just where you stand, and your blow will fall only upon yourself, but if you open the doors of sentiment with kindness only to throw in some subtle venom of personal opinion, then your statements may be taken up by others until the gathering clouds of condemnation can weigh heavily upon the path of him whom you called your friend. You ride roughshod over the upturned face, of humanity, stamping out the new-born hope, and you become in very truth “a conqueror of the people,” a bestial “Nicolaitane,” only to learn sometime through deepest suffering that that which you indulged was forever hated and despised by your true self.

If each day you are living closer to Principle, you will often find yourself arrested in the middle of the inaudible or audible expression of some unprincipled opinion. So don’t be discouraged by what is uncovered to you which you find to be unprincipled in purpose, but rather be encouraged by its sure indication that you are getting closer to Principle. Generally speaking, you can detect the departure from Principle when the “but” or the “if” enters your speech. For instance, “He’s a good man, *but* he is such-and-such,” or “My friend will do that well *if* so-and-so.” Stop where the “ifs” and the “buts,” try to start and you will usually be correct.

The Message to Ephesus (5): The Fruits of Obedience

John ends this first message: “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 tree of life, which is in the midst of the paradise of God” (Rev. 2:7). So if we overcome these little tendencies, which our closeness to Principle reveals to us, then shall we eat of the natural fruit of the “tree of life,” and even this earth-experience will take on the tones of paradise. Think about yourself and think about others with the thoughts, which come from the “tree of life,” – the type of thoughts, which multiply in goodness and gladness the more you entertain them. There is no reason why each day shouldn’t be full of natural good; it is only our little interferences, our pettiness in departing from the demand of Principle, the straight line of Spirit, which cause it to appear otherwise.

A Summary of the Message to the Church at Ephesus

So in this message to the first church John shows us first that we must consistently dwell within the precincts of Principle; secondly, that in order to dwell there, we must be conscious of our own worth as a royal son of this royal Parent; and thirdly, that being such a son, we must watch that we never lapse from the original obedience and enthusiasm which this new-old idea of Science inspired. This naturally leads us to the conclusion that under no circumstances dare we stoop to the Nicolaitane blunder of forming opinions on personal observation, rather than receiving facts from Principle's systematized knowing. John then ends his first message by showing that if we adhere to this sequence of Principle, we are bound to enjoy the fruitage of the "tree of life."

The Message to Smyrna (1): Life the Eternal "Now"

Now John comes to his second message, which has the tone of the second synonym in this Christ order, – Life.

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive" (Rev. 2:8) – what a wonderful sense of Life! "The first and the last" indicates that Life is here and that it's going to stay here. It doesn't matter what you and I think about it, or whether we find it out "here-now" or "here-after" – it will always be "here." You were here "first," – before time and its paraphernalia were known, – and you will be here "last," – you'll still be when time and all finite-symbols cease.

The word "Smyrna" means "myrrh," which indicates that life should be sweet; it need not be bitter. Life should be a sweet thing of laying down the old clumsy mortal and taking up the responsive, supple sense of Life. One commentary describes myrrh as a domestic perfume; response to the synonym Life and its meanings should certainly make us become a "domestic perfume" to those around us, through the sweetness of our character.

The Message to Smyrna (2): "Thou Art Rich"

Verse 9 reads: "I know thy works, and tribulation, and poverty, (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." When you stand before Life and its magnitude, at first everything about you may feel poor and small and wholly inadequate. Well, it's a good start to feel naked before God, but it's only a start, for Life says, "thou art rich." We should only feel naked long enough to realize to what radiant clothing we have title. Life, strips you only in order to clothe you all anew, whereas mere existence just adds another patch. For fear of becoming non-existent mortals cling to their tatters; for God's sake let His winds blow and rip away

those tatters of mortality before you try to put on the costly garment of Life's effulgence, for which the only price is to give up your meaner measuring.

One dictionary tells us that "blasphemy" comes from two words meaning "hurt" and "speaking." Don't "hurt speak" yourself by saying that you are a Jew and then not being it; that is, don't say, "I am the chosen of God, or God's child" the Jews were the chosen people – and then go off and wander around in a desert of hope and frustration. If you claim sonship, watch that you demand of it as much as it demands of you. Its awful blasphemy, awful "hurt speaking," to say that you are the son of God and then crawl around like the son of misery!

Jesus was a Jew, even in racial belief, and so he wasn't going to have the curse attached to that belief hung around his neck. He said, "Before Abraham was, I am;" it is as if he said, "Of course I'm a Jew, but I'm the real Jew, – the man of arrival, not the child of a wandering race. I stake my claim back in the natal purity of man's realization of his at-one-ment with God, before mortal mind was allowed to say that between that oneness and its realization there was a lot of weary longing."

In this sense we are all "Jews," even as we are all "Gentiles." The positive sense of the term "Jew" is manhood that has always arrived, and has no toilsome journey; all Principle's ideas start at the point of arrival, or at-one-ment with Principle. The positive sense of the term "Gentile" is a thinker free from the restrictions of ritualism and creed; and man the idea of Principle is as free as his cause. So let's be the true Jew, and not "hurt speak" ourselves by letting in the poverty-stricken claim of mortal mind. *Live*; don't just exist. Stand at the point of arrival, for Life always thrills at its own arrival, – its already "hereness" and "nowness."

The Message to Smyrna (3): "Be Thou Faithful unto Death"

The next verse says, "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"(Rev. 2:10). That "ten days" has no reference to a period of time; it is the "ten" of application to the human, as when Moses translated through the Ten Commandments the wonder of his face-to-face experience with God.

Some folks may glimpse the wonder of Life as spiritual, and yet find themselves imprisoned in a sick body. What are they going to do unless with both hands they set about translating that vision of Life to their own experience? John says in his epistle, "That . . . which we have looked upon, and *our hands have handled*, of the Word of life." The fullness of Life

has to be worked out just where you find yourself, and nowhere else, and unless you take it that way it will never be full for you.

There were two people during the war who were billeted in a country mansion, one wing of which had been closed for many years. One of the two individuals found herself given one of the furnished and daily-used rooms, but the other was given a room in the disused portion of the house, which was full of dirt and dust and disorder. Now, did she whine over her lot? No, she rolled up her sleeves, got the scrubbing-brush and the dustpan, cleared it up, and put it all in order; somehow that room was sweeter to her than the other room was to the one who through so-called good fortune had landed in a perfectly kept and furnished room. The things we earn are often sweeter than those we are handed.

You see, someone may say, “Look, so-and-so has got health, but I’ve got its opposite, and it doesn’t seem fair,” and so this great writer, stooping from the pinnacle of Life, – Life with its power of multiplication, Life that can and does make all things new, – shows you the ability you have from Life to make it ring its sounds of gladness right where you are.

That woman was faithful unto the “death” of the dirt and the disorder, and so if we too are faithful unto the death of all the doubts and all the elements that have to die anyway, shall not we have a “crown of life”?

Now, a little later on, that country mansion was blitzed and these two people both had to go to dirty little billets in the village. The one who had landed softly before, now found it hard going, but the one who had rolled her sleeves up once before found that she could do it again without it even disturbing the trend of her daily happiness. So if you have health, base it on Principle and don’t sit lazily at ease in your armchair; but if you feel that you haven’t got health, then get down on your hands and knees and use your “ten days,” Your finger exercises of applying pure Truth to your own daily thoughts and feelings, and win your victory. Win the victory which that woman won, – the dominion over all future experiences, and thus you will win not just health now, but also health all along the line.

The Message to Smyrna (4): Passing from Life unto Life

John continues, “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” (Rev. 2:11). If you clean up your present experience, you are building a mental ability to clean up all future suggestions that Life is not present where you are. A man who lives Life here will find that he’s living it even when others, through belief, are watching what they think to be his passing-out. Through his fidelity to Life in this sphere of activity, that experience will have no more

effect upon him than to confirm his faith, so that he will know that he knows, with a conviction which can never again be assailed.

Mrs. Eddy writes in “Unity of Good”: “They upon whom the second death, of which we read in the Apocalypse (Revelation xx. 6), hath no power, are those who have obeyed God’s commands, and have washed their robes white through the sufferings of the flesh and the triumphs of Spirit. Thus they have reached the goal in divine Science, by knowing Him in whom they have believed. This knowledge is not the forbidden fruit of sin, sickness, and death, but it is the fruit, which grows on the ‘tree of life.’ This is the understanding of God, whereby man is found in the image and likeness of good, not of evil; of health not of sickness; of Life, not of death” (Un. 3:8-19). You have overcome the “second death” when you reach this goal of divine Science, and this can be done now, and will be done by many prior to the experience of, and thus outwitting, what is called death. But if this experience called death is temporarily necessary, it will serve only to confirm through experience the original fact of Life, which can be confirmed through Science without the necessity of this experience.

John is saying, “Where you are, you have to work, so work for the high goal of the non-necessity of any death experience, – except the constant death, or fading out, of things outgrown.”

Those words which John uses in this message, “behold, the devil shall cast some of you into prison, that ye may be tried,” show the emphasis John puts on the importance of our individual victories in order to get the feeling of Life. Mrs. Eddy tells us, “With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality” (Ret. 58:7-9), and of her own understanding she writes, “I will follow and rejoice All the rugged way” (Mis. 398:3-4) – not “the smooth, flowery path,” but “the rugged-way.”

We should rejoice to have something to overcome, and say, even as Paul said, “I take pleasure in infirmities,” and then we should go on to enjoy the vigor and zest of overcoming. If you get into the habit of overcoming, and rejoicing as you do it, you will gather momentum until, like the Master, you will simply have to overcome death, because overcoming everything that is in opposition to Life will be the natural and yet vigorous purpose of your life. Just get into the glorious life-habit of overcoming, and increasing your ability to do so, and you won’t be afraid to look ahead to see what’s coming next, because you will know that you are bound to increase in individual power and purpose.

A Summary of the Message to the Church at Smyrna

In this description of the second side to man's character John shows us first how sweet and rich we are through Life. Then he emphasizes the need to cultivate the habit of fearing nothing, but welcoming it as a fresh opportunity to demonstrate down to the detail of the human touch (indicated by his reference to "ten days") the glorious crowning purpose of Life reflected through its man, – the purpose of multiplication, and the overcoming of obstacles, the soaring and singing, of the fifth day, of creation.

He ends by telling us that if we work this way, and are faithful unto the "death" of any evil, we shall earn the reward promised in his words, "He that overcometh shall not be hurt of the second death." You don't overcome the "second death" by lying down before difficulties; but when no argument of mortal mind can get you from a vertical position, with your head always pointing straight to heaven, then mortal mind can't get you down, and if the arguments of mortal mind can't get you down they won't be able to claim that you have died, and so the "second death" will be finished with.

A shipmate of mine unwittingly summed up this second character-picture of John's when he said, – at a time when conditions were trying to lay us out, – "If they can't get you down, they can't lay you out, and if they can't lay you out, they can't bury you, so let's keep going." And we did!

The Message to Pergamos (I): Truth the Two-Edged Sword

John has given us a picture of Principle and Life, and now, continuing with this Christ order, we come to the tone of Truth in John's message to the church of Pergamos.

"These things saith he which hath the sharp sword with two edges" (Rev. 2:12), he writes, and what a perfect description of Truth this is. Sometimes, when we are beginners, we think that Truth has only one edge, and we get very keen on using that one edge only, and so you see us going around uncovering error – especially in others, and seldom in ourselves! But later we learn more of the Science and art of this work, and so we listen to Mrs. Eddy when she says:

"Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm
A life perfected, strong and calm" (Po. 22:14-17).

We don't stop probing the self-inflicted wounds, but we learn something of the true art of Science as we learn how to use the other edge of that sword of Truth, – the edge which is

able to cut out the clean and lovely outline of the true form of our friend or of ourselves and therefore show it in all its true and healthy glory. Surely this ability leads to that desirable state of being described in Mrs. Eddy's line: "A life perfected, strong and calm."

Don't ever forget that second edge of Truth in your work in Science, for if you uncover error – and you must do so in order to see it destroy itself – you must make the specific truth greater and more real to yourself (and to those whom you would help) than the specific error. The great Surgeon, Truth, requires us to remember that when we wield His sword we are using something, which needs great skill. The surgery of Truth is not to be confused with butchery; its purpose is healing, and to leave a man feeling better than when you started, not worse. How this great disciple of the Master knew the exactness of the meaning of these synonymous terms for God!

John continues; "I know thy works, and where thou dwellest, even where Satan's seat is" (Rev. 2:13). Mrs. Eddy writes of this church, "There AEsculapius, the god of medicine, acquired fame; and a serpent was the emblem of AEsculapius. Its medical practice included charms and incantations" (Mess. '00, 13:18-20). Don't let your practice of Truth include "charms and incantations," – or, in modern language, pat phrases cribbed from Science without a real understanding, because that is where "Satan's seat" is. Satan would sit you down in an easy chair and cause you to say, "It's all right; everything will be all right," and then do nothing about it. Of course it will be all right if you do your work and use the sword of Truth first to probe the wound and then to pour the balm. Mrs. Eddy says, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love" (S. & H. 419:4-6), but never forget the divine order of this requirement, for you cannot leave your field, or your patient's field, to God until you have destroyed the foe in your consciousness of it.

John saw that the faithful student must be aware that he dwells "where Satan's seat is," – that is, that error would try to put him to sleep in his work and sit him down in a mental easy chair. If Jesus, John, Paul, Mrs. Eddy, and John Doorly never sat in such a chair, we too should be careful to avoid it.

The Message to Pergamos (2): Antipas the Martyr

Verse 13 goes on, "and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13). Notice those words, "Antipas was my faithful martyr." Now, there may not be any literal connection between "Antipas" and "antipathy," but it is very true that our natural and pure antipathy to the things of error is often slain through our

sitting down where Satan, or error, dwells, instead of jumping up at its first slimy touch and resisting its suggestions.

For example, no one takes naturally to intoxicating liquor or to smoking, because we have a natural antipathy to such things, but many are persuaded to sit down and listen to a story which tells them that it is manly to do so and that today's broadmindedness requires it. Why, even a dog won't eat or drink what it just doesn't like – it follows its instinct and rejects what it has a natural antipathy to. So it is hard to see why men and women think it progress to express less manhood than an animal. Truth holds a clean manhood for us all, and this clean manhood gives us a quick antipathy to the subtleties of error in all directions of our life; therefore we should watch that we do not let this antipathy be martyred by the clever suggestions of those who sit "where Satan dwelleth." For instance, if you have a natural antipathy to the taste of alcohol, are you going to listen to the allurements of social prestige, which say that it is necessary, and so martyr yourself? And yet in many things we find that with us "Antipas was my faithful martyr," unless we watch.

The Message to Pergamos (3): Truth's Pure Standard

John continues: "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" (Rev. 2:14). Now, Balaam was a twister. He was afraid to come out into the open and curse the Israelites when he was asked to, so he used God as an excuse, instead of using his true womanhood and confessing his original error, and thus (to use a pertinent expression of this age) "coming clean,"- that is, being so open in his admission of error that this very openness would soon dissolve the fault into its native nothingness. Later he taught those same Israelites "to eat things sacrificed unto idols;" for this type of character is always endeavoring to eat things which are tidbits sacrificed to its own personal egotism. Mrs. Eddy reminds us that the emblem of the god of medicine is a serpent, – a real twister, – so you are "sacrificing to idols" when you drink liquor or take anything that you don't like, just because you think that it is good for you!

Balaam was also a soothsayer. In Numbers 24 it is said of him that he "saw the vision of the Almighty, falling into a trance, but having his eyes open." And sometimes because we take that mediocre middle road, and we are a little bit of a twister, – that is, we twist Truth to play for safety and popularity, – we too fall into a trance, even – with our eyes open; that is, we get so that we are not certain which is error and which is truth, and all because we have been fooling for so long and trying to listen to two voices for so long that at last we can't distinguish between them.

So use Truth, and use all you know of it; when you feel a natural antipathy even to the mildest forms of error, listen to that voice, and never play for safety and popularity as Balaam did.

The Message to Pergamos (4): The Wholeness of Truth

Continuing with his great uncovering of Truth, John goes on, “So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate” (Rev. 2:15). We saw previously that this word “Nicolaitane” means “a conqueror of the people,” and this great Revelator saw here another faulty thought-quality which we have to watch when Truth becomes apparent to us. The first impulse of Truth in our consciousness is the uncovering of error, and so when we know a little of Truth we see a lot more of the faults in others and ourselves; this produces a form of criticism which is condemnation, and which rides heavily over the upturned needs and longings of humanity – we become Nicolaitanes, or “conquerors of the people.” But we should rebuke this tendency by realizing that we never really know Truth until we know its wholeness, its healthy purpose. A half-truth is no truth, and because the purity of Truth uncovers error to our thought, we must either follow its pure purpose to its logical conclusion, – namely, the complete annihilation of error,- or else lose all that we knew of Truth. Truth defines error as error, and not as something real, and we should pursue that definition until every nook and cranny of our human thought accepts the fact that error’s claim is not only illogical, but also absurd; at that point the enlightened thought casts it aside of its own free will as unworthy of further memory, and turns gladly to embrace the whole form of the one “altogether lovely,” – the particular idea of Truth for the particular situation.

The next verse reads, “Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth” (Rev. 2:16). Truth is always speaking to us with the “sword of [its] mouth;” it is constantly making demands in our conscious thought that we be true to it. Unless we listen, a disturbing battle goes on within us, until such time as we are wise enough to strive to cease our warfare and to accept the path of Truth, and then to pursue that healthy, happy way until the whispering claims of error are forever silenced.

The Message to Pergamos (5): The Hidden Manna and the White Stone

John’s last verse in his description of Truth is wonderful; he begins it, “To him that overcometh will I give to eat of the hidden manna”– when you or I overcome any error, in any form whatever, we get that feeling of conscious worth, which is the true bread, and which no one else can fully share unless he has shared the overcoming. When you meet anyone who, through his continual overcoming, is continually eating of Truth’s satisfying reward, you will find his face and form more fair than the best of human food could ever hope to produce.

The verse goes on, “and [I] will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev. 2:17). We know that the stone stood for the calculus of thought to these people, because they used stones for their ordinary arithmetical calculations; and so John is saying that the man who works with all the Truth he knows will find that he will get into the habit of thinking clearly and cleanly, and thereby his thought will be all “white.” And what is more, he will be continually finding “a new name” for himself, – a new sense of his identity, a fresh idea of his own loveliness and worth-whileness, – and that feeling will be safe and certain, for no one else can take it from him.

When you find that your thoughts are all “pure white,” in complete conformity with Truth, and you really feel your worth, – to yourself, to others, and above all to God, – then you know that the work of sticking to Truth is indeed worth-while.

What a perfect story of Truth, and what an accomplished student of the Master wrote it!

A Summary of the Message to the Church at Pergamos

John has shown here that manhood is given a sword, for every man has the power of clear-cut reason, but he warns us that because we have this knife in our hand we need to learn how to use it. We must not only cut out the offending error, but also cut down from the tree of Principle the truth that will be a support, – the fruitage and wonder of man.

You remember that we saw too that we have to be alert to the natural antipathy which Truth gives us towards anything which does not conform to its pure standard, and not allow this antipathy to be martyred, through such arguments as the fear of being thought ridiculous if we take our stand for that to which we feel naturally inclined.

John also shows us that this Truth aspect of our living sevenfold structure can have no truck with the Balaam stuff of twisting fact in the attempt to fashion it for worldly acceptance; we can win the gallery, but we can't play to it to the point of sacrificing our standards. Nor can we “hold the doctrine of the Nicolaitanes” and uncover error as something; we need “the truth, the whole truth, and nothing but the truth.”

John ends by saying, in effect, “You are Truth's structure; stand for it, and eat that which is hidden from the world, the manna of manliness, – and you will be recognized as a ‘white stone,’ – a pure example of the worth of clean and honest-to-goodness thinking according to the calculus of idea.

Moreover, in that stone will a new name be written for you, a new sense of your own Christ selfhood.”

The Message to Thyatira (1): The Healing Love

Now we come to the message to the church at Thyatira, with the tone of Love.

“And unto the angel of the church in Thyatira write; These things saith the Son of God,”- notice the immediate touch of Love in the fact that the Son speaks for his Mother. When you hear the son in anything, you will see the outline of the qualities of the mother cause. In the practice of Christian Science you often find that you need to know the mother in order to know the son, and if there is error to be overcome in the child, the son is only speaking to you of the way-back claim of a so-called mother cause, which may even have to be met in his human mother. John continues, “who hath his eyes like unto a flame of fire, and his feet are like fine brass” (Rev. 2:18). Mrs. Eddy says, “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit” (S. & H. 365:15-17); because his eyes would be like “a flame of fire,” they would see the error, but instant with that would come the great warmth of Love which would burn clean through that error. If our “feet” are “like fine brass,” then the thoughts that we walk with (and we all walk with our thoughts) radiate a warm light and shine with the expectancy of good.

The Message to Thyatira (2): The Works of Love

The message begins, “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” (Rev. 2:19). Now, what a wonderful sense that gives of the purpose of Love! When you start off with anything, your first “works” may not be too brilliant, but if you allow Love to enter your thought, you will become devoted to its purpose, and then will come charity and service and faith and patience, as John shows, and then because of this devotion your “works” will be real “works.”

Jesus went that way. At the age of twelve he started his works; he said, “Wist ye not that I must be about my Father’s business?” and then he went about that business by listening and learning and probably practicing in many small beginnings which we have never heard about. Eighteen years later, at the age of thirty, he stepped out across the face of history, knowing his subject, so that his works were dynamic. The last were certainly more than the first, but in between there had been so much charity and service and faith and patience. We should remember this when mortal mind tries to discourage us by saying,

“You ought to go faster.” You know the Scripture, which says, “He that believeth shall not make haste,” and a steady and satisfying devotion is the sign of Love’s impress.

The Message to Thyatira (3): Jezebel and False Womanhood

The next verse reads, “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols” (Rev. 2:20). “Jezebel” means “without co-habitation, unmarried.” When Mrs. Eddy is speaking of this church at Thyatira, she quotes Smith, who says, “the amalgamation of different pagan religions seems not to have been wholly discountenanced by the authorities of the Judaeo-Christian church” (Mess. ‘00, 13:25-28). They were not married to Principle and its system, but were influenced by personality and a personal sense of responsibility. So often when Love wakes in us and we want to love, we get a personal sense of responsibility, and then “Jezebel” comes in.

Let us read about Jezebel in Chapter 19 of I Kings and see something of what the symbol means. “And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, so let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time” (I Kgs. 19:1, 2). This great prophet Elijah had taken on a false sense of responsibility, and because he had this false sense, this false womanhood, he was chased by his own fears, as we all are at those times. True womanhood has no responsibility, because it rests its whole being on divine Love; false womanhood is weighed down with responsibility, because it thinks that it is responsible for doing the work, whereas divine Love has already done or fulfilled its work, and so our only work is to work to remove the offending errors which would hide from men this picture of Love’s completion.

This story of Elijah goes on, “And he came . . . unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts:”- he had the false sense of woman:-”for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.” Don’t you see that he thought that he was alone, trying to work everything out for God? “And he said, Go forth, and stand upon the mount before the Lord” (I Kgs. 19:9-11). Love began to show him a few things; he had to learn, as we have to, to work with Love, but all the work with Love is to learn to let Love do the work. Sometimes we, like this prophet, lose that sense for a little while, and then Jezebel chases us.

Then this happens: “And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind:” - a personal sense of responsibility always gets the wind up: – “and after the wind an earthquake;” - all your foundations seem to quake; -”but the Lord was not in the earthquake: and after the earthquake a fire;” - the fire of personal responsibilities, fear and remorse; -”but the Lord was not in the fire:” - Love is never in our corrections, because we correct ourselves and so come to Love, and when we come to Love we cannot hear the voice of our own corrections any more:” and after the fire a still small voice” (1 Kgs. 19:11, 12). Mrs. Eddy says, “The ‘still, small voice’ of scientific thought reaches over continent and ocean to the globe’s remotest bound” (S. & H. 559:8-10). This “still, small voice” is the assurance which comes to rebuke our fears when we stop to realize the universal nature of Love; when we realize that Love embraces all reaching “over continent and ocean to the globe’s remotest bound,” we are likely to stop our worrying. It is never your responsibility; Love accepts the responsibility for its own completeness, so don’t meddle with it. Elijah had to learn this very lesson.

“And it was so, when Elijah heard it, that he wrapped his face in his mantle,” - he was ashamed at what he had tried to identify himself with, the Jezebel sense, -”and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: . . . And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room” – Elijah suddenly saw that the service of God isn’t personal, but a matter of the “chain of scientific being” (S. & H. 271:2) forever going on. “And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him” (1 Kgs. 19:13-18).

Speak and live the truth that you know, and then leave it with Love and it will go rolling “over continent and ocean.” Men will take it up, just as we have taken up the great story which John Doorly showed us, which was shown to him by Mrs. Eddy and the Master and the prophets, which was shown to them by those who came before them. The torch of true manhood is that which we are all privileged to carry forward, but it burns with the truest glow and warmth when we glimpse through Love its universal and impersonal nature.

So John warns us, “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.” As we have seen, Jezebel

stands for that which, instead of marrying itself to Principle in the wholehearted surrender of Love, goes about in an isolated responsibility, full of criticism and correction and awful frustration. False womanhood has a sixth sense – it sees something wrong or dreadful always coming from somewhere; true womanhood has the “seventh sense” of acceptance of good and devotion to good, leaving to Love the full planning and completion of it.

John finishes his picture of Jezebel with these words: “And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works” (Rev. 2:23). All the “getting” ideas of Jezebel, – whether it be getting the world right, or getting just for getting’s sake the sacred things of Science, – will be annihilated by the sense of Love. And if through Love your heart is right, – if your devotion is just pure, plain, asking – nothing devotion, – then Love will reward you accordingly.

In the next verse John says, “I will put upon you none other burden;” Jesus said, “Take my yoke upon you, and learn of me . . . For my yoke is easy, and my burden is light.” That was said by the man who worked if ever man worked, so why did he say it? Because just before this he had said, “All things are delivered unto me of my Father,” and he always had that sense of Love. Jesus was a worker trusting Love, and that is true womanhood, - trusting Love, and working with it. There is no other burden where Love is concerned but to learn that Love has no burden. In this great story of the church of Thyatira this magnificent student paints the tones of Love for us so clearly.

The Message to Thyatira (4): “power over the Nations”

He goes on, “But that which ye have already hold fast till I come.” Isn’t that true womanhood, - taking what you have and loving it? And isn’t false womanhood a question of trying to pluck fruit that is out of your reach, beyond the stature of your present manhood? “And he that overcometh, and keepeth my works unto the end, - to him will I give power over the nations: 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” (Rev. 2:25-27).

If you keep what you have, and cherish it and rejoice with it, until it ends itself by flowing into something fuller, then indeed will you have “power over the nations,” for as Mrs. Eddy says, “Universal Love is the divine way in Christian Science” (S. & H. 266:18-19). You love the big universe when you look up satisfied and smiling from the little universe, which you hold lovingly in your own hands. If you have a lovely child and you so know its loveliness that you cannot help but hold it to you, then, as you raise your eyes, all God’s children are found lovely, and without effort all God’s children are in your arms.

By tending your own “child” with the true joy of motherhood, you will rule out that snaring claim of sense which would make you want to interfere with the work of the one potter, divine Love. Your outlook will become universal, but not universal from an interfering point of view; rather will it be universal in its watching of divine Love doing Her own work. And in that watching you will enjoy something of the full measure of Love’s satisfaction, as indeed you already enjoy It in your own individual satisfaction of being a mother. True motherhood shatters the subtle claims of false motherhood, one of which is generally termed interference.

Now, if the claim is that you are one of those people who can’t help interfering, although you know you mustn’t, you will never get rid of that trait through will power, but only through actively cultivating a true motherhood. It is only through allowing the activity in our lives of the specifically correct idea that we ever see the ruling out of any undesirable element - it is never we who get rid of it.

The Message to Thyatira (5): The Morning Star

John goes on, “And I will give him the morning star” (Rev. 2:28). The morning star is the end to the night, and the end of a demonstration is the demonstration, so why not begin at the end? Love doesn’t want you to have a cold night passage; it holds you with your “morning star,”— your newfound identity at the beginning of a new day.

Start by thinking of perfection, - the specific perfection as Love has it now; then, if necessary, think back from that point to uncover the error, for then it is instantly annihilated. When Elijah overcame his false sense of personal toil, - his Jezebel, he came to Elisha, and found him plowing with twelve yoke of oxen before him; that is, Elijah saw that the way to work is to work with the vision of the completely fulfilled picture before you, for “twelve” typifies a fulfilled and completed demonstration. Elisha came after Elijah simply because a better way always follows that which was not so good, and the better way IS to start with the “morning star,” and then if you have to look back through the night it’s not so bad. Love says, “Look at the picture as I have it, and then keep looking at the picture as I have it, until you find that you have become the picture as I always had it; then for a moment, if you wish, look back and smile. “

A Summary of the Message to the Church at Thyatira

So in his message to this fourth church John shows us first that in order to experience the fact of Love we must act with this fact, - that is, have “eyes like unto a flame of fire” (an immediate annihilation of error on its first sighting) and “feet like fine brass” (thoughts which radiate in the warmth of a forward movement to a goal already known).

John then describes some of the great qualities of Love covered by such words as “charity,” “service,” and “patience,” and the consciousness that the last works are more than the first; the impulse of Love which we first feel insipidly is the same impulse whose fullness we later learn to accept.

He shows us then how the qualities of this true womanhood, which are Love-bestowed, cannot allow any room for those qualities of false womanhood symbolized by the character Jezebel; in other words, if you marry yourself to Principle in the full response of Love to Her own loveliness, you will not feel the aching voids and burdens imposed by false womanhood.

And so John points out that if we hold to that which we already have of good, we are exemplifying true womanhood, and this unadulterated satisfaction in service to Principle here and now will give us the capacity to have a universal embrace in our outlook. This is illustrated by the fact that anyone who has fully demonstrated the warmth and unity of home can more easily see the universal homing instinct of man than one who hasn't. Through true womanhood we learn to rest all in Love and to leave the one Potter to do His own molding in His own way. Through not trying to be little potters on our own, we shall not have the humiliation of seeing our poor and uncalled-for efforts broken before our eyes. We must not usurp the prerogative of Love.

John ends by showing us that if we will accept the conscious resting of true womanhood, divine Love will always give us the “morning star,” - always have us reaching the morning of our experience without the necessity of any night passage.

The Message to Sardis (I): “Thou Hast a Name” in Soul

So we continue, and we come to the message to the church at Sardis, which has the tone of Soul. Again we see how accurate was this disciple's sense of these tones, which we now learn from our study of the synonyms for God.

“And unto the angel of the church in Sardis write; These things saith he that hath” - Soul always brings that feeling of “hath;” with sense you are made to feel that you still have to get something, but with Soul you recognize yourself as God knows you and speak as one that hath. The feast of Soul referred to by Mrs. Eddy (My. 263:6) is this “he that hath” feeling which comes when sense is silenced.

So we read, “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” (Rev. 3:1). Soul demands that we identify ourselves not only correctly, but also in the full sevenfold measure of our being as the reflection of the divine Being. Too often we try to specialize,

and we develop perhaps only one seventh of our greatness, by fastening on to one synonym in our thought and life and trying to disregard the other six. You cannot go off on a tangent in Science, for Science defines wholeness as a circle in which one aspect either of God or of man is not more important than another. Don't be a tangent talisman, but rather watch that you reflect the qualities of a whole and balanced man of God.

So you have a God-given name, and you should live it more fully as the hours go on. You are not a mere number, - a piece of something identified merely for purposes of recognition" - but you are named in a family of names, as important to God as God is to you, for Principle and its idea is one. If you will only recognize this fact, and stir yourself to the wonder of its purpose, you will allow Soul to be about its work of identifying you with Principle, and then every day you will find yourself advancing to a new newness, and yesterday's "you" will be outlived and dead. So this clear-thinking John was able to say, "thou hast a name that thou livest, and art dead." Paul meant very much the same thing when he said, "I die daily;" he loved to die to an old, outworn selfhood, and that is just what we should do.

The Message to Sardis (2): "Strengthen the Things which Remain"

John continues to paint with the colours of Soul when he says, "Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2). When Soul is gathering you, or your friend, or patient (as Soul always is), up to a new and higher sense, do be watchful to "strengthen the things which remain." Magnify the good, which you find around you, even though you recognize that it is only transitional good, - that is, a sense of good, which will develop into a purer and higher sense. Too often we state final good and ignore the upturned face and groping hands of humanity. But this man John was the student of the healing Master, and so he called on the woman in us in this striking picture of Soul and said, "Be watchful, and strengthen the things which remain, that are ready to die." Oh, how awake we are when we strengthen what good we find, even whilst our distant vision knows that it is but for a little while.

If you are always tending and gathering the things of God, you are enjoying the feast of Soul, and at that feast not one little bit of good is wasted. It is no good hungering after the big demonstrations until you have learnt to be watchful, and to "strengthen the things which remain." There is a side to character, which is constantly gathering all the lesser manifestations of good and building them up, or "strengthening" them, to the purpose of the whole. All scientific research and development requires this patient and satisfying work.

The Message to Sardis (3): True Watching

This verse ends, “for I have not found thy works perfect before God.” Until you arrive, or your patient arrives, at a certain and unchangeable sense of perfection, just watch and tend. Mrs. Eddy writes:

“Stay! till the storms are o’er
The cold blasts done,
The reign of heaven begun,
And Love, the evermore” (Mis. 384: 10-13).

Watch for your friend; watch for yourself Jesus said, “What I say unto you I say unto all, Watch.” So do watch while Soul is gathering and the journey is on. Don’t watch just for faults, but be like the shepherd and have the *joy* of watching the sheep; if you watch the sheep with both eyes open, any outside disturbance, or any as yet unseen presence of a wolf, will be revealed to you in your watching of the sheep. If you watch good, its face is so pure that it reveals the least presence of its suppositional opposite.

The next verse reads, “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” (Rev. 3:3). The science of watching is the Science of Soul, and we should not ignore it. Jesus said, “if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Not a thief, but the Son of man, or your better self, is coming every hour, and unless you watch and cultivate the ability to welcome this ever-appearing “stranger within thy gates,” you will find that his coming will disturb and even break up your old house, - your old consciousness of what you thought you were. God isn’t going to slow up on the developing sense of your perfection just because you feel that you are not ready, or do not want to watch. You are dealing with the Principle we commonly call God, my friend, and not with some easily-persuaded and kind-hearted matron. So watch, and you’ll be surprised at what is happening in the realm of being, but those happenings are all for you - they are all on your behalf.

“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” (Rev. 3: 4). How perfect are these tones of Soul! Why, in everyone there are always “a few names,” a few qualities of God, which have not “defiled their garments,” and as you develop your Soul-sense you begin to find that good is in the preponderance in everyone, no matter to what low degree sense debases him. In fact, if you find anyone who sees more of evil than of good in the world, more of the faults than of the perfection, it would be well to identify him with Soul in your

thinking, so that he may be relieved of the weight of sense. The preponderance of good is always there; our job is to find it and reveal it. We are discoverers, not creators.

The Message to Sardis (4): Inerasable Identity

John ends this message, “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” (Rev. 3:5) What a lovely sense of Soul, - that you are named in the book of life! You are not named in the book of “try-and-scrape-along,” but in the book of life. Life, to be life, must be a one hundred per cent. Full and lovely thing, and if Soul won’t blot your name out of that “book,” why should you? Why not join the company of angels in this song of Soul? Why not declare only the glorious facts of your true identity, instead of muckraking around in the wasteful wasteland of inferiority and false identity?

A Summary of the Message to the Church at Sardis

So in this message to the church at Sardis John tells you to watch the glorious gathering of Soul, - the gathering to true identity, - and as you watch, to be a sweet woman to yourself and your friend and “strengthen the things which remain.” The man in us is fortunate if it has the woman in us to encourage our way and teach us that we must learn to care for ourselves and others by enhancing to our own sight what Soul already sees.

If you etch in each tender detail of Soul’s defining, you will be surprised how quickly your name, your identity, will be found by you to be unchangeably written in the book of life’s sweetness.

The Message to Philadelphia (I): Spirit Has the Key of David

Now we go on to the message to the church at Philadelphia, with the tone of Spirit. Just think of it: this is all you. All these churches are describing you to yourself. What a mirror to look into is this divine Science!

“And to the angel of the church in Philadelphia write;” Philadelphia” means “brotherly love.” In the calculus of spiritual thinking we are all brothers. The only recipe for universal brotherly love is a universal acceptance of Science and the ordered processes of thinking which it includes. So immediately John wants to describe Spirit, he describes brotherly love, for he knows that those who have a common purpose, and that purpose is the definition of good in the divine order of Spirit, are made brothers by that very purpose.

“These things saith he that is holy,”- isn’t the calculus holy, the calculus of thinking which starts from that great first principle, “It is the spirit that quickeneth; the flesh profiteth nothing”? Its onliness makes it holy; when you see that the spiritual is the only, then you feel its holiness, but not before. “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” (Rev. 3:7). When you understand your subject, you can open the doors to its vistas and no one can shut them against you, and you can close the doors on an unwanted and outgrown experience and no man can ever open them for sorrowed back-looking. When you use your calculus of true thinking, you can forgive the “seventy times seven” of Jesus’ way, which means a detailed and specific annihilation of error, - the firm and proper closing of a door on a passage that is passed.

To know your calculus of spiritual reasoning outward and upward from perfection’s base is to have the key that David had; you remember that David used a stone to slay Goliath, and so he is a symbolization of the strength of the calculus. It was to this absolute and pure strain of thinking that Bartimreus turned for sight when he cried, “Jesus, thou son of David, have mercy on me.” It is that pure strain, that “chain of scientific being,” which reveals the Christ to everyone everywhere.

Through her purified sense, Mary the mother of Jesus felt the inspired touch of this great Spirit’s purpose, and so she brought forth “the best man that ever trod the globe” (S. & H. 52:16-17), as Mrs. Eddy says of him. If you also feel the purpose of this purifying process of Spirit, you will bring forth in your experience a better man than you have ever seen before.

John goes on: “I know thy works: behold, I have set before thee an open door,” - notice the repetition of this sense of door, for nothing but the calculus of Spirit can open the door of heaven for us. If you think from the basis of Spirit’s onliness and matter’s nothingness, it sets before you 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” (Rev. 3:8).

Even if you know only a little, but it conforms to the pure logic of Spirit’s calculus, that little has infinite strength. $2+2=4$ is as important and as potent a calculation as the most advanced mathematical computation, and whilst the latter may be more impressive, the former touches the daily round of mankind more frequently.

Mrs. Eddy knew this, and so she wrote,
“What if the little rain should say,
‘So small a drop as I

Can ne'er refresh a drooping earth,
I'll tarry in the sky.' "

What if you should say that when you've seen some truth, however simple that truth may seem to you? "Is not a man" she continues – "metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun" (Pul. 4: 3-14). That is just what John means here when he says, "thou hast a little strength, and hast kept my word, and hast not denied my name."

The Message to Philadelphia (2): Natural Progress through Spirit

John continues: "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" (Rev. 3:9). The men who have paid homage at the synagogue of thinking with a so-called calculus of reasoning, based on materiality, will recognize your steady going and will be inclined to come and listen at the feet of the understanding which Spirit bestows upon its followers. They think that they are Jews, – that is, they think that they are the chosen people of God, those to whom the progress of the race is entrusted. Why, the material scientist in all walks of life talks and acts as if he were the chosen one to save and help mankind! But he is not; he is only a false Jew, – a wanderer in a desert of material seeking, a blind groping in the darkness, whilst the true Jew in all of us is the clear thinking outward from the point of an already arrival, the pure logic from Spirit's onliness outward to its natural fruitage of good.

"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" (Rev. 3:10). The calculus of spiritual reasoning is so satisfying that it tends to make you patient, and this calm, strong reasoning prepares you for all the attacks of the tempter. If you and I could measure how much temptation we meet and overcome without actually knowing it, we should place more value on our growing ability to think steadily within the ordered paths of Spirit's calculus. Thought held high in reality doesn't meet a fraction of the fears, doubts, and temptations experienced by those who still cling to earth.

This Science, as shown us by Mrs. Eddy and now developed in its natural order by John Doorly, daily equips us with thought-processes which, like the Master, are saying, "The prince of this world cometh, and hath nothing in me," for the "me" lives in the calculus of a pure reasoning.

John's description of Spirit continues, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). John knew that Spirit works so naturally and unobtrusively that sometimes we do not realize what tremendous progress we are making, and how quickly the birth is being forwarded, so he warns us to watch this suggestion of impatience. Many a demonstration has been lost through impatience. We need to be alert not to lose our crown of rejoicing just at the moment when perhaps the full significance of some spiritual fact is about to break surface in our thinking. Mrs. Eddy says, "Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement" (S. & H. 254:2-6). Hasty judgment of ourselves or others causes many unnecessary pangs of remorse, and spiritual progress will heal this. We often turn the lens of Science on our faults and lose heart, instead of acknowledging our development.

The Message to Philadelphia (3): "A Pillar in the Temple of my God"

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:12). As you overcome the erroneous tendencies which would oppose the pure logic of ideas found in the calculus of Spirit, you literally become a pillar in this structure of reasoned thinking, and you can "go no more out," for a truth once seen as truth can never be taken from you.

"And I will write upon him the name of my God, and the name of the city of my God" (Rev. 3:12). The seven names for God could never have been implanted upon our daily consciousness had we not been taught how to think in an ordered way according to the spiritual calculus of ideas. Mrs. Eddy discovered this ordered and scientific process in the whole Bible theme, and she translated it in her textbook into a language equal to our modern requirements. Mr. Doorly revived the original interest and importance of this, the only, approach to Science, and it is quite evident that had she been here Mrs. Eddy would have praised him, for he simply fulfilled that which was nearest to her heart. Today you and I find the sevenfold name of God and its practical usage in that spiritual calculus of ideas, - here called "the city of my God,"- pervading our daily consciousness much more emphatically than we fully realize; in fact, we - are much closer to heaven than we know.

John ends this verse with the words, "and I will write upon him my new name" (Rev. 3:12). As we progress, these age-old names for God become new to us and have a new and fresh significance almost every day. Even the term God should not be dropped from our vocabulary, but should be resurrected from the grave where blind faith has tried to place it, and given its original and glorious meaning. We are here to translate, not vacate, well-tried but possibly well-worn terms.

A Summary of the Message to the Church at Philadelphia

In the message to this sixth church at Philadelphia (“brotherly love”) we first, realize how we are all brothered together by reason of the frictionless order of that activity of all idea, which we have come to know as the calculus of Spirit.

John shows you yourself as a man poised in the magnificent work of thinking correctly through Spirit’s calculus, so he describes this you as “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.” For that is how man is when imbued with Spirit’s calculus. John goes on to show that the reward for continuing in the natural ability which each of us has to reason according to Spirit’s onliness and matter’s utter unreality is a sure stability and a sure development, before which matter gradually withdraws its claims.

The understanding of Spirit opens the door to heaven, and shuts the door on every argument of matter with a strength that cannot be resisted or reversed. Moreover, it enables us to stand in the whole conscious structure of Spirit as one who upholds and illustrates his Principle - “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.”

The Message to Laodicea (1): Mind Demands Decisiveness

Now John comes to his description of Mind in his message to the church at Laodicea, the last of the great churches in this Christ order, – the order which John employed because he was describing the Christ manhood to each one of us.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen,” - the term “Amen” is from a Hebrew word meaning “firm, sure, faithful” If you work with Mind, you are firm, sure, and faithful in your dealings with matter; you say “Amen” to its suggestions, - that is, you write them off your experience as not being a factor. If you try to work with Mind and matter, you’ll be wobbly instead of firm. “These things saith the Amen, the faithful and true witness, “let your witness always come from Mind and Mind’s allness, and then you will have a true witness on your side, - “the beginning of the creation of God” (Rev. -3: 14). You must begin with Mind’s allness, and the consequential nothingness of matter, before you can hope to watch the creative purpose of Mind unfold to you. Your base and foundation must be right before you can begin to build.

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot” (Rev. 2:15). Mind says that to you and me when we begin to try and mix Mind and matter, - like the student who stoutly, and rightly, refused intoxicating liquor, but daily felt famished for

his cup of tea, or the one who rang up for help for constipation but took a little “harmless” liver salts to help him along the way!

Jesus loved the hot and cold types, and he had small regard for the lukewarm, play-far-safety boys. He was the friend of publicans and sinners. Why? Not because of just that, but because he knew that they were people who were seeking and who were open about their desire. They were hot on a trail, and when you get someone who is hot on a trail you only have to show him the right trail and nothing can stop him.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3: 16). Evidently John didn’t like the jelly-fish types, and he made no effort to stomach their unpalatable qualities. There is no room for them in Science. The “just-interested-and-no-farther” Scientist is no Scientist. The Scientist who gives way to some demand of matter under the excuse of being “sensible” is lukewarm and lazy, and he may as well know it. Sometimes you have to temper the wind to the shorn lamb; but if you have to temper it, don’t fall into the error of tampering with it. It’s God’s wind, so let it blow in God’s way, and if you temper the force of its application don’t tamper with the pure quality of its demand.

The Message to Laodicea (2): The Recognition of Mind’s Allness

“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” (Rev. 3:17). Remember the rich young man who came to Jesus. He’d done everything but give up matter as a reality, and so he went away sorrowing. He’d kept all the Commandments in their surface requirements, he was moral, and to human standards he was everything, but according to the dynamic standard of Mind’s allness he was just nothing. Jesus showed him the one clean break he had to make with matter and he couldn’t make it – at least, not just then, but I expect he made it soon after, for what the Master said to him and what Science says to us could never be lightly shaken off.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;”- you have to buy that gold, and the price is the destruction of your faith in matter; gold is good, but this is gold purified, just as a good man is good, but a good man thoroughly dematerialized is the only man Mind will allow you to be; -”and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear;” – if you trust Mind and matter, there will certainly come a time when the shame of your nakedness will appear. “... As many as I love, I rebuke and chasten” (Rev. 3:18, 19) - Mind’s love is expressed in the clarity of its demand upon us, and when you take a stand for Mind’s allness and

matter's nothingness you will find that your thought becomes clear and happy, no matter how tough the proposition which you face.

The Message to Laodicea (3): "I Stand at the Door and Knock"

"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" (Rev. 3:20). At the door of your consciousness this decision stands and awaits your opening of the door to a full acceptance - Mind's allness and matter's nothingness in the detail of your hourly living. If you take that decision fully and finally, then you will find that you are having supper with God; the work is done and Mind is resting you at the close of a victorious day, and you are supping with Him, - resting with Mind. How often we find that the toil and struggle is all to do with some claim of matter and Mind as being two factors in the case, and when we at last take a firm stand, a great sense of peace and supping with God comes to us.

When Jesus took his last supper, he had closed the door forever on ritualism and concessions to matter (see S. & H. 33:1-2), and he stood finally and fully for Mind's allness. No wonder the man who wrote this Revelation was able to lean on his Master's bosom on that occasion.

The Message to Laodicea (4): "Perfect and Infinite Mind Enthroned"

"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" (Rev. 3:21). "Perfect and infinite Mind enthroned is heaven" (S. & H. 266:25-26), as Mrs. Eddy says, and so why not let us accept this mandate of Mind and settle the question of matter's reality once and for all? Mrs. Eddy emphasizes this sitting down, instead of standing waiting and weary (see Mis. 125:11-16) and hoping that matter will work itself out at some time. We must use the prerogative of our character as an individual manifestation of Mind to say "Amen" to matter; we must be like the Master and "let the dead bury their dead."

A Summary of the Message to the Church at Laodicea

In his last message John shows that the demand of Mind is for positive thinking; better even to be positive in the wrong direction than a jelly-fish in a welter of indifference to the one fact which really counts, - the allness of Mind and the nothingness of matter. Mind is a dynamic proposition, and man as Mind's idea is equally dynamic and cannot stomach anything but the good meat of Mind's allness.

To compromise with matter and Mind makes you as the blind leading the blind, because this admixture can give you no light on your way. To stand for Mind first and last brings you the full companionship of that Mind in your immediate thinking and sets you on a throne; there you rest in beholding the intelligence of Mind completely in control.

If you follow the detailed description of these seven churches in the light of your understanding of the seven synonymous terms for God, you will come face to face with yourself in the mirror of divine Science, and I think that you will smile back at the Christ image that you see, and it will certainly smile back at you. John has shown you how great you are, and therefore how great you have to be.

INTERVAL

The Spiritual Meaning of the Scriptures is Revealing Itself

This morning I felt full of gratitude that God is showing us this wonderful scientific picture in Revelation. When you think of all the important people in the churches all over the world and so many of them lovely characters who are reaching out for Truth - and yet not one of them really understands the Science of this book called Revelation, you realize how true are those words of Jesus: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We certainly are "babes in Christ," because we are just beginning to see something of what the Master taught, and what the Scriptural writers understood and wrote about from the first book of the Bible right through to the last. So we undoubtedly have a great opportunity during this week to investigate those "deep things of God" which the human mind has said cannot be understood. Let us be grateful, then, that God is revealing to us the scientific interpretation of the Scriptures, and that although we are only just glimpsing it, we can already touch its wonder.

LIFE IN DIVINE SCIENCE

God is the Only Life

This morning one of the first things that came to me was these words from one of Mrs. Eddy's hymns:

"Strongest deliverer, friend of the friendless, Life of all being divine" (Mis. 399:11-12).

In the wonderful calculus of spiritual ideas, which Science presents, we find the true sense of Life, which not only blesses us and everyone we think about, but also the whole world. Think of it: "Life of all being divine"!

I was telling you yesterday that two references kept coming to me for many months, and I mentioned that the first reference was, “We know Principle only through Science” (My. 149:5) The second one was this: “The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life” (S. & H. 428:30-32). What a statement! I began to ask myself: why does Mrs. Eddy say that and what does she mean? So I began to study this one Life, and it is a truly glorious picture. When you and I understand that God is the only Life, we shall do the works, which the Master did, we shall heal as Mrs. Eddy did, and we shall have a sense of reality that will be too wonderful to put into words.

Life is the Great I AM

I feel that if during this week we can grasp some aspects of divine Science, – the facts of one Life, one Truth, one Love, and one divine Principle, Love, – then they will expand and expand in our thought and bring real progress.

This is how I have summed up Principle’s activity as Life: Life is forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication. Moses caught a glimpse of that when he heard God say, “I AM THAT I AM.” I want to go over that again, because it will help us to touch the spiritual sense of Life, and so I do ask you to let your thought dwell on it: Life is forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication, and Moses saw that in a degree when he heard God say, “I AM THAT I AM.”

I am loving this sense of the I AM. A little girl who understood something of this, I AM, said, “I must never say I am sick, because the one I AM is never sick.” She glimpsed the wonderful fact that she could not express anything that God was not expressing. How different it is from that sense of things which sometimes makes us say, “Well, I’m trying to make this demonstration,” or “I’m feeling a little bit better,” or “I don’t think I’m so well,” and everything of that kind. The I AM gives us the certainty, “I am well, I am immortal, I am perfect, I am exalted now.” As we understand this Life which is the everlasting I AM, we find the straight and narrow way to health and happiness in our own experience. Do let us cultivate this habit of living in the “now,” – the “now” of infinite Life, the great I AM, – instead of always putting off health and happiness to some future time!

Today I want to take a few references which bring out a very positive sense of Life, and as we look at them we shall see that they contain a wealth of ideas. Mrs. Eddy writes, “Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (S. & H. 289:32-2). I

have gone over that statement many, many times, and the more I think about it the more I love it. Just dwell on Life as the I AM, “the Being who was and is and shall be, whom nothing can erase”! The understanding of that I AM has completely changed my method of working in Science, and as we go on I will show you what I mean.

In studying for these talks, I have found again and again how right Mr. Doorly was in the statements he made. For instance, he said that the Christian Science textbook, “Science and Health with Key to the Scriptures,” was written mainly from the aspect of Christian Science, which means, as we know, Science as applied to humanity, and in studying I have found how true that is. But here and there in a very definite way Mrs. Eddy presents the facts of Life, Truth, and Love in divine Science as so dynamic that they just wash out completely any sense of an opposite. Of course, that is what you would expect in divine Science. When you really arrive at some aspect of perfection, you know it, and that results in the annihilation of everything unlike that reality. Here, for instance, we have seen that in speaking of Life in divine Science Mrs. Eddy makes this brief but glorious statement: “Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.”

Life in and of Spirit

Let us take a reference, which will help us to see what Mrs. Eddy means when she says that she healed through the understanding of God as the only Life. “This knowledge came to me in an hour of great need; and I give it to you as death-bed testimony to the daystar that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence” (Mis. 24:4-18). Throughout her writings Mrs. Eddy brings out that sense of Life in and of Spirit, and Paul certainly saw the beauty of this when he said, “to be carnally minded is death; but to be spiritually minded is life and peace.”

Let us consider what this one Life really is, – Life in and of Spirit. What does it mean to you and to me? Perhaps we shall understand that if we see first of all what the material sense of life involves. The material sense of life, with all its false systems (such as material science, false theology, materia medica), sin, sickness, disease, death, lack, fear, beginning and ending, and so forth, is a dream. In a dream, everything taking place is real to the dreamer, and only when he awakens from that dream does he know that the experience

never happened to him. Mrs. Eddy says, “Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth” (S. & H. 14:25-28). So we learn in Science that the Life divine never mingles with the material sense of life at any point. Today we need to know the onliness and allness of the one Life, and that our true body is consciousness. If we go on believing in the material sense of life, we end up an old “crock” and prepare to pass out of the picture, not knowing “whence we come, and whither we go.”

As we go on, we shall see the difference between believing in and being governed by the so-called material life (which ends in decay and decrepitude and everything that man doesn’t want), and the spiritual sense of Life, which forever exalts and inspires and multiplies. I love those words from a hymn: “O Life, that maketh all things new.” If we have the sense that Life is forever making all things new, we just can’t believe that man can decay or die.

“Thou Shalt Have No Belief of Life as Mortal”

How are we going to lay aside the material sense of life? By having that cultivated spiritual understanding of divine Science which says, “There is one Life, which is in and of Spirit.” Here is a reference which will help us to see how we can realize the one Life: “Jesus urged the commandment, ‘Thou shalt have no other gods before me,’ which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, – even God, good” (S. & H. 19:29-1). When we were studying that passage with a friend, we suddenly became aware of this great demand of Science: “Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life”!

Now, you may say, “How in the world do I do that? Here am I, surrounded with the belief of mortality, surrounded by material law, and everything talks to me about the material sense of life. How am I going to get to the point where I have no belief of Life as mortal?” Well, the way to begin is to cultivate the habit of thinking about the one Life. You will find that if you begin to dwell on these wonderful statements about Life, they will permeate your consciousness and you will begin to lose some of the false beliefs of mortality; until eventually you will ascend, as Jesus did; he ascended at the point where he knew only Life in and of Spirit. That experience has to come to every one of us; it’s bound to come. But of course what we want to know at the moment is what we do now, and where we start now, and that’s what I shall try to show you.

Life Abundant

I am going to tell you of something very beautiful which happened in my experience and which made me see how vital every statement about Life is. All these facts, which I tell you, are very real to me, because God has not only shown them to me, but He has also proved them to me.

Some years ago, when we were just beginning to study the seven synonymous terms for God and we were going to give a talk on Life, I was sitting at home one day bathing my thought in all that I knew at that time about Life. I was turning up some of the references to Life in the Concordance to Mrs. Eddy's writings, and I caught a sense of Life such as I had never had before. As I was studying, the telephone rang, and it was someone asking if I would help an accident case. A young man had been picked up unconscious, lying in a country road, having been thrown off his motor bike, and in desperation the mother of this boy had got hold of a friend and asked her to telephone me. The boy had been taken unconscious to hospital, and the verdict by a leading surgeon was that he would not recover, because he had lost a lot of blood and his brain was badly damaged. Now, with this sense that was flooding my thought I saw that the whole story of that boy was a lie. I saw that God's idea had never been touched, and that losing a lot of blood wasn't anything to do with that boy's life, because he had abundant life and that was the only fact of his being. I bathed my thought in what I knew about Life, and I wouldn't accept the so-called facts about that boy. The result was that that evening I had a message to say that to the surprise of the surgeon the boy had regained consciousness, but the brain was so badly damaged that they still felt that his case was hopeless. To cut a long story short, in a fortnight that boy came out of hospital one hundred percent well, with not even a scar to show where the head had split open. The surgeon said to the mother, as they were leaving, "This is indeed a miracle."

That boy was at college, and he was due to sit a few weeks later for a very difficult examination, but the doctor did not want him to study for it, and so his mother came along to me again and said, "What about this exam?" I looked at her and said, "You know what God can do. Are you going to stop half-way?" And she said, "I will go back and tell him to go on." He went back to college and prepared for the exam and passed with flying colors. Now, all that took place because I had listened to the facts of the one Life which God had revealed to me.

The Life that Knows No Death

When I was studying Life a few months ago, probably in a larger way and a deeper way than I knew a few years ago, I again saw how necessary it is to take a stand for that one

Life. At this time our beloved King passed on and everyone was talking about it. The first time I heard the news, I was alone, and I said to myself, “It isn’t true. No one ever dies. He’s living and loving and rejoicing at this moment as much as ever he was.” I wouldn’t accept the lie that he wasn’t in the presence of Life, although I heard a lot of people during the day sorrowing over it. When I got home, I said aloud, “No one has died. It isn’t true. The only thing operating is the one Life that knows no death.” Now, a wonderful thing happened. A little later I was asked to help a child living a long way away from here; his mother rang me up and said that he was ill and completely listless, and she asked if I would help him. I worked for two or three days and nothing happened to that child – he became worse instead of better. Then there was one day when I was away from home, and his mother rang me up when I did get home and said that she had been trying to get me all day, because it looked as if that little chap was going to pass on. Here was a child who had always been full of energy and full of vitality, and he had lost all Interest in life and didn’t seem to be here at all. She said that because she couldn’t get me on the telephone, she and her husband sat down together and began to analyze what had been happening in their life and in their home, and she said that the error was uncovered in the most wonderful way as a result of that intelligent analysis. She told me that in order to try to give the child some interest, she had said to him, “What about your diary that you love to write in? What about putting something down about the day we went over to see Mrs. So-and-so?” The only thing he said was, “I don’t want ever to put anything in my diary about Mrs. So-and-so,” and immediately the mother remembered that at Mrs. So-and-so’s they had watched the King’s funeral on the television. That child had been brought up in Christian Science, and the picture of death had so preyed on his mind that it was the governing error at the back of the whole situation. And so when his mother told me this, and was full of regret that he had ever seen the program, I said, “There has never been a King’s funeral. That’s what we’ve got to know. If there had never been a King’s funeral, your child would be well.”

I came away from the telephone and sat down and the one thing that flooded my thought was, “There has never been a King’s funeral.” Now, some people might think I was mad if I told them that that had come to my thought, because sense testimony said that there had been a King’s funeral and that millions were believing in it. But “one on God’s side is a majority,” and the sense of Life that came to me was wonderful. I glowed with it, and I went off to bed happy. The next morning the mother rang up and said, “I can’t tell you in words what I feel. I went into his bedroom this morning and that child who seemed to be passing away yesterday was standing on his head with the joy of life.” Think what that meant! Now, that’s what this understanding of the one Life can do.

I am certain that that case was healed because I had already refused to be mesmerized by mass thinking and because I refused to come down from that sense that the only thing going on was Life, – the one Life that knows no death. The parents of that child, because of

some understanding of Science, were not mesmerized by looking at the child's body, but they turned away from the mortal picture, and intelligently analyzed the mental condition. Because of this, the governing error was uncovered. So here was a lovely illustration of Life expressing itself – through me, through the parents, and through the child. When I think about this one Life, not only does inspiration fill my consciousness, but also I bow in humility before its omnipotence.

The Forever Newness of Life

If only we will stop being mesmerized by material sense! I meet many people who call themselves students of Christian Science and sometimes the first thing they say to me is, "Have you heard that So-and-so has passed on?" or "Have you heard that Mr. X is ill?" Now, let's not do it. If we are going to listen to the facts of being, and if we're going to touch and demonstrate this wonderful story of the one Life, the only Life, – omnipotent, omniscient, omnipresent, and omniactive, the only thing ever going on, – we must keep awake, and quickly reverse what sense testimony is telling us.

For instance, not one of us wants to get old or to lose our faculties, and yet we go on making a great deal of birthdays. A child of five loves to say that it's five because it is proud of what it can do, and a person of seventy-five will love to tell you their age because they think that there's something lovely in it, but it's a completely false sense of Life. Life is nothing whatever to do with age or time, and we all know that when we stop to think. If we believe that we started materially, at a certain point in time, then we are accepting the mortal picture and we are not believing the fact of divine Science that Life is "the same yesterday, and today, and forever."

We do need to be awake about these things if we want to demonstrate this one Life. Can anything be more inspiring than to experience here and now the forever newness of Life, with its infinite multiplication and infinite progression? When I think of those two experiences which came because of a small understanding of the one Life, I thank God with all my heart for Science which has a divine system, so that all men can understand and demonstrate the one Life.

Individuality Expressing Itself

Mrs. Eddy on one occasion quoted some words about looking "through nature up to nature's God," and the other day when Clifford and I were sitting in the garden talking about Life and what it really means, Clifford said, "You know, to me Life always seems to be individuality expressing itself. Every blade of grass, every leaf, every bird at this time of the year seems to be bursting forth with its individuality." That is just the material

symbol, of course, but we can't afford to ignore that symbol. Science teaches the allness of Mind and the nothingness of matter, but at the moment we still reason through symbols, and we see ideas through material symbols (although it is always in spite of matter and never because of it); and so as he said that, I caught a glimpse of individuality in a way I had never done before. As I stopped to listen, the birds were singing and singing, and the leaves seemed to be unfolding before my eyes, and the whole world had that bursting sense which it has in the spring. I feel that if we can grasp something of true individuality, as that which always expresses itself, we shall glimpse something of what Life really is

Individuality Knows No Restrictions

Let us look at the picture in the world today. What is happening to individuality? It's being suppressed in every phase of life. There is in the world today a great deal of mass thinking; instead of people thinking for themselves, they tend to do blindly what someone else tells them to do. Then take the business world: there may be a man who is brilliant, but he's restricted on every hand, because of a false sense of rules and regulations; instead of being able to use the ideas which come to him and which would bless him and bless his business and bless the country, there's restriction and limitation. And so it is vitally important for us to see what individuality really means.

Now, someone will say, "Well, if I live in England, what's the good of trying to get beyond the restrictions?" But in Science we don't live in England: we live in the realm of Science, the realm of reality. Everything we think affects our body, our home, our business, and our universe, and so think of the results if only some of our fine business men and women in this country understood what Principle is interpreting! If they understood something of the one Life with its infinite multiplication and inspiration, and if they would take those ideas which Principle gives them and live with them and not forsake them just because they think that today they're impossible, and if they would remember that their whole being, their whole business, the whole of their activity, is taking place in the realm of ideas, in the realm of Science, what a difference there would be! The way would open up irresistibly for the fulfillment of those ideas.

In Science there is not only this abundant sense of Life forever expressing itself as ideas, but also the fact that these ideas are already fulfilled. No human government can stop or limit spiritual ideas, and so to the businessman this story of the one Life is invaluable. If anyone in the business world will realize that he as an idea, his business as an idea, his universe as an idea, is identified with that one Life which is also Truth and Love, which means that every idea has form and is already fulfilled, then there is no limit to the good he will accomplish.

No Lack in Science

Let us face up to this claim that there are restrictions and limitations on all sides and that we're in for a slump and a bad time. Let us see that on the one hand there is the fact of Life and its abundance, and that on the other there is the claim of animal magnetism and all its aggressive suggestions. Let us be awake and not accept these suggestions of frustration. Let us know that animal magnetism cannot operate through us or through our business or through our government to interfere with the success and the fulfillment and the abundance of God's ideas. Because the one Life is the only activity going on, there is no life in matter and therefore no animal magnetism to operate. We need to watch that we always handle animal magnetism as nothing claiming to be something. I believe that if even a few of us will see this, we shall help this England of ours in the most wonderful way.

Why is there lack? Why is there limitation? There are two reasons. First of all, there is very little understanding of the one Life, and the second reason is that for the most part people are mesmerized by the material sense of life with all its limitations. So everyone from the greatest statesman down thinks that we're in for a bad time. You hear people saying, "Things are never going to get right in our time." What a lack of inspiration and hope! Our job is to live in the realm of Science, as the Master did. With five loaves and two fishes, – that is, with an understanding of Life in and of Spirit, – he fed a multitude, and there's just as much of that Life present for us to-day. There is just as much of Life today as ever there was, but people are believing in the material sense of life and therefore they are beset with restriction and lack. In this understanding of the one Life, the one Being, – infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication, – there is the answer to the world's limitations, the way out of the world's great sense of lack. Think how different the world would be if restrictions were removed and there was a flow of good in human experience!

Now, things are going on as they are because of ignorance of God, and only the scientific understanding of the Bible will change the picture. The understanding of Science contained in the Bible and in "Science and Health" will bring inspiration, individuality, and multiplication of all that is good in this human experience. When we take the facts of Science and we apply them in our own individual way, thought is exalted and we really begin to experience that abundant Life which the master Metaphysician talked about....

Intelligent Individual Thinking Lifts the World

Because Jesus was so conscious of the one Life, entirely separate from the mortal dream, he said, "I am not of the world." We too must follow the Master and say, "I am not of the

world.” Just think for a moment of the inspiration and exaltation as we glimpse the fact that we are forever unfettered, unlimited, and unrestricted. This realization can only come as we give up the mortal sense of life and glimpse the glorious fact of the one Life in divine Science. If we today will grasp the facts of this one Life, - study them, think about them, live with them, love them, and refuse to be mesmerized by what sense testimony says, - not only are we ourselves going to have a wonderful sense of Life, but we shall also be helping the world. Just as the operation of God’s law healed that child quickly and completely when the facts of being were seen, so the understanding of the one Life will operate dynamically to lift us out of limitation and restriction, and will bless all mankind abundantly.

Now, we first of all have to prove the one Life individually, then collectively, and then universally. I am certain that there are millions who would love to hear what we are saying here today, but before we touch universal thought we have to cultivate our own understanding of Life, because, as Jesus said, “I, if I be lifted up from the earth, will draw all men unto me.” It’s “Up to you and me to live in the facts of being and to understand the one Life, the I AM that “was and is and shall be, whom nothing can erase.” That Life is forever expressing itself as infinite individuality. Let us have such a sense of Life forever expressing itself through me, through you, and through every idea, that we are lifted up and everything in our universe is lifted up.

How are we going to get this spiritual sense? Through giving time to be alone with God. The mad rush of materiality says today, “There’s no time to sit down and think about God.” Well, any young man or woman at college who is preparing for exams knows that they must have time to study, and if we’re going to understand this one Science that is purely spiritual and that is so dynamic, so infinite, so wonderful, then we must give time to study it. In turning away from materiality and giving up the mortal concept of existence, and then opening our thought to the inspiration of Life, we shall find that this study is the most fruitful work in the world. We must live with the Bible and “Science and Health” and see what they teach us about God, and then we’ve got to apply that understanding in our own experience, If we give time to be alone with God, and not only to study, but also to listen to what Principle is interpreting, - then we shall be awake and we shan’t be mesmerized by what the carnal mind is saying. Think how wonderful it would be if here to-day you and I so touched this one divine Life that all restriction was lifted from this England and this world! Think what it would mean! Well, Love always awakens unselfed love, and it is unselfed love which causes us to give time to be alone with God and listen to God, because only in that way can we help ourselves or the world.

Individuality Cannot Be Overshadowed

One of the worst things that can happen in any home is someone sweeping away the individuality of someone else in that home. So often, because of fear or anxiety, one member of a family will smother another member, so that he or she finds it difficult to express his or her individuality. If you find anyone in a home or in a business or anywhere who is overshadowed by a greater personality, he begins to be uncertain, and life begins to lose its fullness and richness. But if you watch a man or woman who expresses individuality and who won't allow that individuality to be overshadowed, he certainly expresses something of the one Life. Sometimes it means taking a stand to do that, but it is so important. Individuality is nothing to do with domination, and domination is impossible when anyone understands the one Being forever expressing Himself through me, through you, and through every other idea.

Because Life is infinite individuality, Life is forever expressing itself through each one of us in an individual way. Nothing can rob us of our right to think and act as Life inspires us to do. What a sense of colour and richness it brings when you glimpse this fact of infinite individuality, and you begin to prove that no one can crush another individual or be crushed by another individual. When we want everyone to operate just as we do, we make our world so small and so limited, but it opens up such a big picture and such a lovely picture when we see the infinite nature of true individuality. Of course, we mustn't confuse individuality with personality, because it is a very different matter doing something just because you want to be different from everyone else and doing it because you feel that that is the way in which Life impels you to express yourself.

Identify Yourself with Infinite Life

You and I will help ourselves so much if we will declare that we are identified with the one Life, - that we are identified with infinite individuality, infinite inspiration, infinite exaltation and multiplication. Sense is identifying you with the opposite - it says that you are poor, or that you are uninspired, or that you can't express yourself freely. That's what sense is always saying, but individuality says, "I can do all things through Christ which strengtheneth me."

What gives a lovelier picture of individuality than I AM? John Doorly said a thing which at first startled me in his talks on Christian Science practice, but bit by bit I have seen how true his statement was. He said that each of us is Life, Truth, and Love in operation. For one moment I thought, "What a statement!" but since then I have often found myself saying, when I've been helping patients, "I am Life, Truth, and Love in operation, and that's all that is operating through me or through anyone," and it has lifted me out of the

mesmerism of materiality in the most wonderful way. Now, that doesn't mean that we are God, because that isn't what Science teaches. Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (S. & H. 250:12-13).

When you and I begin to see that there's one Life, one Truth, and one Love, which is the story of divine Science, and that that is the only fact in reality, then we can't help seeing clearly that the only thing that is operating through me, through you, and through everyone, is Life, Truth, and Love. When we see that, we have that glorious sense not of God creating something and putting it "out there," and that something "out there" reflecting God, but the dynamic sense of God forever reflecting on Himself and that reflection being me and you and all creation. Principle and its idea is one, so don't you see that the thing in Science is to keep thinking of God and what He is doing and to turn away from the mortal sense of life? That's the way that we are going to be able to "have no belief of Life as mortal" and "not to know evil," as Science demands of us.

I suggest that if you want to think about God as Life, you dwell on these references in which Mrs. Eddy gives such a definite sense of Life. Suppose that first thing in the morning, before you get up, you begin to think about these facts. Suppose you begin to think, "Well now, the only I AM is Life, 'the Being who was and is and shall be, whom nothing can erase,' " and then suppose you follow that by thinking, "There's only one thing going on, and that is that one infinite Life forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite multiplication." As your consciousness is filled with those facts of Principle interpreting itself as Life, they will operate in your human experience in the most dynamic way.

Hypnotism the Denial of Individuality

There is a great deal of discussion in the papers today on the subject of hypnotism, and it is often suggested that hypnotism is the important thing to learn at the present time. We even read that there's going to be a college so that doctors can learn to heal through hypnotism. Hypnotism takes away a man's individuality, and so the very fact that it is coming out into the open means that evil is exposing itself. Mrs. Eddy and Jesus both showed very clearly that as the days of materiality get near their doom, we shall find evil showing itself in a more aggressive way. So thank God that this error of hypnotism is being uncovered. And let us watch that we're not hypnotized by materiality in any way, because the hypnotism of materiality is always trying to rob us of our true individuality.

Coming together like this, turning to God to know the way, is a wonderful thing. I feel that there's a great need for us to do these things, so that thought is awakened and so that

we feel that we are starting afresh with a new sense of the one Life. Let us remember that when these errors, such as hypnotism, become very obvious, it is evil uncovering itself. Why? Because the whole world, whether it knows it or not, is beginning to accept what Jesus taught and what Mrs. Eddy taught.

Let's take that reference about the woman who took the leaven and hid it in three measures of meal: "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit. The three measures of meal may well be likened to the false sense of life, substance, and intelligence, which says, I am sustained by bread, matter, instead of Mind. The spiritual leaven of divine Science changes this false sense, giving better views of Life; saying, Man's Life is God; and when this shall appear, it shall be 'the substance of things hoped for.' The measure of Life shall increase by every spiritual touch, even as the leaven expands the loaf" (Mis. 174:30-13). Make no mistake about it, these great facts that we're seeing here are Principle interpreting Himself, and as Mrs. Eddy says, "The measure of Life shall increase by every spiritual touch." We are all here because we love the spiritual, and so our coming together is not only going to change us, but it's also going to change the whole of thinking right throughout the world; it's bound to, because the only "here" and "now" is in consciousness. After talks of this kind I always notice that things change in the world, and one day they will be recorded. I am convinced that after everyone of these talks in which we touch something of the facts of reality, something progressive happens in our world, because our thinking constitutes our world.

Mrs. Eddy saw that divine Science is the only thing, which teaches that there is no life, no substance, and no intelligence in matter. Nothing else teaches that, and that great fact of being is gradually permeating human consciousness. One of the ways in which Truth operates is to expose the errors in human thinking. For instance, Science teaches that the divine Mind is All, and that we live in the realm of ideas; therefore it is never matter that we deal with, but always thought. The world is beginning to see that thinking is at the root of everything, but that has become distorted into the belief that you can heal through the human mind, and now that you can heal by means of hypnotism. It's an attempt that can only lead to disaster, and so it is coming to the surface only that its nothingness may be proved. The Bible says, "to be spiritually minded is life and peace," and to-day thinking men and women all over the world are reaching out for spirituality; many are saying, "The only remedy is to be found in the spiritual." We can rejoice that the leaven of Science is at work.

Mrs. Eddy says very plainly, “The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient’s mental and moral power, and is increasing his patient’s spirituality while restoring him physically through divine Love” (S. & H. 375:11-20).

The Infinite Inspiration of Life

I feel that the word “inspiration” gives a wonderful sense of the one Life. When a man’ is divinely inspired, everything he does is progressive and successful and he feels that his individuality is really being expressed. If you drag your feet along and you have a great sense of weight and struggle, that isn’t life! We saw yesterday that in Science there is no struggle, no problem, because there is only the one Being forever expressing itself, and there is nothing else going on. Think how satisfying it will be when the moment we need to know anything, the answer comes instantly to us, just as it came to me about that little boy, through the understanding of Life. Think of the dominion, think of the newness, think of the loveliness of it!

When I looked up the meaning of “inspiration” in Webster, I found that “inspire” is the opposite of “expire.” Isn’t it wonderful when you think about that? I often say to a patient, “You can’t die if you keep singing.” You couldn’t imagine anyone dying if he kept singing in his heart. Now, do let us have that sense of inspiration.

Mrs. Eddy writes, “The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood” (S. & H. 319:21-23). Therefore we need inspiration to understand the spiritual facts presented in the Bible. I feel certain that if we keep our thought on the facts of the one Life, we shall experience that inspiration. Think of the newness and the loveliness of life to anyone who is always inspired in Science!

Life is Instantaneous and Eternal

I am going to tell you another story, which shows how important it is for us to know this one I AM. We do need to remember constantly that Truth always “was,” that Life forever “is,” and that “shall be” indicates the certainty of the fulfillment of Love. Some months ago, when I began to study this I AM, a man rang me up one night and said, “I have been in agony for days. I’ve not been able to sleep. My back is giving me dreadful pain and I want you to help me.” I said to him quickly, “Well then, you’ve had your back up against

somebody, something has hurt you,” and because he is awake about Science he said immediately, “I see it! I see what I’ve done.” Then I said to him, “If you had never had your back up against anyone and you had never had any hurt mentally, you would be well to-day, wouldn’t you?” He replied, “Yes, I would.” He saw exactly what I meant and he was healed at once; he, went to bed and that was the end of that whole condition. It was wiped out instantly, and that meant such a lot to that man. Here was an illustration of error being analyzed, uncovered, and quickly annihilated.

Through this study I am seeing that Science gives us that divine insight which can read the human mind, quickly see the mental cause of some trouble, and as quickly have the right ideas that will wipe out completely the whole lie that there ever was anything wrong with God’s man. 2 and 2 is always 4, and if you come up against a suggestion that 2 and 2 makes 5, you immediately correct it. Let us be just as awake about the facts of man. As God’s ideas we have always been spiritual, always perfect, always healthy, always happy, always Christ-like, always lovely; we are now; and we always shall be. This realization can only come as we understand the “I AM, the Being who was and is and shall be.”

The Life That Maketh All Things New

Now, we’ve only touched on a few aspects of the one Life this morning, but I feel that we must let God tell us the story and not try to rush it. Mrs. Eddy gives about 330 references to divine Science, and we can only just take a few on these occasions, but if we begin to see what Science means and we have a love of the spiritual so that we love to take our textbooks and find for ourselves what they’re all about, then we shall have achieved something.

The way to start, if you really want to see what Life is, is to take the Concordances to the Christian Science textbook and to the other writings of Mary Baker Eddy and to live in that sense of Life which Mrs. Eddy reveals - Life without beginning or end, with no limitation, no restriction, no “LO here!” or “LO there!” As we understand the one Life, the one Truth, and the one Love, we shall find that “Heaven is the reign of divine Science” (My. 267:23-24). Science is the realization of perfection, - the realization of that which was and is and shall be.

So instead of trying to make this mortal immortal, let us keep thought fixed on the fact of the one Life. That is the only thing that is going on, – the one infinite Life, the one Life that is entirely separate from the belief and dream of material life, and that one infinite Life is forever expressing itself, through me, through you, and through every idea. As thought ascends to the glorious facts of the one Life in divine Science, the dream of mortality with all its limitations, - its sin, disease, and death, will disappear, and health, holiness,

and immortality will appear. As intelligent men and women see these things taking place, Christian Science will no longer be regarded as a little religious organization that doesn't believe in doctors, but it will be recognized as the only Science. It is the most wonderful story the world has ever known, and every one of us can love it and prove for ourselves that Life is that which "maketh all things new."

TALK THREE

"Let Us Accept Science"

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

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

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

“Science Vast”

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

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

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

Life, Truth, and Love Forever Operating

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

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

Then we are going to talk about the one Love in divine Science, and I have been thinking about Love in this way: Love is forever resting in Her own fulfillment, Her own loveliness, Her own perfection, Her own bliss, Her own plan, Her own glory. Mrs. Eddy says, when

writing about the seventh day of creation, “God rests in action” (S. & H. 519:25). The sense of Love is beginning to burst on the world’s concept of God, and that is a wonderful thing. When we begin to understand God as divine Love, we lose all fears, our human needs are met, and we experience the “peace of God, which passeth all understanding;” we become so much nicer to each other, and everything is lovelier in every way. So this understanding of God as Love is going to bring us a sense of the beauty of holiness as never before.

Life Identified as Soul

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

It is recorded that Jesus constantly went up into a mountain, and that after that uplifted experience he came down to teach and heal the multitude. We have already seen that when thought is lifted up to the heights of divine Science, this revelation must be brought down to human experience, teaching and healing mankind. As we study Christian Science, which is the application of Science in human experience, we are shown how to do this, because we learn that Life identifies itself as Soul, Truth reflects itself as Spirit, and Love manifests itself as Mind. This is illustrated in the last column of the Matrix.

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

clear picture of the fact that Life, is forever identified through Soul, - through that which is sinless, changeless, definite, through that which is incorporeal.

“This is Life Eternal. . .”

Here is a reference which will give us a wonderful picture of what we are doing this week. “‘This is life eternal,’ says Jesus, - is, not shall be,- and then he defines everlasting life as a present knowledge of his Father and of himself, - the knowledge of Love, Truth, and Life. ‘This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent’ “(S. & H. 410 4-9). I have read that statement hundreds of times, and yet a few mornings ago when I began to think about it I saw how in that statement of Mrs. Eddy’s is the essence of what we are doing here this morning. Jesus said, “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” So first of all we must know what God is. We can’t have demonstration through blind faith in God; we must *understand* what God is. Nor must we leave it there, because we must also know “Jesus Christ, whom Thou hast sent.” What does that mean to you and to me? Jesus demonstrated the facts of being, and because of his more spiritual origin he was able to prove more easily than anyone else the fact of the allness of God and the nothingness of matter. Jesus as an individual overcame every phase of materiality, sin, disease, and death,-for himself and for others, whereas Christ, Mrs. Eddy says, “Is the true idea voicing good, the divine message from God to men speaking to the human consciousness” (S. & H. 332:9-11). Mrs. Eddy defines “Christ” in her “Glossary” as “The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583:10-11), and that activity is always going on.

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

Seeing God through the Symbol

Last year two lovely individuals came to see us one day. The wife said that she wasn’t sleeping well and that she was having a tough time. She said, “Of course, we’ve got to look away from matter,” and she also told us that when she was out in the car with her

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

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

Safety Lies in Incorporeal Being

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

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

Mrs. Eddy says: "Entirely separate from the belief and dream of material living, is the Life divine" (S. & H. 14:25-26). Now, what does that mean for you and for me? I often begin the day by declaring, "I am God's idea; I am never in a material body, never in a house, never in a car, never in a plane, never in a ship, never in a material world, never in

matter. I live outside and entirely apart from materiality. I am everywhere present, I am where God is, I am unafraid, unfettered, unlimited, unrestricted, having infinite health, infinite happiness, infinite being, infinite power, infinite good, because 'I and my Father are one.' "

The only way we are going to be safe is by lifting thought out of matter, and looking right away from the testimony of the five physical senses to identify through our spiritual sense what is going on in the realm of Soul. The more we do it the lovelier it becomes. More and more I realize that the only safety is in proportion to that lifting of thought out of matter. If you believe that you are *in* a body, you can have a hurt of some kind; if you are *in* a car, you never know what is going to happen; if you are in matter, there are all sorts of claims that can touch you. But if you lift yourself out of matter, and see yourself as God's idea, living entirely separate from the material in the realm of Life and Soul, then nothing can touch you, nothing can hurt you, and nothing can interfere with the harmony of your being in Science. Now, we must learn these facts and then live with them.

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

No Bondage through Heredity

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

haphazardly. Mrs. Eddy says, “The counter fact relative to any disease is required to cure it” (S. & H. 233:28-29).

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

Freedom from Congestion

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

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

Identifying the Eternal Fact Changes the Human Picture

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

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

"Bowels of Mercies"

Many people write to me because they're troubled when their bowels don't function; they feel that if their bowels don't move, then everything goes wrong! Materia medica in those cases prescribes an opening medicine, but if your nature is open, free, compassionate, generous, and spontaneous, you will never have any trouble with your bowels. Mrs. Eddy

says, “the Christian Scientist takes the best care of his body when he leaves it most out of his thought” (S. & H. 383:7-9).

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

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

“The Very Hairs of Your Head”

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

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

Some years before that, I helped another young man who was going bald. His hair grew abundantly, but it grew all white. He was very grateful to have even the white hair, but I

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

The Fact of Being is Sinlessness

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

In Science there is no penalty nor condemnation, because Soul is sinless. It doesn't matter what we did yesterday, or last year, or many years ago, because material existence is only a dream. Don't let us have any regrets. I find today that I have a better sense of things and I say, "Good gracious me, look how I thought last year!" I immediately check it and I say, "That never was the real me; it never happened." Blot out the sense of anything that happened in the past that isn't like God. As God's idea you were never born into matter, you have never lived in a material body, you have never sinned, you have never been imperfect, you have never had anything wrong with you, and that's the fact of being as we know it in Science. In Science you have always been at the point of perfection, always spiritual, always happy, always healthy, always holy. Now, so long as you identify yourself with some sin, the claim is that you suffer for it, but if you identify yourself through Soul you lose that sense of sin and the suffering is removed. Let us remember that every time we agree with sense testimony that is sin.

So let us begin to think about these facts. You know, when I went through John Doorly's Class I thought that I would never understand God as Soul, but to-day it's the loveliest thing to me. When I know that I live, move, and have my being in Soul, where animal magnetism can't operate, where no mortal knows anything about me, where no malicious mental malpractice can touch me, because I am only seen and known divinely, I feel so safe. Let us remember that at the point of Life, which involves the operation of a sevenfold

aspect of God's ideas, all time sense ceases. As we begin to have numerals of infinity, we touch eternity and perfection, and we see that being is sinless, ageless, changeless, deathless. It is that which never changes, that which has infinite satisfaction and joy, that which is certain and definite, that which is beautiful. Soul has infinite resources, and so there is no limit to the health, the happiness, and the heaven that we can have right now and right here. This understanding of Life and Soul is certainly a wonderful thing!

Life is not in the Body

Now I want to take another reference, because it is lovely the way these references bring out specific aspects. As we read Mrs. Eddy's writings, we see that she was constantly painting the picture of Science in different ways. "The divine Science of Life alone gives the true sense of life and of righteousness, and demonstrates the Principle of life eternal; even the Life that is Soul apart from the so-called life of matter or the material senses" (My. 273:31-4). She speaks here of "the Life that is Soul apart from the so-called life of matter or the material senses." If you analyze that, you see that it emphasizes that Soul is never in anything. How can you, with a wonderful individuality, be in a thing called a body? Man is far too big to be in a material body! You can be in this hall and yet you can close your eyes and be at the other end of the world in your thought and you can be doing all sorts of things, which shows that the essential you is in the mental, in consciousness, and is nothing to do with the body.

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

Our True Body

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

I have helped a number of cases of acute appendicitis, and that belief is fundamentally acute fear. Some time ago I was helping someone who was very ill with appendicitis, and

I saw that in her thought she had got a good way away from the sense of God as Love. She had been disliking a lot of people, she had got fed up with a lot of people, and she had become afraid of a lot of things. I went to her bedside, and because I feel that we must be quick in these matters and that we must be awake, I got her to declare with me the fact that God was present, and that because God was present everything was possible. I said to her, "Now come on, declare that you do love this minute, that you do love everyone, that you do love everything." You know, for some minutes she wouldn't do it! She said, "I don't love everyone." So I said, "Look here, do you want to have an operation and go on suffering, or do you want to be well?" (Her husband had called a doctor, who said that she must have an operation, but she had asked the doctor to leave her alone for a few hours.) So she began to say and to feel, "I love this minute, I love everyone, I love everything, and here and now I am spiritual, I am outside the body, I am well, I am free." In a very short time she was absolutely free of the whole condition. The fear completely went, the pain very quickly disappeared, and of course there was no need of an operation.

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

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

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

Cultivate Your Spiritual Understanding

This belief that we are living in a body is just mesmerism; it's the mortal dream. So we do need to wake up and to keep awake by declaring the spiritual fact. Begin today to declare that you were never born in a body and that you don't live in a body. What brought all of

you here today? Your thinking brought you here. You couldn't have walked in without your mind. Life in matter is so non-intelligent! It's sheer ignorance, and yet people go on being mesmerized by it. Let us wake up and see that Life is forever identified through Soul, that Truth is forever reflected through Spirit, and that Love is forever manifested through Mind.

The order and exactness of Science is lovely beyond words. As we understand this one infinite system, we become aware of the glorious fact that the only thing going on is the one Life identifying itself, the one Truth reflecting itself, and the one Love manifesting itself. It's so certain, and so definite. There's nothing else but Science in all the world which says to you and me, "This is the way to certain health, certain happiness, and to dominion over all." Isn't it worth turning aside from sense to Soul?

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

Gratitude for John Doorly

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

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

Mrs. Eddy made it a rule that after everyone of her hymns was read her name was to be added as the author, because she saw that if people departed from the fact that she was the one to whom God had revealed Christian Science, they would lose the Science of it. And so I believe that today we have to thank God constantly for John Doorly. I realize today what a wonderful thing he did in his life, - all alone at one time, but always certain that God was showing him the way. Because of the one infinite system which he saw so clearly, the Bible can be studied now by any individual so that the spiritual interpretation becomes clear, and the divine Science of the Scriptures can be understood.

Soul Restores the Sense of Life

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

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

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

comes to us quickly, intelligently, and spontaneously. Always when the idea comes which is the opposite of the governing error, the healing takes place.

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

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

The Need to Listen to God

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

An architect who is very good in his job is always listening for ideas. He couldn't carry on unless ideas, and brilliant ideas, were always coming to him. He listens for those ideas and then he obeys them and sees them operate. How much more should we listen for the ideas of God, - the ideas that are always present! You remember that we saw at the beginning of these talks that the "open fount" is "pouring forth more than we accept." The answer to everything is here and now, but we must listen, - listen intelligently to Principle forever interpreting itself, - and this can only come as we have that cultivated spiritual understanding of which Mrs. Eddy speaks. As ideas come to us from Principle, they change the human concept, and so the body responds. Mortal mind and mortal body are one, but our true body is what God knows about us, as we have seen.

Constant Resurrection

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

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

"Felt Ye the Power of the Word?"

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

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

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

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

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

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

"One Sat on the Throne"

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

After this I looked, and, behold, a door was opened in heaven:" - if you and I will only accept Truth, that door will always be opened for us: -"and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit:" - the moment you accept Truth and keep thought occupied only with spiritual truths, you are "in the spirit," so don't think that this is a far-off event; John was still a human being like you and me when he wrote this: - "and, behold, a throne was set in heaven, and one sat on the throne" (Rev. 4:1, 2). That "one" is always your own true holy selfhood. And so John, after he had dwelt with that wonderful sevenfold sense of man given by the messages to the seven churches, - that structure of Truth and Love, which you and I and all men are, - just bathed his thought in the wonder to which he knew he had title. We should watch that we too dwell a great deal with the wonder of our own wonderfulness, for unless we do, we shall not find it easy to see the wonderfulness of others. A martyred sense of being never sees the exalted, light-footed, healing Christ anywhere.

"Like a Jasper and a Sardine Stone"

John now reveals a little of the great depth of his spiritual culture, showing what a student he must have been. He says, "'And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4:3). Now, the key to that verse is found in Exodus 28, verses 17-21, and it makes you realize how John must have studied his Scriptures. In this chapter of Exodus the writers

were describing some sense of that fourfold activity of consciousness, which John revealed as the city foursquare. These writers knew that manhood and womanhood is a foursquare proposition; they knew that man is, in his reflected fullness, a city foursquare, because he is always seeking, always finding, always using, and therefore always realizing some new and advancing truth. Remember also that the simple sense of the Word is seeking, of the Christ is finding, and of Christianity is using, and that the demand of Science is realizing, - realizing what you are and what you are worth. These ancient writers knew this, and so they wrote, "And thou shalt set in it [the breastplate] settings of stones, even four rows of stones: the first row" - the sense of the Word - "shall be a sardius, a topaz, and a carbuncle: this shall be the first row." Then they describe the second row (the Christ), the third row (Christianity), and then they give the fourth row (Science) like this: "a beryl, and an onyx, and a jasper." So if you study that, you will see that they introduce their Word sense with the sardine stone and climax their picture of Science with the jasper stone.

John had exalted his own thought through scientific processes until he saw that if anyone exalts his thought in this way, he is entitled to look out in consciousness with a subjective sense of power and glory, and therefore he described the true Christ selfhood of man thus: "And he that sat was to look upon like a jasper and a sardine stone." What he was saying could be put like this: "Your and my true selfhood looks out from Science and includes all, right up to the infinite detail of the Word, right up to the first sense of 'Let there be light.'" "Although we should work out subjectively from the throne of Science, the "throne of grace," we cannot ignore the fact that that grace must touch each tiny detail of all thought-processes. John was saying, in effect, "Be a Scientist; start from the 'jasper stone, '-- the fulfilled aspect of Science, - and then work out subjectively to the infinite theme of the Word, embracing all the details of being."

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

The writers of Exodus go on to say, "and the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes." Don't you see that we each include in our great nature something of all those sides to character, which were symbolized by the twelve tribes of Israel? The twelve tribes were important to these writers only because they served to illustrate the fully rounded out greatness of true character and also the

shadow-stuff, which tries to reveal itself in human character and hide the true. We should study these twelve tribe characters in both their positive and their negative aspects, and so learn more fully both of our own classified greatness and also of the classifications of error to which we need to be awake. That is, why Mrs. Eddy writes, “The twelve tribes of Israel with all mortals, - separated by belief from man’s divine origin and the true idea,-will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science.” And then, as if she anticipates that this statement may cause a tremor to human hope and faith, she immediately adds, “These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, . . .” (S. & H. 562:11-18).

Four-and-Twenty Elders

John continues, “And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold” (Rev. 4:4). As I read that, I saw that there should be no sharp corners to our Science; thought in Science should round itself out in a flow of praise to its enthroned Principle.

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

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

John was too sensible a student of the great Master to recommend haste and impetuosity in our activities.

A Fourfold Picture

John couldn't leave the divine system in his thought paintings, and so here we have a little fourfold picture. "And out of the throne proceeded lightning and thunderings and voices:" - "lightning's" indicates the Christ. The Christ-idea should always come like lightning to you and should immediately destroy the error. In the swordsmanship of Truth in Science your strokes must be like lightning, and so Jesus said, "I beheld Satan as lightning fall from heaven." The "thunderings" of the Word, the revelatory process, will overtake the ignorance of the ages, and the "voices" of Christianity will liberate mankind. When you hear truth voiced everywhere, you are a Christian, and you are not a real Christian until you have learnt how to translate all that you hear into this one and only voicing. Then John ends with the tone of Science: "and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5) - a perfect description of how the synonyms for God burn or shine through us in that "amplification of wonder and glory" (S. & H. 501:10-11) which is the pure realization of Science.

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

Four Beasts

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

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

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

“And the second beast like a calf” - as used by these students of the Bible, “calf” gave the sense of sacrifice. The Christ is always present, but only in proportion to our sacrifice of the cumbersome habits which hide this ideal way of thinking do we experience it. A Christ-idea always requires of us the laying aside of the mental swaddling-clothes with which we encumber it, and it is we who have to remove them. This whole tone of sacrifice should be so appealing to the tired traveler, weighed down by the notions hung on him by mortal mind. Mrs. Eddy wrote:

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

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

third beast [true Christianity] had a face as a man.” True Christianity is not a matter of trying to save all the rest in the world, but of learning how to find in all that rest the face of perfection itself.

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

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

Six Wings to Each Beast

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

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

This threefold support applies to any particular state of thought you may be in. Say, for instance, that you have just “found” a lovely new idea: that very *finding* will cause you to

be more alive with *seeking*, or expectancy, and of course what you have found will lead you on to using it, and thereby realizing it's truer and higher meaning. So the act of finding will be pinioned or upheld by the ever-present sense of seeking, *using*, and *realizing*. In fact, we can never be outside our city foursquare, even in human thought, provided that that thought is constructive and positive.

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

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

Mrs. Eddy tells us, "the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (S. & H. 40:32-2), and also, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365:15-17). When you are doing anything, it must become subjective to you before you become truly objective to its purpose. This humility is defined by Jesus in such sayings as, "My Father worketh hitherto, and I work." A man only goes towards what he already is from Love's point of view, and therefore if we accept this subjective vision of divine Love, our human experience towards this end will become unerring in direction and blessing.

So each side of our city of conscious worth, our city foursquare, is upheld by what we are conscious of through the other three sides; and it is complete when that threefold consciousness is subjectively objective in purpose and rest.

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

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

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

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

Giving God the Glory

Now, as he looks at the wonderful picture which Science is revealing to him, John continues, “And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,”-because we understand “glory” to give a tone of Love, “honour” to give a tone of Truth, and “thanks” to give a tone of Life (for if you want Life to multiply its goodness to you, you must abide in one of its requirements, the giving of true thanks or gratitude), we can see that in the language of to-day John is saying something like this, “When the divine infinite calculus reveals Love, Truth, and Life as the essential nature of its enthroned Principle,”- then “the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne” (Rev. 4: g, 10). It is as if he is saying, “This is the climax of all your learning, through your study of the whole teaching contained (for you in this age) in the twenty-four questions and answers of the chapter ‘Recapitulation’ in ‘Science and Health.’ The crowns you win through that study will be cast down before the grandeur of your spiritual realization of the wonder of true consciousness when it operates from Love to Truth and thence to Life.” So John depicts these elders as saying, “Thou art worthy, O Lord, to receive glory” Love - “and honour” – Truth -”and power:”- Life, a fuller sense of Life, for Life should not be merely a sense of existence, but also a

sense of conscious power: -"for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

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

“A Book Written Within and on the Backside”

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

To illustrate the importance of understanding what John is saying here, let us consider such a thing as you or I walking along and passing a house. Now, if we are only just casually interested, we look at it and say, “That's a nice house,” but if we are vitally interested and perhaps want to purchase it, and pay the price, and make it our own, we probably say, “I wonder if anybody is in. I wonder if they would mind if we just walked around the garden and had a look at the back.” If we are only sufficiently interested to glance at the front or surface of things, we never go far, but if we are willing, like Moses, to go more deeply, to get to what is at the back of it all (“the backside of the desert,” or, as John puts it here, the backside of the book), then we shall be more than surface Scientists. We shall be more like Jesus, who, as Mrs. Eddy says, “plunged beneath the material surface of things, and found the spiritual cause” (S. & H. 313:24-26).

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

John also says in this verse of the book held “in the right hand of him that sat on the throne” that it was “sealed with seven seals.” We are going to study those seals, because

they try and seal us off from the great truths of being written in our book of life, and so we must learn to break them open.

The Lamb Can Break Open the Seals

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

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” (Rev. 5:5). If you read Jacob’s description of Judah in Chapter 49 of Genesis, you will see why this type of thought can open the book and loose the seals: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, . . . Binding his foal unto the vine, and his ass’s colt unto the choice vine.” The man who will loose the seven seals is - the man who binds his thoughts, his young thoughts, to the “vine” of the Principle which gave them to him,-the man who takes all his ideas back to Principle and watches that they are always bound to that Principle. That’s where John Doorly was always safe; he bound all his “foals,” his inspired thinking, to the “choice vine” of Principle. Always, when you listened to him, you were on your way to Principle. If we learn to do the same in our expression of Truth, then we also shall loose the seven seals and help men to a true freedom. Jesus was always loosing the seals that bound men; for instance, he told Lazarus’ friends, “Loose him, and let him go.” If our thoughts are bound by personality, they may unwittingly bind others and limit their freedom, whereas if we are bound to Principle in all our thought-processes we shall be able to loose many burdens.

Do you remember the story of the colt at last Whitsun’s talks, and how Jesus showed his disciples that they should loose their own colt, - loose from Principle their own brand-new ideas of Life and its meaning, - and use that colt to ride into the glory of their own city of conscious realization? Jesus taught them this by doing it himself. So be like that; find new ideas of perfection all on your own, loose them from Principle, and yet see that they are always bound to Principle, - that is, take everything from God and back to God. Then

you will be in your own measure a “lion of the tribe of Judah,” and you will have the clear thinking which prevails “to open the book, and to loose the seven seals thereof.”

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

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain” - Mrs. Eddy defines the Lamb of God, in part, as “The spiritual idea of Love; self-immolation” (S. & H. 590:9-10). So this Lamb is you if you are self-immolated, slain to every claim of mortal belief, and thus fulfilling the pattern given us by the Master; the true “you” as God knows you now is the Lamb. And it has “seven horns.” The Psalmist portrays Principle as saying, “and in my name shall his horn be exalted.” You have the seven names for God, and therefore through them you can exalt the sense of the strength and glory of your true Christ selfhood,-that is, the Lamb. It is wise to praise your true selfhood, for a right appreciation of what Principle is expressing through you certainly opens your eyes that you may see more of the glory of that selfhood unfolding to you. And so the verse ends, “having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev. 5:6). Exalt the “seven horns” of a true conscious worth by realizing that you are the son of God, - the outcome of all the perfection embraced within the unmeasured meaning of the seven synonymous terms for God.

The Demonstration of Life, Truth, and Love

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

The first miracle was in Cana of Galilee, where the belief of human creation was being taken care of by the purity of human marriage. Jesus didn’t wipe out that human symbol, but he lifted it into the wine of inspiration. He didn’t create wine without water, but he translated water into wine, and we should make a note of that process. He inspired that great marriage with the sense of the - true creative ability of Life, and so he started his

work with the tones of Life. After that, as you read on in Chapter 2 of John's Gospel, - this Revelator's Gospel, - you will find that Jesus went into the temple and with his sense of Truth he cleaned it up. And when he was challenged in this work, he rested in his sense of Love, for he said, "Destroy this temple, and in three days I will raise it up." His hearers misinterpreted him and thought that he was referring to the material temple, but what he meant was, "I started with Life and its inspiration, and now I'm not going to let my temple, my consciousness, be beclouded with all this false sense, typified by the selling of doves and the money-changing, for I shall keep it true to the purpose of Truth, and therefore I shall resurrect it to a final perfection in Love."

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

"And They Sung a New Song"

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

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

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

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and, the number of them was ten thousand times ten thousand and thousands

of thousands” (Rev. 5:11). When you use with scientific affirmation and declaration even the little that you know, you will find that everything in life will respond; if you walk out from Principle as Principle’s man, then everything responds with “the voice of many angels,” and it should become “ten thousand times ten thousand,”- it should ring from every human experience and symbol. The trouble is that we are too often found waiting for a little more perfection before we make a move to rejoice and be God’s man! John didn’t advocate that way; he said, in effect, “Take the good that you have and multiply it until it just fills all the nooks and crannies of your thought with a million angelic songs.” He was still on Patmos, which word means “mortal,” but did he care or wait because of that? Let the little mortal with all his shortcomings tag on if he wants to; he’ll whine for a bit, but he’ll grow tired, and one day you’ll look around and find that he has dropped out of the picture. And you? Why, you keep on! Hence Jesus’ saying, “Follow me; and let the dead bury, their dead.”

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

The Seven Seals

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

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

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

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

The Opening of the First Seal: Mind Analyzes Superstition and Demands Intelligence

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

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

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

So the white horse is superstition; it may bring you good luck, or it may bring you bad. My old nurse used to say, "White horse, white horse, bring me luck; spit three times

and that's enough"! But it isn't, for we should spit with vehemence at any suggestion of chance. Jesus did, in his healing of the blind man, when he had to meet that plaintive cry of superstition, "who did sin, this man, or his parents, that he was born blind?"

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

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

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

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

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

Jesus said to him, “Wilt thou be made whole?” and he replied, “I have no man, when the water is troubled, to put me into the pool” - the perpetual moan of the non-worker! You can almost hear the sternness in the Master’s voice when he said, “Rise, take up thy bed, and walk.” He was raising the man from the very bed, which he was making for himself by his own hopeless and superstition-filled thinking, and showing him that, being a man, he had to walk. Man has to walk; he must scale his own heights, make his own conquests, earn his own bread, and also his own right to sit in heaven when he needs to rest awhile. “And he went forth conquering, and to conquer” - the superstitious thinker is the interferer in others affairs. Because he won’t work himself, he spends most of his time going forth to “conquer,” - to try to quench someone else’s hope of freedom to find his own God in his own way. A real worker never interferes: he only helps. He is too busy making his own conquests to have any idle time in which to go “forth conquering, and to conquer” the rights of others.

A Summary of the Opening of the First Seal

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

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

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

The Opening of the Second Seal: Spirit Analyzes the Conflict of Duality and Gives Pure Birth

Now we come to the second seal: “And when he had opened the second seal, I heard the second beast say, Come and see” (Rev. 6:3). The second beast typifies what we know today as the Christ; the second synonym for God in this Word order which we are following is

Spirit; and the second term Jesus used was “murders.” How the birth of Spirit takes care of the opposite murdering qualities of the fleshly mind!

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

Now, Adam isn’t always out to do *open* murder: he has a way of blaming someone else. Just as in the original story he blamed the best that ever came out of him, called Eve, so he will try to murder your inspiration by causing you to blame yourself or belittle yourself. Mrs. Eddy goes on on page 338 to say that the word Adam suggests a dam, and that that is not a mere play upon words, for the Adam certainly tries to dam the Christ-flow of ideas. Well, this second seal is uncovered by the Christ and taken care of by Spirit. If you keep having new births of spiritual ideas through the grace of Spirit, you will find that old Adam won’t worry you much.

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

A Summary of the Opening of the Second Seal

The opening of this second seal, then, teaches us that by developing our ability to think spiritually through the grace of Spirit we shall exclude the claims, which the Adam man would have upon us. Deep down, the Adam man knows that he represents red dust,

nothingness, and it is this utter emptiness, which makes him self-assertive and always ready for a fight. But Spirit being unopposed, its offspring can never reflect the aggressive qualities, which we associate with the Adam man.

The Opening of the Third Seal:

Soul Analyzes the Joylessness of Sense and Gives Satisfaction

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

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

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

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

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

John goes on, “And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine” (Rev. 6:6). The penny was the day’s pay of that time; you remember Jesus’ story of the men who worked for a day and received a penny, and the men who started at the eleventh hour got the same pay as those who had worked all day, and so the toilers felt justified in grumbling? But Jesus rebuked such an attitude - of measuring your own progress by the amount which you see the other chap receiving.

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

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

So “see thou hurt not the oil and the wine” of childlike, unweighted inspiration by letting the mortal instincts of getting and holding hide the glorious freedom of Soul. You can never adulterate the wonder of your true identity if you remember the marriage that was consummated for you long ere the world of sense began. Jesus knew this when he said,

“I and my Father are one.” Mrs. Eddy knew it when she wrote, “Principle and its idea is one” (S. & H. 465:17). So don’t adulterate and have the joylessness of sense, but keep to “one,” and that “one” your identity with Principle, and thereby rejoice.

A Summary of the Opening of the Third Seal

To sum up: the opening of this third seal shows us that the wonder of our identity is maintained by Soul and that therefore we have no need to “get.” The third seal is that greed of sense, which makes you a “getter,” and it is also the joyless jealousy which takes you from the satisfaction of your own true identity and gets you to measure yourself by the other fellow. Soul feasts you if you let it; and if you let it, you will never hurt or be hurt. False Christianity would try to make you a getter from the very beginning, but true Christianity releases you into the joy of being a “letter.”

The Opening of the Fourth Seal:

Principle Analyzes False Intellectualism and Establishes the True

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

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

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

understand and can demonstrate all that is taught in our two textbooks, we shall have time to spare to examine other theories if we want to, but I wonder if we shall want to!

True intellectualism means following the system of Science, which is straight and narrow (yet broader than all the world), until you respond accurately to its Principle and so become the actual expression of that Principle. But this other so-called intellectualism, which ought to be named “intellectual dualism,” is described by Mrs. Eddy when she speaks of “Pale, sinful sense, at work to lift itself on crumbling thrones of justice” (My. 200:21-22). Certainly lift yourself on the one fixed throne of all justice, - Principle, - but watch the loosening and demoralizing effects, the “crumbling thrones,” of forgetting the demands of Principle.

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

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

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

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

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

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

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

A Summary of the Opening of the Fourth Seal

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

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

The Opening of the Fifth Seal:

Life Analyzes Martyrdom and Inspires Progress

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

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

How many people lose the glory of life because when they have laid down a little bit on the altar they begin to count the cost! They look under the altar, instead of above and beyond it, and they say, “Oh look, I’ve laid down an awful lot. I’ve given up so much time to study, I’ve been so good, and yet nothing’s working out.” None of the great characters we can think of ever counted the cost - they never looked “under the altar.” The writer of Hebrews tells us that Jesus “endured the cross, despising the shame,” because of “the joy that was set before him.” He also says, “for he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.” Your and my Christ man belong to a tribe that cannot pay attention or give any importance to things which are past and buried or laid at the altar of divine Science. We belong to the divine race of Principle’s own, and that one glorious admission will enable us to embrace all the lessons, all the layings down of unwanted thought-qualities, typified in Scripture by the twelve tribes of Israel. Mrs. Eddy says, as we have seen, “The twelve tribes of Israel with all mortals, separated by belief from man’s divine origin and the true idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science,” for the twelve tribes involve some form of progressive sacrifice (through the

positive teachings of their true nature) so long as we believe that we are mortals. But when we have rounded out our manhood in this twelvefold perfection, we leave behind the lessons of these tribes and find ourselves members of the one and only tribe, - the race of God, the men of Principle.

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

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

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

certainly counted it up, and consequently you find him wagging his finger at God and asking him, “How long, O Lord?”

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

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

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

Now, there are many ways to read these verses; for instance, when John says here, “And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled,” we should, if we are about to point to the little heap of sacrifices which we think we have laid under the altar, realize that neither the impulse for goodness and purity, nor the ability to obey that impulse, nor the fulfillment of it, are of our own making. The “white robes” are given us from above; they are not of our own design or making. Also, divine Love never gives us more than we can accomplish, and so there are many rests and many refreshments provided for the student on his way. We need to chasten our egotism sometimes with these reminders. Then, speaking of true fulfillment (for which we never have to wait), and the true laying down (which causes

only relief and gladness). Mrs. Eddy says, “The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ’s cup now, and is endued with the spirit and power of Christian healing” (S. & H. 55:21-26).” Remember, then, that you just haven’t laid anything on the altar until you find that it causes you to drink the Christly cup of inspiration and joy.

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

A Summary of the Opening of the Fifth Seal

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

The Opening of the Sixth Seal:

Truth Analyzes the Outgrown Ways of Men and so Revolutionizes the Human Picture. So we go to the sixth seal: “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood” (Rev. 6:12).

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

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

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

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

Take our England, about which we spend so much time nodding sadly and shaking our poor little heads. We should remember that we don’t live in England, but that England

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

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

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

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

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

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

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

A Summary of the Opening of the Sixth Seal

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

A Pause for Enjoyment

After this sixth seal we come to Chapter 7, and we find that John doesn’t hasten on to tell us about the seventh seal, but it’s as if he pauses for a while to enjoy the magnitude and wonder of it all. I believe that we should often pause after work has been done and take a deep look at the whole picture of God’s greatness. Too often we hurry on and miss the import of heaven already here. But all these great characters gave time to enjoy some of their greatness. Hear these words of the man whose example we say we are trying to

follow: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." How often do we do our work properly and thoroughly, and then lay claim to the reward, as Jesus did?

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

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

Scientific Control

So John, having opened six seals so thoroughly, now says, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (Rev. 7:1). If you and I split wide open those six seals of error, we shall attain to this sense of control over error, and control also over the amount of its uncovering which is expedient for the hour. Today we should realize that we can control, through our Christ selfhood, - through what we scientifically know of our Principle, - the devastation that is trying to break through and destroy our present civilization. The winds of God must blow, and progress demands a lessening of human errors, but we should be equipped to see that this revolution towards a higher goal is both bloodless and painless.

It is quite evident that mighty forces are at work, and it is just as evident that the challenge to manhood is to control them to a good effect. And so, with the equipment we have been given, we must realize that we either have to accept this challenge or receive the righteous rebuke for not doing so. For who is better equipped than we are to see that the wind shall "not blow on the earth,"- that progress shall not devastate the best of humanity's ideals,-

”nor on the sea,”- that progress shall not be allowed to operate through tempest-tossed human concepts, expressed in such things as war, strikes, class hatred, and so forth, - “nor on any tree” - nor through any system of so-called human science? For instance, the tree of knowledge, which has led to this atomic age, must not be allowed to become the tool of error’s devastation, but rather the implement for humanity’s progress.

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

The True Uncovering of Error

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

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

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

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

He now goes on to describe (in verses 5 to 8) this “twelve times twelve” of a fully rounded-out manhood as the twelve tribes of Israel. Mrs. Eddy tells us, as we have already noted, “The twelve tribes of Israel with all mortals, - separated by belief from man’s divine origin and the true idea, - will through much tribulation yield to the activity of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines ‘unto the perfect day’ as the night of materialism wanes” (S. & H. 562:11-21). Now, that is a tremendous statement, and it means that you and I must learn both the positive and the negative aspects of the lessons afforded by those twelve tribe symbols as used in the Bible. I prepared some papers on this, but found that it was such a big subject that it would take a week, or more, in itself for us to grasp something of its wonderful picture, so that must wait for another time.

A Song of Praise

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

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

Have you ever seen a film showing an American academy on graduation day, when the students go to take their diplomas? The bands play and youth with stern young face goes up to take what it has won. That is the atmosphere of these next few verses. Oh, do let us graduate! Mrs. Eddy says. "The student who heals by reaching and teaches by healing, will graduate under divine honors" (Mis. 358:4-5). John has been showing us how to do this, so now he strikes up the bands of praise and glory: -"And [the great multitude] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7:10-12). You and I should try a little of this sevenfold praise. When you've worked hard and thoroughly, do pause to have a "graduation day" every now and then. Let the joy and the reward be as important to you as your study and consecrated thought.

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

The Opening of the Seventh Seal: Love Silences Impatience and Awakens True Peace

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

How often in human experience we find the cure for "hurt speaking" if we refrain from hasty speaking. To be silent has saved many a man from saying what he might have said

after the first hasty conclusion had been formed, and which if he had said he would have regretted.

But, more than this, this “half an hour,”- this “thirty;” this “ten times three,”- has immense significance for every student. There was “silence about the space of half an hour” in the life of Jesus when, after the purity of his birth, there was a period of thirty years before he stepped forth clothed in the poise and power of his understanding, drilled and completely fulfilled in the requirements of Science. It was as if the threefold essential nature of his Principle - Life, Truth, and Love permeated the whole of his conscious being until it was translated right down to the minutiae of his every thought, in that activity which is symbolized by the number “ten,” just as the Ten Commandments translated the divine vision of Moses’ self-conscious communion with God down to the details of practical living. Thus at the age of thirty Jesus stepped forth with the glory of this threefold essential nature so thoroughly mastered and reflected that it permeated his whole being right down to the finger-tips of - all his thoughts, until whatever he touched with these spiritually sensitive thought-fingers was always healed. There you get the “three” and the “ten.”

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

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

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

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

A Summary of the Opening of the Seventh Seal

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

A Prelude to the Trumpets

No wonder that shortly after this John is led to the sounding of the seven trumpets, for if you prepare yourself properly there is nothing on earth that can stop you from the glorious work of blowing God’s trumpets in the triumphant demonstration of a real Christianity. Nothing could stop Jesus after his thirty years’ work, and Mrs. Eddy says of him at this time, “The third event of this eventful period, - a period of such wonderful spiritual import to mankind - was the advent of a higher Christianity. From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people and their schools of philosophy; Gnostic, Epicurean, and Stoic . . . Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb

upon the altar of materialism, and therefrom rise to his nativity in Spirit” (Mis. 162:3-8, 14-17).

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

TALK FOUR

The Three Levels of Science

When you come into music, you are mainly occupied with using the truth of music to correct your errors, and that is similar to that high spiritual activity called Christian Science. Then later on you – use music in an absolute sense, – not so much to correct errors as for music's own sake, – and that's similar to the higher activity called absolute Christian Science. This leads you to the experience of music, the bliss of music, something which is above conscious sound, and that is very much like that joyous realization which the individual experiences in that highest activity which is termed divine, Science.

A Summary of the Seven Seals

Before we go on to the seven trumpets, let us look back over the seven seals. You remember that at the beginning of the chapter entitled “Animal Magnetism Unmasked” Mrs. Eddy quotes that sevenfold definition of evil given by Jesus to his disciples, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.” Now, John had heard that from his Master, and so it is quite natural that we should find a similarity between that sevenfold definition and the seven seals revealed by him in this Revelation.

So we had first of all the white horse, that sense of superstition, which Jesus called “evil thoughts,” as opposed to the white light of Mind demanding intelligent thinking. It is as if John said, “Have thoughts by all means, but let them be intelligent thoughts, – not chancy thoughts, or thoughts based on mere superstition.”

Then in the second seal we had the red horse, and the synonym for God was Spirit, and Jesus' second term was “murders.” We saw that the word “Adam” comes from a Hebrew word meaning “the red colour of the ground, dust, nothingness,” and we saw how that which tries to murder the birth of spiritual qualities – the Christ birth in you and me – is always that which comes from the Adam, or fleshly man.

With the opening of the third seal came the black horse, and the synonym for God was Soul, and Jesus' term was "adulteries." This black horse typifies that sense of self-getting, or the attempt at absorption, – the sense that we have to "get;" – instead of to "let." If we would only marry ourselves to Principle, and then enjoy the sanctity of this marriage, we would not be led into the vaguenesses and dissatisfactions caused through the adulterating processes of sense. Soul marries you to your Principle; sense does everything it can to break up that marriage. If you listen to sense, you get that worried, mourning outlook, and you find yourself first trying to absorb and absorb and then taking the balances of a limited outlook in the attempt to measure your progress.

Then we were shown the fourth seal and the pale horse; the synonym for God was Principle, and the term used by Jesus was "fornications." Here we saw the wrong sense of the term "intellectual," which makes people restlessly desire mental intercourse with anything which takes their fancy, without judging whether it is according to Principle, and therefore truly intellectual, or not, – whether it is based on the true activity of idea, that which proves itself, or whether it is just one of the many opinions of mankind. True intellectualism, which "crowns the pale brow," is letting all your ideas come from Principle to return to Principle. If you look at Mrs. Eddy's illustrated poem "Christ and Christmas" and study the picture given to portray the meaning of that verse which defines the truly intellectual ("Thus olden faith's pale star now blends In seven-hued white! Life, without birth and without end, Emitting light!"), you will see the old man representing the falsely intellectual, the "know-all," with his Bible shut. The little child represents the unlaboured and joyful intellectual; all the light coming from the sevenfold or seven-pointed star is being reflected onto her face, – her own identity, – from the pages of the open book, "Science and Health with Key to the Scriptures." If Principle teaches you, you radiate in dynamic intellectual power: if theory labors you, you have a pale and anemic outlook.

Then we came to the fifth seal, where John shows the error of looking "under the altar;" Jesus here uses the word "thefts," and the synonym for God is Life. What robs you of your joy more than counting the cost? Jesus never counted the cost, and so he enjoyed the full manifestation of an unlimited life. He let Life be as big as it wanted to be through him, and never held back its creative effulgence by looking "under the, altar" and counting the cost. Let life be an inspiration, – not a thing of laying down the mortal concept with a lot of sighs.

With the sixth seal we had the synonym Truth and the warning from Jesus against "false witness." So we saw that that which makes our earth quake, and the sun become "black as sackcloth of hair," and the moon become as blood, is our foolish listening to the false witnessing of error, instead of using Truth, or rather letting Truth use us, to slay this Goliath. If you listen to all the false witnessing that is about today, you will find your

earth quaking and all your hope devastated. But if, on the other hand, you rally to and for Truth's standard, you will feel the glorious tingle of manhood.

Then we had the seventh seal, the "silence in heaven about the space of half an hour," indicating the patience of Love, – the great warning against neophytish haste. The Bible says, "He that believeth shall not make haste," and if John worked for fifty years on this Revelation masterpiece we should watch that we do not blaspheme (for "blasphemies" was Jesus' last term in his summary of evil), or "hurt speak" through impatience, either our own consistent ability or the great stateliness of divine Science. How often we form hurried opinions of ourselves, and without even being silent literally for the space of about half-an-hour we start saying, "Oh, I can't understand Science. It's no good – I shall have to give up." What blasphemy, or "hurt speaking," that is, when we should be waiting for divine Love to move upon the waters of mortal mind. (See S. & H. 454:22-23.) Love has accomplished Her work, my friends, and if you will but learn to "allow" this fact, then indeed the detailed manifestation of it in your life will meet no murmuring opposition.

The Seven Trumpets

John now brings us to the seven trumpets, and everyone of us has to learn to use his "trumpets" more, – his clarion calls on himself for demonstration. Now, that doesn't just mean that you have to go and talk Science, but it means that you have to use your Science – audibly and inaudibly, through explanation and through strong denial, in whatever way the hour demands.

You remember the story of Joshua, and especially that part of it to which Mrs. Eddy refers in her "Miscellaneous Writings," – the scientific blowing of the seven trumpets seven times until the walls of Jericho fell down. Now, the word "Joshua" means "Jehovah is salvation," and "Jericho" means "fragrant place." So the spiritual import of this story is that we have to rouse ourselves to the fact that we must assail the "fragrant places" of the senses with all that we have learnt about God, all that we know of the sevenfold Principle, and thus break down the walls of their resistance to our progress in Science. Those fragrant places may appear very pleasant to you, or their scent may have become nauseating to you, or so far as you are concerned they may just stink, but in any case if Jericho lies across your path it is Jericho which you have to assail and conquer. The sweet smells of Jericho comprise the so-called heaven of the senses, – the soap-bubble world drifting idly in the summer air; the burning odours and the suffering – sacrifices comprise the so-called hell of the senses. Neither are real or necessary, but you only find this out by going straight at them, encompassing their suggestions with scientific thought-processes, and then demanding their complete rending and falling. But whatever you do, do not forget this demanding.

We all have our Jerichos here in “earth’s preparatory school,” and if you want to leave “prep.” school you have to grow up and put aside childish ways and attain to manhood’s joy in knocking a few Jerichos so hard that, in the expressive language of Scripture, “the wall [falls] down flat, so that the people [go] up into the city, every man straight before him.’ Thank God for Jerichos, for through them we are forced to awaken the Joshua in each of us, – the power to prove that our Christ knowing is indeed the salvation for the world.

Here in this description of the seven trumpets it is as if John is saying, “All right, you feel that you know something now that you’ve seen the seals broken, so come on and let’s enter this activity of Christianity and learn how to blow a trumpet well and truly.” When you have studied and thereby cultured your spiritual intellectual capacity, it is as if you have drilled the platoons of your understanding of Christian Science in “the plainer manual of their spiritual armament” (see Un. 6:25-27), but then comes the time to blow a trumpet and summon these great spiritual resources to the mighty warfare with all error, the glorious warfare with one’s self, one’s own little Jerichos, and everything else that finally goes. It’s no good having an army unless you do something with it. It’s a costly business if you have a costly intellect and don’t start realizing on your investment.

So to John the trumpets symbolized much more than making a tinny noise with a few half-learnt notes. They meant the seventh day demand for demonstration that is complete and final.

The Incense of Gratitude

John begins his story of the seven trumpets: “And I saw the seven angels which stood before God; and to them were given seven trumpets,” but he immediately introduces a tone which is essential in the work of demonstration today, for he goes on, “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” (Rev. 8:2, 3). In preparation for the great work of Christianity we need to realize that we have been given “much incense” and that we should use it; that incense is the “perfume of gratitude” (S. & H. 367:15) which Mrs. Eddy refers to towards the beginning of her chapter on Christian Science practice. You cannot be too grateful if you are sincere, and often the cure for unwanted odours, such as bad breath, can be found in the pure expression of genuine gratitude.

We find the Christianity order;” of the synonyms in the definition of God on page 587 of “Science and Health,” but it would be well to remember the words that precede these

synonyms: “GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal” (S. & H. 587:5-6). Before you start to use your synonyms in this work of Christianity, you will do well if you ponder those great phrases, and so kindle the incense of your gratitude, – the “much incense” which everyone has.

John tells us in verse 5 that “there were voices, and thundering, and lightnings, and an earthquake.” So if you kindle the slumbering fires of your incense of gratitude, you will find that that gratitude will make you aware of the “voices” of Christianity; you will hear Principle voiced everywhere, even as the true musician hears music voiced everywhere. You don’t have to make perfection; you simply need to learn how to hear its voice, for it is all around you. The wrongly directed Christian goes out to convert mankind, but the wiser one finds that mankind has converted him. Gratitude will also open your ears to the “thunderings” of His Word, and will awaken you to the “lightning” or split-second activity of the Christ-healing. Jesus said, “I beheld Satan as lightning fall from heaven.” It will also prepare you to be able to feel all earthly foundations quake, and to be even more grateful for their quaking, because you recognize the coming of Science.

So kindle your gratitude. Maybe John on Patmos took time off just here to kindle his great incense of gratitude after all, he had fifty years to write in! You have eternity to find out all about being, so why not spend a little of this time just being grateful? Here was John just plum-full of the divine winds and ready to blow those trumpets, and yet he seems to pause and say, “Have I been sufficient in my gratitude?”

The First Trumpet:

Principle’s Imperative Demand for Obedience in Demonstration

“Then John goes on, “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” (Rev. 8:7). Now, our synonyms for God in this Christianity order start with Principle, and John is here showing us how to go about the work of Christianity by basing ourselves on Principle.

The positive aspect of this verse is that if you want your work to have the sort of power that will flay error and cause even the best of human principles and human yearnings to sacrifice themselves to the higher purpose of Christianity, then you must work from Principle and as Principle and never depart from knowing yourself as Principle’s man. This attitude will burn up “the third part of trees,” – the false concepts of Principle portrayed by human systems, – and it will cause even the “grass”, the most humble thoughts, to come into line with the imperative demands of its perfection.

Now we can amplify this fact to ourselves. For instance, Isaiah speaks about hail in this way: “Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” It’s as if these writers saw in the hail the symbol of the fact that you must work from Principle and take everything back to Principle in order to be safe in your work. You must lay your judgment to the “line” and your righteousness to the “plummet;” you must base your valuation of everything on Principle’s standards. So John is saying, in effect, “If you work to and from Principle, the fire-power of your reasoning acts like hail to obliterate the error; but if you do not do this, the logic of your own reasoning may be temporarily obliterated by the hail of self-opinionated thought-processes.”

In Exodus we are given another illustration of this when we read, “Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.” What a warning to hold before one in this great work of Christianity! Don’t let your thought wander in the field of theory, however green and luscious it may look, but bring it home, – home to its Principle, home to that which gives birth to all idea. Keep close to your Principle, or else the hail of self-opinionated coldness will kill your inspiration. Remember how Joseph lost his coat of many colours, – the protective clothing of idea based on the “seven-hued white” of the seven names for God, – when “a certain man” found him “wandering in the field.”

In the work of Christianity you are about the work of Principle as it demonstrates itself, so keep closer to Principle than you have ever kept before, and then the cutting hail of self and the fire of remorse mingled with the blood of self-suffering will not overtake you. It was said of Judah that he bound his foal to the vine, and if we do that, – that is, watch that our thoughts are safely based on the Principle of Science, – then we shall be perfectly safe and have infinite scope to express ourselves in the new-every-morning ways of Science. This verse in Revelation ended, “and the third part of trees was burnt up, and all green grass was burnt up,” and we may do well to contemplate another aspect of the symbolism, so that we may truly exercise our ability to use these symbols in all the directions of their healing influence. The tree stands as a symbol of Principle, and anything which expresses Principle could be termed a “tree.” For instance, the man whom Jesus healed of blindness was first taken by the hand and led out of the town by him, and his first sign of restored sight was when “he looked up, and said, I see men as trees, walking.” A good deal of mental blindness is caused by dwelling in the towns” of sense and judging people from this sensual and mortal-mind basis; and therefore to restore him to normal the individual needs to lift his concept of man above such standards and begin to find him as an expression or idea of Principle, – that is, as a little “tree” himself in that he reflects all the great qualities of that one great “tree” of all, for the tree has always stood as a

symbol of that sense of God which today we find covered by the term Principle. So it is no wonder that Jesus instructed this man after his healing was complete, “Neither go into the town, nor tell it to any in the town.” Stop the whisperings and gossipings of sense, and hold your idea of every man up to the idea you have of Principle, and then the “third part” of your “trees” will not be burnt up, – your sense of man as the idea of Principle will not be obscured even partially.

Again, take another aspect of this symbol of grass: Mrs. Eddy tells us, “By its own volition, not a blade of grass springs up” (S. & H. 191:21), so remember that your most humble idea was given to you by Principle. Take it all back to Principle, and your young green “grass” will not be burnt up; but kid yourself that you had the ideas all on your little own and then – watch the fires start!

So the strength of your first trumpet-blowing will be in the exact ratio of your clear remembrance that it is actually Principle blowing His own trumpet through His own you.

The Second Trumpet: Mind Demands Working with its Allness

Now John comes to the second trumpet, and can he blow a trumpet! This is the sterner stuff of Science, the sevenfold trumpet-call to the student who is willing to respond and be in the front ranks of the battle.

“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; 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” (Rev. 8:8,9). Now, our synonym for God here is Mind, and John is showing the worker that he must let the great mountain of Mind’s allness, burning with its own creative sense, come into his thought and right down to the sea of thought, for the sea to John was, as Mrs. Eddy tells us, “a symbol of tempest-tossed human concepts (S. & H. 536:6-7). So John is showing the seeker that he must get his ideas from Mind and the fact of its supremacy, and not from the sea of tempest-tossed human concepts.

In fact, John tells us that “the third part of the sea became blood,” by which he means that you must make the tempest-tossed human concepts sacrifice their opinions to the specific and divine ideas of Mind. These Hebrews who fostered the purity of thought, – the “chain of scientific being” (S. & H. 271:2), which had been handed down to them through the ages, – had a poor opinion of the ships of Tarshish, for when the adventurers went out trading in these ships they brought back many notions and theories from the

pagan lands, which would naturally disturb the quiet flow of ideas which were being established by the seers and prophets. John is therefore warning us against letting our thoughts go out adventuring across the seas of tempest-tossed human opinions, because he knows that this will disrupt the steady flow of ideas which must come from Mind. In the order of Christianity we hear Principle saying through its synonym, Mind, “All ideas are My ideas.” Have adventure by all means, but start from base and return to base, and that base is Mind’s mountain-allness and matter’s consequent nothingness.

Isaiah brings out very much the same tones as John when he says, “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low:” – for you cannot be the mountain, Mind is – “. . . and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish.”

Mind must be exalted in your thought; in this work we have to learn to say, “It’s Mind and Mind alone for me,” and then let this great mountain fall into the sea of tempest-tossed human concepts, – concepts based on a little bit of Mind and a little or big bit of matter, – and turn that sea into blood, – that is, make that sea sacrifice its theory and accept the divine ideas of Mind.

Isaiah also brings in this sense of mountain and how we should work on the summits of Mind’s allness, when he says, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth” – that is, Mind reigneth. If you keep the high goal of Mind’s allness before you, you will not be troubled with counting the footsteps in the way, and your going will be light and beautiful, springy with the spontaneity of idea.

So you see, never try in this work to blow the tin-pot trumpet of your own-opinion, but let your ideas be those of the dynamic knowing of Mind, which not only destroys all tempest-tossed human concepts and all the creature-thoughts – which try to live in them, but also utterly destroys the desire to venture across the troubled seas of sensual sensationalism.

The Third Trumpet: Soul Demands that We Recognize Man’s Untouched Identity

John goes on, “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” (Rev. 8:10, 11).

Here our synonym for God is Soul, and let us first see that John is showing us that we must hold to the true identity of ourselves and that we must see ourselves and all men as stars falling from heaven, each burning as a lamp to enlighten the channels of humanity’s thought-processes, symbolized by the term “rivers” (see S. & H. 593:14), and enliven the fountains of its inspiration. This true identifying, this real Christian showing, will help men to see clearly that the “miserable sinner” concept is undrinkable (one meaning of the term “wormwood,” or “apsinthos”) and that in any case they are not required even to attempt to drink it.

If you want to fulfil the great meaning contained in Longfellow’s words, “A Lady with a Lamp shall stand In the great history of the land, A noble type of good, Heroic womanhood,” then learn how to show yourself and all other men their true identity and their true purpose, – that they are stars, heaven-based, perfect now, whose light can nevertheless shine from such heaven to be as a lamp on earth, lighting all the ways of mankind’s goings. If you would be “a mother in Israel,” as indeed we all must learn to be, then do the only thing possible to true motherhood and hold the child, every child, to the perfect concept of its own perfect identity.

John is also showing that the mistake of the wrong sense of Christianity is that it identifies you with evil, calls you a miserable sinner, and then sets you to work up to good from this hopeless position, so that all the channels of your thought and all the fountains of your inspiration are turned to worm-wood. This teaching of a miserable sinner fallen from heaven is so “undrinkable” (which is one meaning of that term (“wormwood”) to the enlightened thought of humanity that the majority of men no longer attend the churches which teach it.

John is saying, “For Soul’s sake do go about the work of Christianity in a correct way, and don’t teach men that their star, their identity, has fallen from heaven and that they must start as miserable sinners” – what a start! So if you want to blow this third trumpet for your friend, don’t put him in the mire and say, “Now try and get up!” Lift him to the true idea of where his star has always been – safe – poised in heaven. Jesus referred to himself here where he was, amongst mankind on earth, as “the Son of man which is in heaven.” No men died of the waters which he gave them to drink, for he lifted them to the true idea of their identity at that very moment of their life, and it was certainly a living water and a sweet water of which they drank.

We must watch that we are not heavy in our thought, that we never dole out the leaden-weighted thoughts which drag men down. The pessimistic outlook should be avoided as you would avoid poisoned water. The true Christian holds to the fact that man has arrived that, as Mrs. Eddy says of Jesus, his “true and conscious being never left heaven for earth” (No. 36:6-7), – and then works to reveal to himself the full meaning of that pure identity. The wrong sense of Christianity tries to go about it in exactly the opposite way and wastes a lot of miserable time in this process of getting nowhere.

You notice how John is constantly referring to the “third part” in his description of these trumpets, – this work of rousing yourself and your friend to the joy of demonstration, and to me this means just what Mrs. Eddy means when she tells us that “error, when found out, is two-thirds destroyed, and the remaining third kills itself” (Mis. 2 10:5-7). It means that if you are alert and uncover the governing error, either for yourself or your friend, then two-thirds of the work is done, and the other third follows naturally and will only serve to illustrate your Science to you.

Here, for instance, in this third trumpet there is uncovered the governing error of a great deal of misdirected effort on the part of those engaged in what they think to be the work of Christianity. The great “star” of the individual’s natural identity in the realm of goodness and harmony is allowed to fall from its original and God-bestowed height, and he is taught that he is a sinner and that if he has any goodness in him his only hope is to try and climb back into heaven. This governing error results in the channels or rivers of his thought having the remaining third part, or small hope left to him, so embittered that he feels that the position is hopeless. But if you handle that governing error and show him his identity as established in heaven, then immediately you will notice the rivers or channels of his thinking beginning to flow as the “river of His pleasure,” and the fountains of his inspiration becoming fountains indeed. Once that mental picture of his true identity is established, it will go on enlarging itself, whilst the opposite remnants will destroy only themselves in their retreat. Show him what Soul is always showing him, for Soul knows us as forever in heaven (and would have us know it); you will thereby work with its unchangeable rule and find that it has infinite resources with which to bless us in this knowing.

We need never be concerned about the period of time or the ways of the dwindling of this third-part – discrepancy between the truth of identity and the individual arrival at it; we must learn to leave this period to Soul’s own gathering processes. The art of true Christianity is to do our own work, and do it thoroughly, but not to go beyond that and attempt to interfere with Soul’s certain purpose.

So the lesson of this trumpet is that you should show men their identity as forever in heaven and show that there is no such thing as a fallen man, and then keep on showing it until their thought-processes are lifted to this high point and flow out therefrom.

The Fourth Trumpet (I): Spirit Demands that We Recognize the Reflection of its Calculus through All Men

Now we come to the sounding of the fourth trumpet, and the fourth synonym for God in this Christianity order is Spirit. “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; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise” (Rev. 8:12).

If we are to be positive in our thinking, we must realize that all men are thinkers and that they are using a calculus of thinking all the time; if therefore their calculus is darkened, because they are not blessed as we are by having a basis of Spirit’s onliness and materiality’s nothingness from which to work, we should not fall into the error of thinking that they are not as great thinkers as we feel that we are. In this work of Christianity, we should recognize that they are as great in all directions as the best of us, although we have had the “third part” of our “sun” and “moon” and “stars” enlightened by the divine system of Science so that we know how to think according to a definite calculus. If we can show them the calculus as clearly as we have been shown it, we may get a few shocks, for the world is working hard, although it has the wrong tools. Give them the right tools, and our scientists and thinkers may go ahead so fast that the smug little student may have to button up his braces and start to do some real running in his haste towards harmony!

Often when we think that we are superior in our thought processes, we find that we have a lesson to learn. For instance, there is an old man who works on a farm near our village, and he brings the milk down to a collecting point each day with his horse and cart. Ned, the horse, has one pace and that is dead slow, and this is the subject of much ridicule in the village. One day one of the smart young men of the village was talking to this old man, and just then a sports car went past at high speed, and shortly afterwards a jet-propelled airplane shot overhead. So the young man said, “There you are, George, that’s what you want – one of those,” to which the old man replied, “Aye, they do get along nowadays, don’t they?” and then after one of his lengthy pauses, in which neither he nor his horse made any physical movement, he added, “Come to think of it, now, me and old Ned will get to, Sunday just as soon as they.” Sunday was his great day, – the day he had some time off! The more you think of that old man’s remark, the more you realize that he had arrived at certain fundamentals which the smart boys may take years to find.

So don't let us feel that we are the smart boys and that the rest are "dumbbells." If we work, and keep our own calculus shining bright through constant usage, then not only will our sense of the divine system be constantly illuminated, or undarkened, but also we shall be the more likely to recognize in mankind this inherent ability to reason truly. Then we shall humbly try to help them so that the third part of their thought-system does not remain darkened by the duality of the belief of flesh and Spirit, but is made light by the purity of reason based on Spirit's onliness.

This fourth trumpet shows us that we make a great mistake, a false start, in the work of Christianity if we think that those who are working with methods which are not based on a pure logic are to be looked upon as outsiders, with inferior capacity to the Scientist. The belief of materiality and spirituality, as two factors combining as one, has darkened the ability to reason correctly, so that even the thinkers find "the third part of [their] sun smitten, and the third part of the moon, and the third part of the stars," but if they are given the pure reasoning of Science from the basis of Spirit's onliness their great intellectual capacity will outstrip our self-contented walking and possibly surprise us.

The Fourth Trumpet (2): Some Old Testament Parallels

The Bible has some enlightening things to say about the note that is struck by this fourth trumpet. Isaiah says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." It is like saying, "The one great calculus of Spirit, which has been 'before his ancients gloriously through all the chain of scientific being, must finally outshine even all the best of humanity's attempts to find the answer through other means.'"

Now listen to these words from the seventeenth chapter of Deuteronomy: "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;" that is, in their eagerness they have followed any form of a false calculus ; – "and it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:" – note the care which these thinkers took not to have conclusions hastily drawn, for they were concerned with saving men, not with mere fault-finding: – "then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die." Through a misinterpretation of the exactness of the symbolism used by these thinkers men came to read that literally, and this led, as all misinterpretation of a pure symbolism may, to the practice of sheer murder.

But if you dwell with the true symbolism, you learn exactly what these great writers were teaching and what John is now reiterating through his fourth trumpet. Briefly it is this: if you find a man or woman who is enough of a thinker to think, and – enough of a worker to work, and yet he or she is misled into using the false systems of mortal mind, – here depicted as “either the sun, or moon, or any of the host of heaven,” for there are hosts of false systems about today, – then you should be able to bring them forth “unto thy gates,” – unto your ability to think up to the divine and then translate it to the human. Your “gates” are your cultured capacity to turn, as Jesus did, to an undisturbed contemplation of Principle on the hill-top, and then turn again and bring what you’ve seen and known down to demonstration in the human. My friends, unless you are in the habit of using your “gates,” how in the name of goodness, at a time like this, could you bring the thinker and the seeker “unto thy gates”? Then you must “stone them with stones, till they die;” we know that the stone stood for the calculus of thinking to these people, so these teachers were saying, “Reason with Spirit’s pure calculus of thinking until all desire for the false methods which they have adopted dies out of them. Stone them with the lovely stones of this calculus until all their false selfhood dies and they are left in natal purity, ‘transparent like some holy thing.’” “Let us remember that we find the necessary “stones” in the system of this Science and use them in its calculus.

So use your gates, your great capacity to think divinely, and translate its divinity to humanity’s needs, by showing them the pure reasoning (the “stones”) which will destroy the false suggestions of misdirected reasoning. Then you will be able to do what these ancient teachers knew that you have to learn to do, – blow a trumpet properly.

The Fourth Trumpet (3): Spirit Demands that We Use its Calculus

Another aspect of this fourth trumpet is revealed when we realize that the third part of our system impels that activity of thought in which we use the calculus of Spirit for the purposes of true discernment and separating. Two-thirds of our system are established by the onliness of Spirit, and in using this we establish for ourselves the rule of the third part, – namely, error’s self-destruction. The instruction here is that we mustn’t ever allow this activity of thinking to be darkened by our unwillingness to be alert to use this calculus, this sword of Spirit. Mrs. Eddy makes several references to the sword of Spirit; she says, for example, “error falls only before the sword of Spirit” (S. & H. 37:8), and in her wonderful article entitled “Put up Thy Sword” she writes, “My students are at the beginning of their demonstration; ...and they must at this stage use the sword of Spirit” (Mis. 215:23-24, 25-26). So if we do not want our day to be partly darkened, or our night to lose its rest, we must watch that we use the calculus of true spiritual thinking to put right every human sum that has gone wrong on the blackboard of our experience. In other words, if we are

willing to accept our responsibility to the divine system of Science by using the calculus impelled by Spirit, then never will the system itself be darkened to us, but rather through the use of this calculus will it grow brighter “unto the perfect day.”

To sum up: this fourth trumpet says, “Awake to your job of using Spirit’s calculus, and thereby be saved from any darkening to you of the great purpose of the one infinite system. Also recognize that in Spirit this calculus is infinitely reflected and that your job is to be awake to this reflection in all the ways of men and so help them and yourself to trace this activity back to its original source, – the divine system.”

Can you picture John writing there on Patmos? And remember, “Patmos” means “mortal.” But does it sound as if John worried about that? Why, I can see his smile!

John ends this fourth trumpet-lesson with the words, “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” (Rev. 8:13). It’s as if John is saying, “Boy! wait till you see what’s coming, for the complete ‘Woe, woe, woe’ to all error is found in the analysis, uncovering, and annihilation accomplished through Life, Truth, and Love, and those are our next three trumpets.”

The Fifth Trumpet (1): Life Demands the Coincidence of the Human and the Divine

Now we come to the fifth trumpet, and our synonym for God here is Life. “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” (Rev. 9:11).

In the fifth thousand-year period of the Biblical record Jesus appeared on earth and he certainly seemed to be a star of the first magnitude which had fallen “from heaven unto the earth,” and with his great individuality (which was, as it is with all of us, his indivisibility from Principle) he also demonstrated for men that he had “the key of the bottomless pit.” But although that is how it appeared to men, Jesus himself never admitted leaving heaven, – never admitted leaving the harmony of thought, or the realm of coordinated ideas based on Principle. Thus he spoke of himself (even whilst he was here living with his disciples and friends and in the same human way as them) as “the Son of man which is in heaven.” Mrs. Eddy tells us that these were “remarkable words, as wholly opposed to the popular view of Jesus’ nature.” Just before this Mrs. Eddy writes, “Jesus’ true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here.” (See No. 36:6-11.)

You and I cannot hope to let our spiritual understanding fall from the “heaven” of harmonious thinking to bless mankind (by opening up the claims of error’s “bottomless pit”) unless we consistently hold our thought up to the levels of thinking with the pure subjectivity of Principle’s knowing. We must live in the “open firmament of heaven” of the fifth day’s gloriously inspired thinking if we are to hold the key which can open the bottomless pit of error’s nothingness.

It is wise to remember that error (so long as you have to deal with it) is not just “nothing,” but “nothing claiming to be something” (S. & H. 330:29), as Mrs. Eddy tells us, and so it needs a clear analysis from the heights of thought established in heaven, – that is, thought resting in the realm of Principle’s ideas, – to uncover any of its claims in such a way that it is scientifically annihilated. John therefore calls error a bottomless pit; now, a bottomless pit is no pit at all, – that is, it is nothing, – but you have to possess the “key,” the ability to plunge scientifically “beneath the material surface of things” as Jesus did (S. & H. 313:23-26), and so demonstrate its bottomless nature, before you can put up your sword and rest in the simple declaration that error is nothing.

To do this, you must maintain your indivisibility from Principle and its harmony, which is heaven, even whilst you use the poise and power which this maintaining gives you in order to stoop to the needs of earth and help to meet them. This maintaining of your indivisibility from Principle is indeed your “star,” which is always high in the heavens of Principle’s perfection.

In every sphere of scientific activity this is the established basis of man’s work. The musician can only detect and correct errors in playing in the ratio that he holds his understanding in the science of music. Our individuality will appear in stronger outline both to ourselves and to others in the proportion that we hold our “star” in heaven, even whilst we let the blessing of this holding fall to earth to demonstrate itself.

The Fifth Trumpet (2): An Illustration of Jesus’ Method

In John’s Gospel we can read of how Jesus saved the woman who had been taken in adultery and was therefore being accused by the scribes and Pharisees. Jesus had just spent the night on the mount of Olives, refreshing his individuality through realizing his inseparability from Principle, so do not let us fall into the error of thinking that this Master maintained his power of demonstration simply by wishing to do so; he worked in a manner which is not yet fully comprehended by anyone, and the first verse of this Chapter 8 of John’s Gospel gives a faint indication of the greatness and thoroughness of that work. When Jesus said, “I and my Father are one,” he was demanding of himself that high standard whereby he would see that he never accepted divisibility from his Principle;

and it was this conscious indivisibility from Principle which gave him the supreme power and consequent grace which met all human needs.

So the woman was brought before Jesus by the scribes and Pharisees, and they evidently thought that they had a trump card. But the man who has had a solid sleep in the night of error's vacuity should hesitate to draw a trump card before the man who has enjoyed the true night of Mind's resting knowing. Now, I used to think that Jesus wiped the floor with those scribes and Pharisees and outwitted them with his superior argument, but now I no longer think that way, because I fail to see how anyone could heal a patient whilst holding condemnation for others in his thought. If it is true, as some claim, that Jesus wrote the sins, or errors, of this woman's accusers in the dust of the ground, then I think that that very fact would prove that he held these men in the same sure esteem in which he held the woman herself. His finger writing in the dust showed that he gave these errors no real identity, not even for them, but wrote them as an impersonal illustration,— very much as a master will write in chalk on a blackboard an illustration of how not to do any particular thing, while he is teaching the correct procedure.

The condemnatory attitude of those Pharisees came from their own false womanhood, their own empty thought-processes; it was their own unfulfilled lives which caused them to condemn someone else who was striving for fulfilment. Jesus had fulfilment; his thought was satisfied in what he was doing every hour, because he knew it to be right, and so his real womanhood healed this woman's false longings completely, and in a measure caused even the Pharisees to be glad to shake off some of their own emptiness.

As he stooped to the ground and appeared to ignore their accusations, he illustrated very wonderfully what John says here, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth," for whilst he never left the heaven of his harmonious and perfect understanding he certainly brought this understanding down to earth's great needs.

I think that as he stooped there writing in the dust, those intellectual men, the scribes and Pharisees, came face to face with what they wanted to be. They saw in his "star," which he let fall from heaven to earth, a glimpse of their own "star," or indivisibility from Principle, which made them realize that they were so like Principle that they were only too glad to relinquish a position which had been completely unlike it. So they quickly abandoned that position and went out one by one. But I feel that their chastened awakening was part and parcel of the chastened awakening which was coming to the woman. There had been dust in all their eyes, but he, the Master, consigned that dust to the dust of its native nothingness.

Having revealed a glimpse of their true manhood to them, he was able to ask of her, “Woman, where are those thine accusers? hath no man condemned thee?” and she in recognition of this truth of manhood answered, “No man, Lord.” To which he replied, “Neither do I condemn thee: go, and sin no more.” This Master gave the error neither affinity nor infinity, and his healing embraced these particular scribes and Pharisees as well as the woman. Whilst he did uncover their errors, he uncovered them as errors, and not as awful realities about which they ought to be forever ashamed. He wrote them in the dust, not on their hearts.

So John tells us, “and I saw a star fall from heaven unto the earth:” – for he had seen the great Master “fall” to such work as recorded in this story of the accused woman: – “and to him was given the key of the bottomless pit.”

If you never leave heaven, not only for your friend but also for those whom sense defines as enemies of your friend, – if you never leave heaven in any direction, – then you have the key to the bottomless pit. But if you make it a bottomless pit – that is, nothing – for the woman with whom your sympathy rests, but give it a bottom for the poor old scribes and Pharisees, then you just haven’t got the key of Science. Jesus never left heaven for earth. It was a bottomless pit for everyone as far as he was concerned.

Now, how are you and I going to become a “star” that can do such things? How shall we become perhaps even stars of the first magnitude? By expressing and revealing our true individuality to ourselves and to others. This is the fifth trumpet, and the great impulse – of Life is to reveal the individuality of man. But individuality is indivisibility from Principle, and so we see that to be a star we have to be so closely identified with Principle that we become indivisible from it in every detail of our lives.

To illustrate: did you or I know Sir Thomas Beecham or Sir Malcolm Sargent when they were little boys? Probably not; but as they grew in their understanding of music, – as they became more and more indivisible from the principle of music, – their individuality shone out with increased magnification in the heavens of the musical sphere, and then we knew them. You have to be a star in heaven before you can fall from it to the earth in benediction. Only in the ratio of your indivisibility from Principle can you reflect Principle’s demonstration of itself as Life. If you and I get accustomed to walking in the open firmament of heavenly knowing, I think that we shall more easily open up the bottomless pits of earth with the keys of our individual strength.

Jesus said, “I beheld Satan as lightning fall from heaven;” that is, he saw the quick, clear knowing of Truth strike a decisive blow to the satanic suggestions of earth. And here John is describing the power of true individuality, which, because it is a state of indivisibility,

or never departing, from Principle, can stoop or swoop to open up the bottomless pits and show them as bottomless.

The Fifth Trumpet (3): The Locusts which Attempt to Destroy our Inspiration

John goes on, “And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace;” – in the symbolism of the Bible “smoke” stands for ignorance, so don’t let this smoke get in your eyes; – “. . . And there came out of the smoke locusts upon the earth.” – if you allow ignorance to remain, fear soon comes and eats up your earthly hopes: – “and unto them was given power, as the scorpions of the earth have power” – fear and sin eat away hope and they sting as they go about it. “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” (Rev. 9:2-4).

If you realize that you are an individual, and that you have an individual part to play . . . and that Life is always expressing, (and must always) express some measure of its creative mandate through your individual knowing, – if you accept this glorious responsibility and live on the upward-soaring wings of it, then you will have the seal of God in your forehead. You will have sealed up the whispering doubts of the locust thoughts; you will have answered that “oft-repeated inquiry” of sense, “What am I?” with the scientific response, as given us by Mrs. Eddy, “I am able to impart truth, health, and happiness, and, this is my rock of salvation and my reason for existing.” (See My. 165:18-22.) If you start being something, then you will feel what it’s like to be, and you will stand in the strength of Life itself. What is more, from this position you can watch dispassionately, without heat or pain, whilst the locusts of your false selfhood eat themselves up; but they will not touch the young green growing of your new-found way.

“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” (Rev. 9:5). No one can ever die, but many spend a lot of time in a living death, – that is, they go on accepting beliefs about “being” which they half-heartedly know to be erroneous (and therefore due to die out through self-imposed suffering), and yet they take no stand against them. Let them wake to the glorious significance of Life and their own individual capacity to be on that glorious side and to do their part in expressing the inspiration of Life, and then they will find that the “five months” of the suffering senses have been analyzed and destroyed by this fifth-day feeling. Oh, do get that fifth-day feeling of what you are worth to God!

In the next verse John; emphasizes that you cannot die anyhow, so why waste time desiring to do so?

Then he goes on, “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” (Rev. 9:7). The story of this fifth trumpet, the trumpet of Life and its meaning, is given to show us how to avoid the “locusts” which eat away hope and purpose; for if you maintain you “star,” your individual importance to Principle, and express ability by stooping to the earth’s need in order to lift it, then the “locusts” will never trouble you. If, on the other hand, you let that “star” fall permanently from its native height to the levels of earth-bound thinking, then the “locusts” will soon play hell with you.

Here in this verse John gives a picture of those who draw their conclusions from the smoke of their ignorance about God and His man, Principle and its idea, and then come prancing in like horses prepared to do battle with anyone, with crowns of self-righteousness shining on their heads! You will notice that John carefully describes these crowns as not of gold, but “as it were crowns like gold” – a clever distinction, which indicates John’s high attainment in this art of Science. In they come, as those scribes and Pharisees came prancing before Jesus, with faces “as the faces of men,” but only as. Jesus showed them the true face of man, and so their prancing, ham-handed, hasty, sense-drawn conclusions soon had to be withdrawn; but remember that he was the Savior, and that his purpose was to help them save themselves as much as the woman.

John continues, “And they had hair as the hair of women, and their teeth were as the teeth of lions” (Rev. 9:8). The subtlety of the female in all of us hides behind the mockery of a false humility, but it has terrible “teeth.” The scribes and Pharisees couched their accusations in the most subtle and apparently humble manner – they certainly appeared to have “hair as the hair of women.” Today we more often use the term “wolves in sheep’s clothing.” Sense will start a very humble whisper, but if you listen you will find some pretty sharp “teeth” hidden behind that long, flowing, subtle “hair.”

Mary Magdalene had done with the persecutions of female subtlety when she wiped the Master’s feet with her human hair, but Simon the Pharisee still had some way to go before he reached the height of such complete abandonment to Principle. The hair of false humility, or subjection to sense, had in her case been translated to the hair which is the “crowning glory” of true womanhood, – complete response to Principle.

“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” (Rev. 9:9). Beware of putting on a breastplate of such self-righteousness that no one can feel your heart. The

fellow who makes a noise “as the sound of chariots of many horses running to battle” is usually the empty tin-can. John had witnessed the rabble, the arrest and the trial of Jesus, and he had also watched the strong contrast revealed in Jesus’ not answering a word. So don’t fight the noisy locusts; and above all, don’t be frightened by their noise, for the volume of the noise is in proportion to the nearness of their self-destruction. Our job is to take the locusts in our stride, and the strength of our stride is proportionate to the height of heaven in which we walk.

John goes on, “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9: 11) . His name in the Hebrew may have been Abaddon, but I believe that its metaphysical equivalent in English would be “abandon,” for the real “angel of the bottomless pit” is that final whisper of sense, “Oh, it’s no good; abandon all hope. Give up.” If you listen to the little locusts, you will one day find, yourself face to face with this king of all the locusts. If error can get you to abandon your position, you are on the run, and that is bad business. When a man appears to die, it’s because he just gives up; he abandons one position only to find himself standing in an exactly similar one, for this angel is only the angel of the bottomless pit, – that is, the angel of nothing!

John ends this glorious trumpet of the demand of Life upon the individual to start living now, with these words, “One woe is past; and, behold, there come two woes more hereafter” (Rev. 9:12). Do get past that woeful state of walking around half-dead, letting the locusts of sense sap the great purpose of you as the representative of Life. One good “woe” to error, no matter what its cost in mental disturbance, is worth, a million years of half-hearted theories.

The great lesson of this trumpet is that we should let the strength of our individuality flow to earth from its heaven-poised source in Life to deal with all the locust-whisperings of a false sense of being, and thereby grow stronger through such flowing until it overcomes even the claims of “the last enemy.”

The Sixth Trumpet: Truth Demands Recognition of the Full Stature of Manhood **The Sixth Trumpet (I): Truth Proclaims Man’s Foursquare Nature**

So we come to the sixth trumpet, and our synonym for God here is Truth. “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God” (Rev. 9:13). That altar is the forever altar of divine Science, the basis of true manhood; if you lay on it your earthly all, – that is, all that clutters your progress, – you find the conscious worth of your own manhood. The “four horns” of that altar of Science are its means of expression, which we call the Word, the Christ, Christianity, and

Science, just as on a lesser scale the four horns of arithmetic are addition, subtraction, multiplication, and division, and they are all before the principle of arithmetic, even as the fourfold calculus of being stands before the divine Principle which establishes it.

When we sound this sixth trumpet for ourselves and our friends, we should see that man is a fourfold activity of being. He stands foursquare. We should always attribute to man the full ability of conscious reasoning, – that he is a seeker, a finder, a user, and a realizer of spiritual truth. You and I in our true manhood are individual manifestations of the city foursquare, and the theme of that divine city has established the fact of manhood throughout all time.

Don't think that man is just a seeker and that that is all he is, or that someone you know is a brilliant finder and that he never had to seek. Give to man the fourfold status of his being and you will begin to blow this trumpet rightly. To say of Jesus, for instance, that he was a spiritual genius, specially endowed, and that he never had to seek, would be to miss the whole import of his career; what about all the periods that are but lightly referred to in the four Gospels, – the nights on the mountains spent in working, the times when he sent the crowds away and even asked his disciples to go on ahead for a while? Do round out your sense of what man stands for by using the reasoning power given you by this fourfold sense of the Word, the Christ, Christianity, and Science. Do be like John and hear “a voice from the four horns of the golden altar” of true manhood.

The Sixth Trumpet (2): “Loose the Four Angels”

So John says, “[I heard a voice] ...saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates” (Rev. 9:14). You, my friends, have this trumpet, so loosen up your ability to think, and have no limits. “Euphrates” means “bursting, sweet.” Manhood is always bursting its latest bounds; flying was a big thing yesterday, but soon now it will be the planets that we embrace. What is more, the only sweetness to life is to burst the bounds that try to limit it in any direction. Stay put and you sour; push forward and life becomes sweet.

These four angels of the great river Euphrates, – which Mrs. Eddy defines, in part, as “Divine Science encompassing the universe and man” (S. & H. 585:16-17), – are indicated in the sixth day of the Genesis story, which reveals the principal tones of Truth. Thus we read, “And God made the beast of the earth after his kind,” and Mrs. Eddy writes, “Moral courage is ‘the lion of the tribe of Judah,’ the king of the mental realm. Free and fearless it roams in the forest” (S. & H. 514:10-12). So you need to loose the quality of moral courage for your patient or yourself; and very often moral courage to stand up to the error,

or to take a stand for Christian Science, is one of the very first qualities which have to be loosed in the mentality that would demonstrate life as bursting-sweet.

Now for a second angel-quality which is inherently bound in “the great river Euphrates.” We read, “And God made . . . cattle after their kind,” about which Mrs. Eddy writes, “In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to ‘the cattle upon a thousand hills.’ They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit” (S. & H. 514:14-19). How often you need to loose these qualities covered by that sixth day symbol of “cattle after their kind”! Just reflect for a moment on the need for greater “diligence, promptness and perseverance,” in practically everyone’s thought-processes, but also remember that they inhere in all true manhood, so we need only watch that we “loose” them. Jesus didn’t think of Lazarus as dead; he simply demanded that his relatives loose the eternal life which they had so bound up that it appeared extinguished to all except this master thinker. Often in a family you will find a gentle character so bound and suppressed that it is almost snuffed out, and the slightest blow of an adverse wind can appear to extinguish it, but if thought enlightened by Science demands that those around “loose him, and let him go,” the inherent strength of that character will reveal itself and one more shade of death will have been overcome.

Here is the third angel: “And God made . . . everything that creepeth upon the earth after his kind,” and Mrs. Eddy writes, “Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God’s creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness” (S. & H. 515:4-8). Impatience has so often lost the reward that was just about to be bestowed for work well done. If the devil sees a good worker he knows he cannot interfere with the good work, so he does all he can to get that student into a state of impatience. It is wise to “loose” the quality of patience and to work to know that you express the same patience as the all-knowing Mind which is Love. Thus will you allow Spirit’s birth to flow unharmed to its full fruition.

Now for an illustration of the fourth angel-thought which we must loose in order to understand Euphrates, or divine Science, and to experience that sense of “bursting sweet,” It is the fourth creative mandate of this sixth day: “And God said, Let us make man in our image, after our likeness; and let them have dominion” Of all things that we need to “loose” hourly for ourselves and for our friends nothing is more important than the understanding of the fact that man is no more and no less than God reflecting Himself in His own mirror of divine Science. This is a tremendous thought, and we need to move gently towards its full appreciation.

Mrs. Eddy writes of this, “Your mirrored reflection is your own image or likeness . . . Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original” (S. & H. 515:25-26, 28-2). I think that the greatest angel which can be loosed” for man is a true understanding of that word “reflecton.” Such words as these of Mrs. Eddy’s challenge thought to reach up to a measure of its highest capacity: “In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (S. & H. 240:10-11). Note that she says, “above what it reflects,” not “above what reflects it,” and then ask yourself if you know all that there is to be known about reflection, or whether this fourth angel, indicated by those words “And God said, Let us make man in our image, after our likeness,” doesn’t need to have its full significance “loosed” much more in your understanding.

Learning to blow a trumpet is no mug’s game, is it? Here on Patmos John is showing us something of the tremendous worth and scope of the practice of true Christianity.

The Sixth Trumpet (3):”Prepared for an Hour, and a Day, And a Month, and a Year”

John continues in verse 15: “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.” Just think of how John is teaching you to “loose” these four angels. First, you must be “prepared for an hour.” That “hour” is the first of the twenty-four illustrated in the chapter “Recapitulation” in “Science and Health.” It is the question “What is God?” and its sevenfold answer. This answer also indicates the “four” in those words “incorporeal, divine, supreme, infinite.” If you and I are willing to be prepared by the great teaching contained in that “hour,” we shall soon learn how to loose the four angels of that great river Euphrates, which Mrs. Eddy describes, in part, as “Divine Science encompassing the universe and man,”

Then “a day” – what a preparation that is, for it illustrates the great threefold essential nature of Principle, whose three-foldness we must understand if we are to feel the strength and power of our own threefold essential nature, our “family-manhood.” Mrs. Eddy defines “day” in her “Glossary,” in part, like this: “The irradiance of Life; light, the spiritual idea of Truth and Love” (S. & H. 584:1-2). You know that she says elsewhere that when God is interpreted to us as divine Principle, it is “as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.”

And she immediately follows with these words, “Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God” (S. & H. 569:1-5). So we have to be prepared for “a day;” we have to work out

the fatherliness, “sonliness,” and motherliness of our character through our growing understanding of Life, Truth, and Love.

Next “and a month.” That is the “thirty or the application of the great threefold nature of God and of man down to the human through the “ten” of all Christ-like touch. Think of how Jesus worked patiently for thirty years and thoroughly applied his understanding of God as Father, Son, and Mother, – that is, as the one and only Parent or man, which had been clarified to him by reason of the purity of his human birth, until he was equipped to “loose the four angels” of manhood for men and illustrate it in his healing work.

Then the final sense of preparation is in these words, “and a year,” which indicates the “twelve,” which in turn was a symbol of complete demonstration to these writers. We must learn to finalize our work, and thereby expect demonstration with the natural expectancy of anyone who knows that he has done his work thoroughly. If in the kitchen you prepare a dish properly and put it in the oven for the correct time at the correct temperature, you don’t expect to produce a half-baked mud-pie! In the same way, we should do our mental work so thoroughly and scientifically that we can open the door of fair expectancy for men and not disappoint them. As we have seen, Jesus said, “I have finished the work which thou gavest me to do,” and he then went on to ask of his Principle the perfect reward for such perfect work.

So John says, “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” – don’t you think that this cultivated spiritual understanding will slay whatever needs to be slain in our make-up until we are resurrected to at-one-ment with Principle? John saw that that is exactly what it will do.

In this sixth trumpet John is going to some length to show us how to learn our manhood, and how to be prepared so that we in turn may show others what we have learnt.

John continues in his great pen-picture of Truth’s trumpet: “And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them” (Rev. 9:16). That “two” immediately brings to thought the two-edged sword of Truth, – the great healing ability to give a thorough and specific “no” to error and just as thorough and specific a “yes” to truth. That master thinker, Jesus, was definite about this when he said, “Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” As we are engaged in communication every minute of our lives – mostly with ourselves, often with others, and sometimes with God – these words of his, if listened to, would show us how to direct our conversation in the twofold way of Truth.

This “two” also brings out the male and female of the true manhood of us all, for the ability to accept or say “yea” to good graciously is a true quality of womanhood, and the ability to stand up to and slay error is found in the manliness of us all.

The Sixth Trumpet (4): Fire, Smoke, and Brimstone

In verse 17 we read, “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 out of [the horses’] mouths issued fire and smoke and brimstone.” Verse 18 continues, “By these three was the third part of men killed.” This indicates how we should use Truth to analyze, uncover, and annihilate error.

“Fire” is a symbol of fear; “smoke” is a symbol of ignorance; and “brimstone” is a symbol of the self-burning of sin. Mrs. Eddy tells us, “The procuring cause and foundation of all sickness is fear, ignorance, or sin” (S. & H. 411:20-21). But also use the positive of these three – fire, smoke, and brimstone – in this way: first, be fired by a pure devotion. Second, use the pillar of smoke by day as the great progressive Israelites did; that is, even if you don’t see through to a full clear answer, just burn some incense of gratitude for present good. Do you notice how in verse 17 John uses “jacinth” in the first sequence and “smoke” in the second? I was interested to see that “jacinth” is the same as “hyacinth,” and whilst it can refer to a precious stone of a blue colour, perhaps the sapphire, it also refers to that flower with which is associated a beautiful perfume. When writing this, John may have had a sense of the great value of “the perfume of gratitude” (S. & H. 367: 15), as expressed by the Magdalene when she was beginning to see through the smoke of sin’s obscurity, for John was more closely associated with the story of Mary than we are today and therefore would know the true value of that perfume of gratitude. John had also been with the Master when he referred to the lilies of the field, and he knew Mary, and in everything he wrote he must have been drawing on his experience.

So use the fire of a pure devotion to your ideal; tend the altar of manhood’s progress with the incense of gratitude, that its smoke may guide you, until the smoke of battle, the veil of ignorance, clears away; and thirdly, as the brimstone was the sulphur or burning stone, let the calculus of your true thinking burn up the arguments of the attempted calculus of sense, or false science.

The killing of “the third part of men” illustrates the fact in Science, as Mrs. Eddy tells us, “that error, when found out, is two-thirds destroyed, and the remaining third kills itself” (Mis. 210:5-7); in fact, this constant reference to the self destruction of the third part of error, which runs through this sevenfold “trumpet,” or Christianity, story, appears to indicate that John saw that you cannot blow a trumpet except to the ear that is ready

to listen. Whether it be for ourselves or others, we waste time if we cast pearls before the swinish, sleepy so-called satisfaction of sense. It is to the awakened sense, to that which has found out that error is error and therefore hell, that the science of its remaining third's own destruction can be explained. We should take encouragement from the fact that a suffering sense, whether manifested as disease, or just as plain dissatisfaction, really means that the governing error is already two-thirds destroyed by Truth's awakening of us to its truth, and that the remaining third has to go. Of course, it were better that it go through Science than through continued suffering.

Jesus loved healing mankind, because thereby he illustrated for himself, as well as for others, the way on and out of all the cluttering errors. The engineer loves grappling with the problems which stand in the path of engineering, for exactly the same reason. Every advancing step of humanity automatically uncovers and therefore destroys two-thirds of some error and leaves men the glorious privilege of beholding the correctness of this procedure by seeing how the remaining third destroys itself. Their era is thus lifted that much nearer heaven.

The recurring reference by John to "a third part" may serve as a useful directive to the student in his work, for if it confirms the truth contained in Mrs. Eddy's statement, "error, when found out, is two-thirds destroyed, and the remaining third kills itself," we do well to ponder how error is found out, or, in other words, how two-thirds of our work should be conducted.

Is it not true that error in anything is only found out by the truth which you know? No one could find error out by looking for error with no mental equipment, with no knowledge of the truth which countered it. An understanding of this truth would be necessary even to reveal the error as error. For instance, if an individual was entirely devoid of any idea as to how the furniture of a room should be arranged – perhaps because he had been brought up in the open in some tropical land – and he entered a room where, according to normal standards of furniture arrangement, a complete sense of disorder reigned, he would have nothing wherewith to uncover that error, and if anyone told him that that was harmony in furniture arrangement, he would probably accept that as true. But if someone entered the room who understood how furniture should be arranged according to normal standards of harmony, the disorderly arrangement, or error, would be uncovered to him immediately. Now, this uncovering would not have "handled" the error, beyond that point, nor have done anything corrective to the claim – it would simply have laid it bare, or placed it on the table of thought as an error to be dealt with. And yet, according to Mrs. Eddy, we realize that two-thirds of the work would have been done, for she says, "error, when found out, is two-thirds destroyed." It would appear therefore that this implies that the student should spend at least two-thirds of his time acquiring" an understanding of good for

good's sake; this of itself will so equip him that the errors along his path (both for himself and also for others who cross or meet him on that path) will be uncovered and therefore two-thirds destroyed. The remaining third of his time can then be given to handling the error to the point of its annihilation by watching and revealing the specific processes of its own undoing, or self-destruction.

Accepting this rule of two-thirds for the learning and contemplation of positive good, and one-third for the use of this spiritual understanding in the annihilation of those errors which the other two-thirds period has uncovered, we shall have a reasonable and safe proportioning of our time given to our work in this realm of scientific thinking.

The Sixth Trumpet (5): Power in their Mouths and Tails

John goes on: "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" (Rev. 9:19). Truth should control our speech, for the only real speech is the outcome of Truth. So watch that trap-door called your mouth. The tail-end of a remark or speech can do almighty good or a great deal of temporary evil. Watch the tail-end of your thoughts and your speech, and watch that it has a healing purpose and that you do not allow it to lapse from this into something that may hurt. Mrs. Eddy says, "And life most sweet, as heart to heart Speaks kindly when we meet and part" (Mis. 388:11-12). Often with our friends we speak kindly when we meet, but after we've lived with them for a while we see their shortcomings and don't feel so kindly, and so when we part we tail off into error's speaking. John is saying "Keep true to the very end; and be alert as you come to the tail-end of any proposition." You should leave your friend with a greater enthusiasm towards his character than when you met him, and you should leave yourself in the same way. Don't let the sting come into the tail of any activity, but dovetail it into its own infinity, and so establish a progressive peace.

Mrs. Eddy knew all this, and a great deal more, and so she put the serpent behind the woman in that picture on page 17 of her illustrated poem "Christ and Christmas." She knew that it is the follow-on thought which you must watch. The woman in you recognizes and accepts good, and then the attempt of the female shadow is subtle, like the serpent, for it follows quickly with the negative. If you have a brilliant idea, watch that the follow-on thought isn't one of hopeless dejection. If you make a Christlike remark, watch that it isn't destroyed by some serpentine tail-ender, such as "He is a great student, but I don't see him doing much healing work."

The secret of life's sweetness lies in our being ever-alert to Truth. "And life most sweet, as heart to heart Speaks kindly when we meet and part." So watch the parting part, and you will never be parted; but if you don't watch that, you may be caught out.

In verses 20 and 21 John shows that those who haven't come face to face with error's rottenness, and who are therefore not at the stage where it is already two-thirds destroyed, often harden in their resistance to Truth. This indicates that the great work of today is to see and know that the only power of error is to reveal its own rottenness and therefore enhance man's appetite for Truth.

The Sixth Trumpet (6): The Angel with the Little Book

Before entering the glory of the seventh trumpet, John now spends time in contemplating some of the wonder of the Science which is unfolding to him.

In the first three verses of this next chapter he just runs over his notes in the Word order: "And I saw another mighty angel come down from heaven, clothed with a cloud:" – there is the tone of Mind, for Mind's idea is always clothed with a cloud, a cloud of infinite promise: –"and a rainbow was upon his head," – there is the tone of Spirit, for the cloud of promise of the divine idea leads you to the sevenfold reasoning of Spirit's calculus; the rainbow has seven main colours, and you see your own angel-thought with the rainbow of seven-hued understanding crowning it, – "and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:11)-what a lovely sense of Soul and of the glow and power given us through spiritual understanding!

"And he had in his hand a little book open:" – Principle always has in its hand, in its power of demonstration, a little book (in other words, the interpretation of its own system) open to anyone who will come and learn and obey: –"and he set his right foot upon the sea, and his left foot on the earth" (Rev. 10:2) – the understanding of Life and the inspiration and revelation which this gives to thought analyzes not only the elementary, latent errors based on the belief of finite life, or death, but also the visible errors and audible sins of mortality's dream. (See S. & H. 559:2-8) If you want to stand squarely on both feet and begin to analyze both the latent, or sleeping, errors, which cripple men, as well as the wide-awake and more apparently active errors, then you want to realize the mandate of Life, and that is that here you are and here you will always be; therefore neither the elementary, latent errors of sense, the impulsions of mortality (some of which are manifested as suggestions of decay or decrepitude), can touch you, nor can the visible errors and audible sins, such as are caused by the impatience and striving and consequent hate which are forced upon you in your endeavour to bolster up or fortify your finite sense of life. If we cultivate the habit of realizing that this here-at-this-moment experience is the actual experience of Life itself and that it contains the all of heaven, we must finally be led to such a realization of this fact that the mortal-mind effort to get us to die out will be arrested, and the serenity of this realization will change all the heat and anxiety of our earnest longings into poise and peace.

“And [he] cried with a loud voice, as when a lion roareth:” – here is the tone of Truth, for Mrs. Eddy says, “The inaudible voice of Truth is, to the human mind, ‘as when a lion roareth’ “ (S. & H. 559:10-11). If you and I would let Truth do the lion’s share of our inward and outward talking, we would begin to see how Truth demonstrates itself: – “and when he had cried, seven thunders uttered their voices” (Rev. 10:3) – there is the tone of Love, – the arousing of the seven thunders of evil so that they may be completely and finally annihilated.

Isn’t it a wonderful story? We could spend seven years instead of seven days going through Revelation, and I think that we shall do such things some day, for we are fast reaching that state where instead of living to eat we shall just eat so that we can live to think. Making money for its own sake or for its material worth will become less important, but turning money into time, – time to study and think, – will become more important.

John tells us in verse 4 that when he heard the seven thunders uttering their voices, he was about to write, but a voice from heaven told him not to. Don’t record in memory, or anywhere else, the specific details of any of error’s thunderings when being handled. We are sometimes tempted, when recording the way in which error, nothing, became nothing to us, to dwell too much on the thunderings, or chemicalizations, or negative qualities, exhibited during this destruction. If there is true annihilation, you can remember only the positive side of your work.

The Sixth Trumpet (7): “Take It, and Eat It Up”

Now, because we haven’t demonstrated the angel’s declaration in verse 6 that there shall be time no longer, we have to jump to verse 8! “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.” Go to Principle with the great expectancy given you by Life. You can listen to many individuals amplifying a sense of Principle, but finally you have to go to Principle yourself and find your own individual sense of all its truths.

“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” (Rev. 10:9). In Mrs. Eddy’s explanation of this she implies that the bitter part is not necessary; she writes of our taking of divine Science, “It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter” (S. & H. 559:21-23). Note that she says, “if you find,” and not “when you find.”

Mrs. Eddy also says, “Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter, – sweet in expectancy and bitter in experience or during the senses’ assimilation thereof, and digested only when Soul silences the dyspepsia of sense” (My. 230:5-9). So if you would overcome the dyspepsia of sense, you need to see that Soul’s point of view IS your point of view, and that Soul never has a journey, or the digesting of an idea, for it is the synonym for God which changes atonement into at-one-ment, – at-one-ment with perfection.

It is not necessary to have to climb to heaven, especially when, if you do it this way, you are surprised to find that it’s the place you never left. It is only necessary to learn how to admit that you are already there. There is no need to make a journey if you are at your destination; and as Love holds you always at the destination of a fulfilled manhood, you have only to learn how to recognize this, and such a recognition can be instantaneous, as it often is in practice. It is not necessary to suffer in order to give birth to that which is already born. If you progress through Science, you will not progress through suffering. John may have been warning us in these verses that the sense of getting Science, indicated by taking the little book and eating it up, can be improved upon, for bitter digestion cannot be God’s way. May not that improved way be revealed when, instead of straining to eat up the little book, we relax, and realize that Science has eaten us up in the scope of its natural embrace long “before Abraham was,” – before the sense of any journeying home began? I believe that if instead of spending so much time getting to heaven, we spent a lot more time realizing that we are there already, and that our only job is to begin living like an inhabitant of such a place, we should soon see the bitter-belly stuff fade out. Jesus placed himself before Abraham, – before any journey or educational process was accepted as the way home for man. He said, “I came forth from the Father,” and in the same breath, “I go to the Father.” We ought to learn that man isn’t a ladder-monkey, trying to clamber to an ever-evasive heaven, for he dwells in the cycled serenity of heaven itself, where ideas flow from Principle only to return to Principle in the conscious peace of self-multiplication; this constitutes the infinite pro-gression of concrete being, to which Mrs. Eddy refers (Mis. 82:20-21).

Eat the little book by all means, – study and think about Science every day, – but as you do it, just realize that you were brought up on such nourishment – that indeed you ate the “morning meal” (S. & H. 3-5:11) of Science with your Principle long ere time began. I feel that we ought to work more and more to see that not only are we receptive to Science, but also that Science is our very home, our natural abiding place.

Let us remember that there is one Being, and that this One is infinite. This One is Life, infinite Life, “the Being who was and is and shall be, whom nothing can erase” (S. & H. 290:1-2). This One is Truth, forever beholding its own wholeness and forever operating

as infinite consciousness. This One is Love, with its infinite plan and infinite fulfillment, and that is the highest aspect of God. Doesn't that bring a lovely sense of oneness, which is the fact of divine Science? The city foursquare, as depicted in Revelation, illustrates this sense of oneness as the operation in divine Science of the Word as one Life, of Christ as one Truth, of Christianity as one Love, and of divine Science as one divine Principle, Love.

As we progress in Science, our experience is very much like that of Jacob, when "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 28:12). Thus we find that as we grasp the facts of Christian Science, thought rises naturally to some understanding of absolute Christian Science, and then even higher to the realm of divine Science. Through this glorious revelation of divine Science, the student gains a subjective sense, and finds in his own experience that healing takes place more quickly and more spontaneously. So thought must ascend, must be lifted up to the realm of divine Science, where we think as Principle and from Principle, and then we must translate this down to every human situation.

"The Divine Understanding Reigns"

Early this morning the loveliest sense came to me of how God is telling the story this week, because I hadn't made a note of this statement which came to me; I hadn't read it recently, nor had I thought of it in connection with what we are doing today, and yet it fits perfectly. This is what flooded my thought as I woke up: "The divine understanding reigns is all, and there is no other consciousness" (S. & H. 536:8-9). Now, that is a wonderful picture of Truth in divine Science. The only consciousness there is, is Truth conscious of its own wholeness, conscious of the whole truth about everything.

When this came to me so clearly, it inspired my thought, because for many months, when I had thought about Truth in divine Science, I had had a very clear sense that to Truth there is no error. So here again, expressed in a different way, is the same story of the onliness of Truth. Because of the affirmation in the realm of arithmetic that 2 plus 2 is 4, no suggestion of 2 plus 2 making 5 enters into that realm. Just so, in Science there is no error; there is only the one infinite divine consciousness, aware only of the truth. Can you imagine anything more positive than that?

As I said earlier this week, you find as you study "Science and Health" and Mrs. Eddy's other writings that she states the facts of divine Science in a brief way, but of course the reason for that is that when we really glimpse the facts of divine Science, we have

“arrived,” and when we arrive anywhere we don’t bother about the details of how we got there - we just know that we have arrived.

To illustrate, let us consider how in learning a subject such as music, we are at first very conscious of our mistakes, but as we progress towards perfection in music, which has always been, we find that our errors grow less until they completely disappear. From the point of view of music itself, there is no error, and in Science there is no imperfection. This is the great fact expressed by Mrs. Eddy in her words: “To Truth there is no error, – all is Truth” (S. & H. 475:2).

What we are seeing is that there is only one consciousness, and that the only activity taking place here and now is Truth forever reflecting on itself. Truth is all that God knows, and God has infinite ideas of Himself. When we see that the only thing going on is divine, infinite consciousness, we are beholding the form of Truth. Let us think for a moment of the story in the third chapter of Daniel of the three Hebrew young men in the burning fiery furnace, when it was said, “the form of the fourth is like the Son of God.” Science teaches that the Son of God is Truth, and those three young men were delivered from that experience because they were conscious only of Truth. Truth forever declares that man is wholly spiritual, perfect, and indestructible, never in nor of matter. It was their state of consciousness, and that alone, which saved those three young men.

The Way to Divine Science

Let us look for a moment at the way by which we arrive at divine Science. Divine Science is the story of God Himself, and the only way we shall arrive at this wonderful story of God is by starting at the beginning of the Bible. You know when I listen to anyone talking about the Science of the Bible I feel so grateful that we are beginning to understand the spiritual interpretation of the Scriptures, because Mrs. Eddy’s revelation came to her through her study of the Bible, and it is only through our study of the Bible and “Science and Health with Key to the Scriptures” that we shall be able to glimpse this glorious revelation of divine Science. It comes through the spiritual sense of the Scriptures.

So if we want to gain some understanding of divine Science we must start with the beginning of the Bible, which is the story of the seven days of creation. As we study that story this leads to some understanding of the seven synonymous terms for God. It is impossible to have a certain sense of health or happiness or heaven without an understanding of those seven synonymous terms. As we study these seven terms, – Mind, Spirit, Soul, Principle, Life, Truth, and Love, – we begin to understand the nature of God, and through this understanding we find the answer to every human problem. Let us remember that it is

“our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony” (S. & H. 390:7-9).

So many people have been asking what is the best way to begin the study of Science, but of course that approach is always individual. If anyone really wants to understand the system of Science, which is the most wonderful thing on earth today, the best way is to start with the first of the verbatim reports of Mr. Doorly’s talks on the Science of the Bible. If you study these reports, digesting just as much as you can at a time, you will begin little by little to arrive at some understanding of divine Science. Of course, if anyone is starting at the very beginning, it may be helpful to talk to someone who already understands something of the system, so that an orderly way of study is gained which will enable them to go on to those verbatim reports.

You can’t understand music or bring forth lovely compositions in music unless you understand the notes, which are the basis of all music. You have to become familiar with those seven notes and how they blend and blend and blend, and it is through that study that the most beautiful musical compositions are produced. With every science one has to begin by learning the fundamentals. But the comforting thing is that if we begin the study of Science in our individual way, we shall eventually arrive at divine Science.

That statement which came to me this morning, “The divine understanding reigns, is all, and there is no other consciousness,” gave me a lovely sense of the one Truth that knows no opposite, – no error. Let us always remember that in Christian Science we learn how to deal with material beliefs, how to cast out error, whereas in divine Science there is no materiality and no error. The higher we let thought dwell in the realm of Science, the quicker will be our demonstrations, the greater our sense of individuality, and the more wonderful our sense of fulfillment.

Truth Includes the Truth about Everything

If we begin to think about Truth, we see that it includes the truth about every idea, because God is forever conscious of His own wholeness, and therefore He is conscious of every one of His ideas; and so Truth includes the fact about me, about you, about the animals, about the flowers, and about every living thing, – about every idea.

Because Truth includes the truth about everything, it follows that the more we understand of Truth; the more spontaneously the truth about every situation will appear to us, and the more dynamically we shall see the error uncovered and annihilated.

We can never know the whole of God, and we can never know the whole of ourselves, but Truth knows its own wholeness. I was saying to Clifford yesterday that it’s a wonderful

thing to begin to understand Truth, and I said, “I feel that I know very little about Truth;” he quickly said, “Well, the thing that matters is what God knows about us,” and that’s a fact.

True Health

When we begin to see that the only thing operating here or anywhere is the one infinite consciousness, and that nothing else exists and that nothing else has power, then instead of thinking that we’ve got a little consciousness which we’ve got to get right, we shall keep our eyes on the facts of Truth in divine Science. Truth in Science is wholeness, and when Truth operates in the human, it brings wholeness in everything. The health that is so dear to everyone comes to us abundantly when we stop thinking about our little personal self which we believe has to get better, and instead we let our thought dwell on the facts of Truth. Health is nothing to do with matter or material conditions; it is conscious wholeness. We have true health, abiding health, in proportion as we become conscious of man as perfect. How can you expect to have health so long as you look at the material picture of man, or let yourself be mesmerized by what material sense says about you? So let us hold thought perpetually to the perfection of God’s creation, and then we shall bring it out in our lives. A consciousness full of perfection has true health.

I am going to ask you during this day to live in that one statement which came to me this morning: “The divine understanding reigns, is all, and there is no other consciousness. “Nothing to heal, nothing to change, but everything perfect now! If we really grasp that, we shall be so lifted up that we shall see how wonderful this Truth is in Science, and we shall experience health in everything. And oh, how wonderful it is when we stand for Truth in spite of all error’s suggestions! Surely this is true manhood. I always feel inspired when I think that Truth is forever reflecting on its own manhood, its own health, its own ideal. If we see someone standing for an ideal, sometimes in spite of much opposition, we say, “What a man!” When we express true manhood and accept Truth in spite of all that mortal mind says, we become strong in every sense of the word.

“To Truth There is No Error”

When I was looking at references to Truth in divine Science, I was very struck by that statement which we have already quoted: “To Truth there is no error, – all is Truth” (S. & H. 475:2). Do you and I believe this, or do we think of it only as something that will take place at some future time? We have seen that 2 plus 2 always makes 4, and that in the realm of arithmetic there is never a mistake, never an error. How much more, then, in the realm of Science is this a fact, – that there is never a mistake, never an error. Mrs. Eddy also writes, “Truth has no consciousness of error” (S. & H. 243:25). Truth is always fully

conscious of its truth, and so isn't it logical to see that the way to lose the sense of error is to be more and more conscious of Truth?

I feel that there's a great need at this moment for us to learn to make error nothing. It doesn't matter how it talks to us; it may say that we don't know very much, or it may say that we are just beginners in Science, or it may say all sorts of other things, but why not accept what Truth is saying, and so learn how to think as Truth in divine Science?

Working and Watching

Now, what does that really mean to you and to me? It means that every minute we have to be mentally awake. We all have to cultivate the habit of loving the spiritual above everything, of loving to be alone with God, of loving to live with the things that are real and true.

Anything which tries to come in and stop us from doing that is nothing but the mesmerism of animal magnetism, and so let us be awake to it. Don't let's be mesmerized; let us see the way, and let us go that way. It's such a grand thing when we do, and I am sure that there is no greater joy for anyone. Individuality is so important in this understanding of Truth, because it's our own individual realization of Truth, which is vital to every one of us. We can't afford to be troubled by what anyone else is doing. Everything must be between God and us, and when we are conscious of God then we can only be conscious of the truth about every one of God's ideas. What a satisfying thing it is to be conscious of the truth, and as we dwell on the facts of Truth in divine Science this enables us to see perfection in ourselves and in all men.

Through the understanding of Truth, God becomes nearer than hands and feet, closer than breathing. This infinite divine consciousness is the only consciousness, and the moment we realize that, we shall never condemn ourselves or anyone else. If we glimpse this fact of Truth in Science, wherever we go we shall see manhood; wherever we go we shall see health; wherever we go we shall see the one consciousness in operation.

The One Infinite Consciousness Knows Only Perfection

I want to take a reference with you which came to me and which gives a wonderful sense of this. Mrs. Eddy writes, "When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had, eaten its way to the jugular vein. In the same spiritual condition I have been able to replace dislocated joints and raise the dying to instantaneous health. People are now living who

can bear witness to these cures. Herein is my evidence, from on high, that the views here promulgated on this subject are correct. Certain self-proved propositions pour into my waiting thought in connection with these experiences; and here is one such conviction: that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can. An incontestable point in divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin, and brings us nearer to God, bringing out the highest phenomena of the All-Mind” (Un. 7:8-26). It seems to me that Mrs. Eddy paints there a picture of Truth such as we’re trying to see. It was because she saw so clearly that God is All and because her consciousness was filled with Truth, that she was able to heal cancer instantaneously, and we shall do exactly the same when we understand God as she did.

I love that sentence, “An incontestable point in divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin.” If we really think as Truth in divine Science, we can’t for one moment think of ourselves or of anyone else as a sinner, as imperfect, or as having any faults of character, because Truth is conscious only of perfection. I am convinced that there are many people who love Science but who are not making their demonstrations because they don’t lift thought right up to the very throne of Science. If you and I really accept the fact that there is only one consciousness, – one infinite divine consciousness, – then we shall see that there is nothing anywhere in consciousness but perfection. In divine Science there is no sin, no disease, no suffering, no matter, no carnal mind, no evil. There is no error, because all is Truth. Through studying this fact of the one Truth in divine Science, I can’t tell you how my eyes have been opened, and how many things I have seen that need changing. I have seen that we must live in the fact morning, noon, and night that the only thing going on is Truth, the one infinite consciousness. If you and I really grasp that, we shall have a sense of dominion and a sense of health such as we have not experienced before.

Here is another wonderful statement from “Unity of Good”: “Truth is God, and in God’s law. This law declares that Truth is All, and there is no error. This law of Truth destroys every phase of error. To gain a temporary consciousness of God’s law is to feel, in a certain finite human sense, that God comes to us and pities us; but the attainment of the understanding of His presence, through the Science of God, destroys our sense of imperfection, or of His absence, through a diviner sense that God is all true consciousness; and this convinces us that, as we get still nearer Him, we must forever lose our own consciousness of error” (4:5-15). Here Mrs. Eddy makes it very plain that we must gain “a diviner sense that God is all true consciousness.

How can we prove the nothingness of error until we have clearly seen the divine fact of the one Truth, forever reflecting on its own wholeness and knowing no error? As we

demonstrate this fact in our human experience, another thing becomes very plain. Just as you quickly see the cobwebs in a room that is flooded with sunshine, so the individual who is full of this understanding of Truth sees quickly the error in thought which is the cause of some problem, quickly reverses it, and so begins to prove in an intelligent way the nothingness of all the ills and limitations “that flesh is heir to.” Truth is that which always was; it isn’t a question of something that’s going to come in the future, because it always was. The truth about you and me always has been that we are the sons of God, that we are God’s image and likeness, that we are God’s reflection, and that we have always reflected the divine loveliness. What a comfort!

Just think of the men and women who have made a mess of their lives, and wonder what is going to happen in the future. How lovely to think that here and now they can blot out all the error and have no regrets, no penalties, no condemnation, but turn wholeheartedly to Science. The fact is that the only activity going on is Truth forever conscious of its own wholeness. In the realm of arithmetic the schoolboy may through his ignorance say perhaps dozens of times that 2 and 2 make 5, and as a result of this ignorance complete disorder prevails. But the moment the boy knows the truth of arithmetic that 2 and 2 make 4, he corrects his sums and the disorder ceases. So in Science we learn how to correct the errors of sense and experience order and harmony in our affairs.

Truth Knows No Condemnation

I feel that I’m learning such a lot about this fact that Truth knows no condemnation. At one time if patients came to me who were suffering and they told me of something they had done which was wrong or unscientific, I used to say, “Well, if you sin you suffer.” I always saw that it was the mental state, which counted, and so I was able to help those people, but now I am beginning to understand why Jesus said, “Thy sins are forgiven thee.”

The other day someone rang me up who had a very painful condition in the throat, and the suggestion was that a growth was developing. I saw very quickly that it was because this individual had been very sad, and through certain conditions she had let this sadness just swamp her thought. She said to me on the telephone, “All night I walked the floor, and I don’t know what to do I am so afraid.” Two years ago I would have said to that woman, “How do you expect Science to succeed if you think about the error all the time?” but now because I’m seeing a little more of the wonderful Christ consciousness, I said to her, “Dear, it never was you. You have never lost your joy. You have always been full of the joy of life, you have always been in heaven.” And she said, “Of course that is true about me.” As a result that condition was healed. And so I am telling you of facts that I am learning, and it is a lovely experience.

Let our sense always be, “Thy sins are forgiven thee.” Suppose that somebody does come who has done the most dreadful thing; suppose that he or she is the most awful mortal. Well, “the reverse of error is true” (S. & H. 442:18), as Mrs. Eddy says. If we can look away from the mortal, it doesn’t matter what some individual has done, because the only thing that God knows about that man is that he’s sinless, that he’s lovely, that he’s perfect, that he’s spiritual, and that he has never lost his perfection. If we see that, we shall find the healing taking place quickly and spontaneously. I am finding in my own experience that the more I think in the realm of divine Science, the quicker do I see the error in the patient’s thought that is causing the trouble; and also the spiritual ideas needed to heal those conditions come more quickly and in a much more dynamic way.

Engrounded on the Rock

This study of divine Science is completely changing our concept of Science in every way, and that illustration which I have just given you shows very clearly what I mean. So don’t let us come down from what God is knowing. Let us begin to think about it the moment we wake up, and let it live with us. Let’s stop sometimes during the day and say, “What is God knowing?” “The divine understanding reigns, is all, and there is no other consciousness.”

There are many more lovely references which we shall not be able to take today, but we shall certainly have achieved something if as a result of what we’ve seen this morning each one of us looks constantly at Truth in divine Science, – the Truth that knows no error.

Mrs. Eddy wrote,

“Thus Truth engrounds me on the rock,
Upon Life’s shore,
‘Gainst which the winds and waves can shock,
Oh, nevermore!” (Mis. 397:9-12).

From now on we are going to look constantly at the facts of Truth in divine Science, – Truth forever conscious of its own wholeness, – and we are going to realize that “there is no other consciousness.”

In that way we shall be established on the rock of Truth.

TALK FIVE

The New Birth

Our experience here this week is lovely beyond words, because this whole activity is taking place in the presence of God, in “the atmosphere of Spirit, where Soul is supreme” (S. & H. 590:3). Today I have had a lovely sense of the newness of things. As I was thinking this morning, I felt that we are just beginning to touch this glorious Science, this Science which is so vast. I found a line from a hymn running through my thought, and it really expressed the sense which came to me: “the hush of being newly born.”

We find that in this study of Science, in this story of God, there is peace and certainty, which Science alone can explain. As we study the Scriptures and this Key to the Scriptures, “Science and Health,” we find that pondering them in the light of the divine system which God revealed to John Doorly brings the revelation of Science to us in a quiet way, in a lovely way, with certainty and with great power, and also in our own individual way, because our conception of Science is always individual.

Science Has a Christ

We have been seeing this week that there is only one Being. This One is infinite. There is only one infinite Principle, which is basic and fundamental. This One is Life, - infinite Life, “the Being who was and is and shall be, whom nothing can erase;” this One is Truth, forever reflecting on its own wholeness; and this One is Love, with its infinite plan and infinite fulfillment. Then we see clearly that because of this there is only one cause and one effect in Science. The one cause is that one infinite Principle, and the one effect is Life reflected as the divine fatherhood, Truth reflected as the divine sonship, and Love reflected as the divine motherhood.

Someone may say, “But what does that do for me? What good is all that statement about the one infinite Being to me with my problem?” So many people ask, “Well, how does that apply to me? How does that work? What does it do for us mortals, - men and women who have disease or lack or sadness or limitation, or any of those problems?” The lovely thing about this Science is that it has a Christ, and as we saw earlier this week, Christ is “The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583:10-11). Today the Christ comes to you and to me and to all mankind as a divine infinite calculus of ideas, and as we grasp something of this wonderful calculus of spiritual ideas, we are enabled in an intelligent way to analyze, uncover, and annihilate the claims of materiality.

God's ideas don't operate haphazardly, but in divine order. Thus every individual, as he seeks for an answer to his problem, finds ideas coming to him from Principle; Mrs. Eddy makes it very plain that these ideas which come must be the exact answer to the problem, for she writes, "The counter fact relative to any disease is required to cure it" (S. & H. 233:28-29). This coming of ideas into the individual's consciousness meets the human need and heals whatever needs to be healed; thereby he arrives at the point of health and heaven and happiness, which is the eternal fact in Science.

It is so comforting to know that the coming of spiritual ideas is the activity of the Christ, or Truth, and therefore it cannot be resisted, it cannot be reversed, and it cannot be interfered with. Isn't it wonderful when you realize that there IS no condition which can't be healed in Science, through this divine infinite calculus? It gives you such strength when you realize that great fact. Any intelligent person knows that it is impossible to grasp the simplest facts of arithmetic without learning them in an ordered way, and therefore how much more is it necessary for us to learn how to think correctly about the facts of Science and so have harmony in our human experience!

Divine System

Before we go on, let us remember that Mrs. Eddy says, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease" (S. & H. 146:31-5). So Mrs. Eddy says that there is a system, and she says it in a very definite way, and she also indicates that you can't demonstrate to any extent the divine Principle of healing unless you know that system. We are going to see how very true that is.

Someone said to me the other day, "I know a practitioner who doesn't know anything at all about the system of Christian Science, and yet she heals a great many patients." Well, my conviction about that is that anyone who is spiritually - minded will from time to time hear what God is saying and so be able to heal, but if you watch what happens, you will find that it is impossible to heal scientifically and quickly, or to deal with the so-called calculus of materiality, until you know something of the divine infinite calculus. Let us think for a moment of an illustration. Suppose there is a great banking concern, and that day after day harmony reigns. That harmony reigns because hundreds of clerks are using the calculus of arithmetic in an intelligent way. If they didn't know that calculus, there would be chaos; and if anyone makes a mistake, that harmony is upset. So if those bank clerks need to understand the calculus of arithmetic in order to prove the facts of

arithmetic and to maintain harmony in that bank, how much more do we need in human experience to know this calculus of spiritual ideas!

TRUTH AND SPIRIT IN CHRISTIAN SCIENCE

I have loved Christian Science ever since I was a little girl, and yet when I look back I see that in the old days it never gave me the certain sense that I am gaining today. Today I see the way to study our two textbooks and I see the way to help humanity, and every individual can learn the way to study and the way to help humanity. God is forever revealing Himself, and this revelation can come to anyone who is spiritually-minded enough to turn away from the material, listen to the things of God, and learn the system of Science.

I am convinced that men and women are going to realize that the Christ is something totally different from the world's concept of Christ, - that the Christ is that which comes from God to human consciousness, and that the Christ is coming to us today as the infinite divine calculus of spiritual ideas. Isn't it glorious to realize, and lovely to prove, that the answer to everything is right now, right here, and that the more we dwell with these divine facts and love them, the more quickly will come the answer to every problem?

Truth and Spirit

In divine Science, we see that there is one Life, which is the Word; one Truth, which is Christ; one Love, which is Christianity; and one divine Principle, Love, which is Science. We have seen that Truth is God Himself and knows no error; that Truth is forever conscious of its own wholeness. Tonight we are going to consider Truth and Spirit, - Truth coming to us through the divine infinite calculus of Spirit, - which is the Christ aspect in Christian Science. It is so important to remember that we can only know the infinite through the infinite ideas which express it, and that today God's own ideal of Himself is made manifest as a calculus of spiritual ideas.

You will find that the more you look at these profound yet simple facts, the clearer they become. There's a great need today to have spiritual perception, so that we see clearly what Truth is, and what the Christ does for you and me and all mankind; therefore our coming together is a wonderful activity, because on these occasions God is revealing to us the way to gain true salvation, the way out of all the bondage and limitations of materiality. The way is Science, and the Christ is saying, "Walk ye in it."

Those of you who are familiar with the Matrix know that Truth and Spirit is Science as the Christ, and we are learning how the activity of the Christ takes place through the calculus

of Spirit. If that seems a bit of a puzzle to some of you, don't worry about it. When I first knew of this Matrix, which God revealed to John Doorly after years and years of prayer and study and practice, I said to myself, "I'm never going to understand it and I don't want to look at it and I'm not going to bother about it." I really did, because that was just how I felt! But it is lovely the way God reveals these things to us, and today through listening to God and learning and applying what God has shown me, that Matrix is becoming clear and invaluable to me. So don't worry if you look at the Matrix and it seems bewildering, because the great thing is to let this Science unfold naturally to you. Let us dwell on the onliness of Spirit and our spirituality and the spirituality of everyone as perfectly natural in Science. As we bathe our thought in the onliness of Spirit, and we become spiritually-minded, we find that ideas come to us spontaneously, lifting us out of the mesmerism of materiality, so that the reality of all things begins to appear.

Man is Spiritually-Minded

Truth is God Himself and knows no error, but that which comes from Truth to us is the Christ. Let us remember that. You may say, "How does it come?" It comes to us as spiritual ideas. But because it is wholly spiritual, it can only come to men and women who are spiritually-minded. We are spiritually minded when our thought is just filled with the onliness of the spiritual, the reality of the spiritual, the substance of the spiritual, the naturalness and blessing of the spiritual.

Sometimes we find lovely individuals - perhaps a young man or a young woman - but because they have never known about the spiritual or about Science they find it difficult to grasp these wonderful facts of Science. I have known in my experience in the practice such men and women, fine characters, but Science seemed complete nonsense to them. And yet they needed healing so much! What is the answer to that situation? If we are going to help anyone who appears not to be spiritually-minded, there are two things we can encourage them to do. First of all, if they feel that they haven't enough spirituality to hear what God is saying, they must make the effort to read the textbooks of Science, and the second thing is that they must make the effort to think along spiritual lines. Then we must lift them up by looking at them through the lens of Science, and that is a lovely thing to do. The argument is that they are not spiritually-minded, and therefore that they can't grasp the facts of Science, but the truth about the situation is that man is forever spiritually-minded, that he loves the spiritual above everything, that the spiritual is natural to him, and that he is forever living, moving, and having his being in "the atmosphere of Spirit, where Soul is supreme."

I could tell you of many wonderful healings which have taken place during this past year and which have come about because I saw that the patient lacked spirituality, and so I

bathed that individual in spirituality. If we're looking out as God looks, what right have we to say that someone isn't spiritually-minded? It's only what sense says, and the lovely thing to remember is that if any of us is not hearing what God is saying, or if we find that ideas are not coming about our problem or about a situation which we want to help, we can bathe our thought in spirituality. Let us remember that the truth about man as God's own image and likeness is that he is forever spiritually-minded, that he loves the spiritual above everything, and that he lives, moves, and has his being in the one infinite Spirit. Mrs. Eddy says, "all is Spirit and spiritual" (S. & H. 331:24-25).

Man Seen through the Lens of Spirit

Here is a reference which brings out this sense of Truth and Spirit beautifully: "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from lust, and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this rock of ages, return and plant thy steps in Christ, Truth, 'the stone which the builders rejected'!" (My. 129:15-20).

I feel that in this reference is a tremendous sense of the calculus, because, as you know, "the stone which the builders rejected" is symbolic of the divine infinite calculus. If we build our thinking on that calculus, we shall find ourselves on "the rock of ages." You remember that the Master spoke of "a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Truth reflects itself through the lens of Spirit. Someone may ask, "But why through the lens of Spirit? Why not through the lens of Soul, or the lens of Mind?" Because we can have reflection only where there's purity, where there's a sense of loneliness, where there's the understanding of reality, and Spirit is the synonymous term for God which helps us to understand purity and onliness and reality. So Truth reflects itself through the lens of *Spirit*, enlarging goodness to human sight and dispensing with error. It brings man to the point where he finds that he has always been spiritual and perfect.

It's a wonderful thing to be able to see in an intelligent way how Truth reflects itself through the lens of Spirit. If you and I look out on the world through red glasses, everything looks red; if you and I look out through the lens of Science, of Spirit, we can see only good. We saw the other day that if we look at God's ideas through the lens of sense, we see a mortal who is sick, sad, dishonest, selfish, limited, or afraid, but if we look at the same man through the lens of Science we see him healthy, happy, honest, unselfish, unlimited, and unafraid. Only as we look through the lens of Science can we demonstrate health and dominion for ourselves or others.

Spiritualization of Consciousness is the Only Remedy

Let us look for a moment at some of the ways in which we need to look through this lens of Spirit. For instance, I have been privileged to help in the practice a number of people troubled with what is called rheumatism. Of course you can't lay down any hard-and-fast rule and say, "Such-and-such a fact always heals rheumatism," because every case is individual, but I feel that if I tell you some of the things which I have seen operate because of the activity of this spiritual calculus, it will probably encourage you in your own demonstration. I have helped many people who have had rheumatism in a very aggravated form, and in many cases I have seen wonderful results when the patient and I have reversed what mortal belief was saying. We have been seeing this week that mortal mind and mortal body are one, and that any inharmony in the body is caused through inharmony in thought, - sometimes because of our own wrong thinking, sometimes because of so-called material law, sometimes because of the belief of heredity tacked on to us from a long way back. We have to remember that what we're dealing with is not just our own thinking, but beliefs and thoughts that have existed for millions of years.

From the medical point of view rheumatism is often caused by acidity in the system; Mrs. Eddy tells us that "Metaphysics resolves things into thoughts" (S. & H. 269:14-15), and I remember that when I had my first bad case of rheumatism, I said to myself, "The opposite of acidity is sweetness," and yet this individual whom I was helping seemed to have such a lovely nature. But sure enough the error of the situation was uncovered when we were talking one day; she said, "For years I've had this pain. I would give anything to be free for one hour," and so we began to talk, and two things came out: one was that she wasn't sweet inside, that she often rebelled at what people did, that she often felt stirred up and bitter about conditions, and then when we talked about freely expressing affection and love and kindness and gratitude, she said, "In our family we never do that; Mother has never expressed her feelings, Father has never expressed his feelings, and I can never express my feelings." So I looked at her and said, "How is your body going to change if you don't change that thinking?" and she was a sport, so she said, "Tell me how." Just before this experience it had begun to dawn on my thought that man always was and is and ever will be spiritual and perfect, so I said to her, "Now, let us remember that your true nature is like God's nature, and so you have always expressed freely the sweetness of Love, the affection of Love, the gratitude of Love. That is your nature, because that is how God knows you. And what is the truth about your father and your mother? That they too are God's ideas, and so they too have always expressed divine Love. There is only one family, the divine family of Father, Son, and Mother, and in that family Love is forever being expressed."

We had a most wonderful time together, because hers was one of those natures which just take in everything that God tells them. For years that girl had suffered almost continually, although she carried on with her work, and when she came for help she had got to the point where she thought that nothing could help her. Well, from that hour she began to think in the way that we discussed together, and everything began to change; and because the stubbornness and stiffness went out of her thought, her body became painless, pliable, and free. In a few weeks she wrote me a lovely letter in which she said, "I just cannot tell you the gratitude that I feel. I'm completely free. Life is a new thing."

Don't you see what had happened? Instead of accepting that mortal picture, - that picture presented by the senses, God showed us both the truth about the situation, and so we proved that the reverse of error is true. Nothing was done to her material body; nothing happened in a material way. All that happened was that spiritual ideas came into consciousness and completely changed the whole situation. Because mortal mind and mortal body are one, - or to put it in another way, because what we are thinking affects the body and everything to do with us, - we have a more harmonious body and better human conditions when we are thinking according to Truth. Therefore when spiritual ideas come to us, they lift us above the discords of sense and bring peace and harmony into our thinking and thus into our experience. When we become so spiritually-minded that we put off the mortal completely, we shall ascend, as Jesus did.

Take another aspect of this belief called rheumatism: people are so often afraid to get wet or to be in a draught. Now, Science says that you have a sensationless body. Your body doesn't know whether you're wet or dry, or whether you are hot or cold, and it is mortal thought which imposes these conditions on the body. When through spiritual understanding you have no fear of getting wet, or of being in a draught, no bad results will follow. It all depends on what we are thinking, and it is only as we begin to understand this one infinite Truth coming to us as a divine infinite calculus of ideas that we can possibly heal these conditions quickly and with certainty. There is no other way, and there is coming a time (and I feel that this time is very near) when all thinking men and women will see this fact.

The Light of the World

So we see that Truth comes to us as ideas, - ideas that are the truth about me, about you, about the birds, about the trees, about health, about happiness, about everything, - and in proportion as we look away from the material picture and see those wonderful facts, we have dominion. Someone may say, "Well, how do I start to put off this mortal and to put on immortality?" The answer is that the moment any man, woman, or child turns away from the material picture and really begins to open thought to the fact that Truth is

operating as a divine infinite calculus of spiritual ideas, so that they let the ideas which they need come to them, they begin to experience the strength and certainty which follow the coming into consciousness of those ideas. It is the most natural process if we analyze it intelligently.

Jesus said of his own true Christ selfhood, "I am the light of the world," and you and I can say of our own true selfhood, "I am the light of the world." Just think how glorious that light is, and yet how naturally it comes! When I was talking to that girl who had rheumatism, it came so quietly, so normally, so certainly, and it came because we both turned away from the material to the spiritual. In this way we prove how naturally and spontaneously Truth operates. When you see anything happen like that in Science, the joy is just wonderful.

Jesus proved right through his life how the Christ operates, and yet he took a little child and brought that little child forward as an example; he said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The childlike thought is that which accepts what God says, knows it, and rejoices in it, perfectly naturally. I remember going to help a very little girl on one occasion; she had been awake all night with pain inside and sickness. I sat down by her bed and said to her in a very simple way, "If this room is filled with light, where is the darkness?" A little voice said, "Nowhere." Then I said, "If this room and all space is filled with Love, with good, where is there room for pain or sickness?" And she just as freely said, "Nowhere," and that was the end of the whole condition. I went downstairs and talked to her mother, and before I left she was up and she was well. The operation of the Christ is so simple and yet so profound, and if we approach it with the certainty that the answer is here, it comes in such a natural and lovely way. Only as we understand the operation of the Christ, - only as we understand the divine infinite calculus of ideas, - can we touch the great heart of Love and experience the freedom which belongs to all the sons of God.

"All that I Have is Thine"

I love the parable of the prodigal son, and you remember that the father said to the son who had stayed at home, "Son, thou art ever with me, and all that I have is thine." When our thought is always with Truth and we begin to understand Truth forever reflecting itself as Spirit, as the divine infinite calculus of ideas, all the limits are off, and we then have a sense of infinite health, infinite happiness, infinite success, infinite friendship, infinite heaven, and nothing in the world can deprive us of it. Although we can only just look at it in a brief way this week, let us rejoice that through Christ Jesus and Mary Baker Eddy and John Doorly we today can glimpse this wonderful fact. From now on you and I are

going to lift up our sense of Science, love it more, dwell with it more, and let it become more real to us. As a result of that lifting up, men will seek the Christ as Science.

Just think of the world today, in which very few know what God is, and so often it is said that no one knows the answer, or what is going to happen to civilization. Because we are glimpsing some of the facts of Truth, we are seeing in a very certain way how the Christ comes to the human picture and redeems every condition, and therefore we have a great privilege. We also have to remember that because we know something of Science, Principle demands of you and me that we study Truth, love it, live it, and prove it. You remember the verse which we quoted at the beginning of this week: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” That’s absolutely true when we understand this infinite calculus of spiritual ideas.

The Lens of Science Reveals the Supremacy of Spirit

I want to take with you another reference which brings out a beautiful sense of the lens of Spirit: “The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter” (Mis. 194:16-18). We may ask ourselves: “How do we look through the lens of Science?” and the answer is that through the great work of people like Jesus, Mrs. Eddy, and John Doorly we find ourselves looking at conditions and things through this lens every day and often without apparent effort. How often, for instance, we have been faced at the beginning of a day with a thousand and one things to do, and many decisions to make, and through human reason the answer has been impossible to find; and so we have taken time to sit down and either turn our thought to the things of Spirit, or give a period to study or even to reading from the books devoted to Science. It is then, - that is, when we are looking “through the lens of Science” so that the divine power becomes magnified to our human sight, - that the supremacy of Spirit begins to demonstrate itself in our thought, and we rise from this work with a sense of order and peace which would have been impossible had we not had access to this wonderful “lens of Science.”

The only way to help ourselves or others is to look through the “lens of Science” and bathe thought in the spiritual, before turning to the problem which confronts us, for in this way we allow the healing “rays of infinite Truth” to “bring light instantaneously” (S. & H. 504:23-24). Thus we work as John Doorly always showed us how to work, - from the “throne of grace.” As we see the nothingness of matter and turn away from all that sense says, the supremacy of Spirit dawns on our thought and we find that “all good is possible to Spirit” (S. & H. 232:10).

“Ye Shall Know the Truth, and the Truth Shall Make You Free”

Someone said to me the other day, “But how am I going to get this realization that I don’t live in a body? I get my body up in the morning, I dress it, it talks to me, and it’s with me all day; how am I going to get away from it?” Well, if you begin to declare that which is true about your real self, it’s wonderful how it will become clearer and clearer to you. After listening to John Doorly on one occasion when he had brought out a glorious sense of this calculus, I felt that I must get more and more away from the mortal and away from the material sense of things, and so I began to declare very definitely every day that because I was identified with Mind, with Spirit, with Soul, and with the perfection of Principle, therefore I was never in a body, never in a material world; that I lived, moved, and had my being in “the atmosphere of Spirit, where Soul is supreme.” Then I thought about Mind, Spirit, Soul, Principle, Life, Truth, and Love, - what they are and what they do. For a time it was not easy, but today when I sit down and declare those truths, I really do feel that they are becoming established in my consciousness, and it is the most wonderful feeling. So through doing that for myself, I am able to do the same thing for people who come to me for help and to lift them out of the material sense of things. What is taking place when we declare these facts about our real selves? It is Truth operating through us, which makes us conscious of the reality of perfection.

We must never think that the source of the trouble lies in the body or in the material picture; we must keep in mind that the cause of any trouble is in the mental. What we’ve got to do is to lift consciousness out of materiality into the spiritual fact of being, which is that man is perfect now. So stop thinking about the material picture, and think about the truth which God knows about you. The more you bathe thought in the spiritual, the more you will find ideas coming to you which will heal the erroneous condition, and then you will begin to have a true sense of dominion over all.

Listening Only to Truth

Today we are beginning to see that if anyone watches his thinking and is always spiritually-minded, nothing can go wrong in his body. This is a high goal, but we can reach it. Can anything in the world give us that assurance? Can anything tell you or me or anyone the certain way to heaven, to health, to happiness? The answer is that nothing but Science can give mankind this assurance.

Someone said to me the other day, “How do you maintain this state of thought when you have a day when you see patients who talk to you about their problems?” Well, I let them talk, but I don’t believe the error that they tell me. On the surface I am polite and sympathetic, but I don’t accept the errors that they tell me. Suppose you had twenty

schoolboys coming to you and saying, “2 plus 2 equals 5;” what would you do about it? You wouldn’t argue about it. You might say, “2 plus 2 equals 4,” or you might ignore what they said and pass on to something else, but you certainly wouldn’t be worried about it, because 2 plus 2 equals 4 would be the fact to you. So don’t you see that if day in and day out we begin to know the truth which God knows about us, - and about every idea from the least to the greatest, - then We’ll never be mesmerized by what the other fellow says?

After a day when I’ve seen a great many patients and heard about incurable diseases, and so forth, I go home full of the joy of life. Why is that? Because I have listened to Truth and not been mesmerized by error. Of course, if someone is full of suffering and sadness and darkness, it is right to be compassionate and to meet them just where they are and talk to them in a way that they will understand; oh, we need to be so kind and so patient and so Christlike! But just as you would know that 2 plus 2 equals 4, so you have to be just as certain that the only thing going on is Life, Truth, and Love, and that the man and woman of God’s creating has always been at the point of perfection. This turning away from the material sense of things and knowing as God knows means that we look upon every problem that is presented to us as a wonderful opportunity to prove what God does, and so it always brings inspiration and joy.

The Correct View of Man Destroys Error

We have seen, from the references we have taken, that if we look at man through the lens of Spirit we see “how he presses to his original, never severed from Spirit!” The man of God’s creating has never fallen. There is no fallen state of being to Truth. Man has always been at the point of perfection. Through false education, through mesmerism, through superstition, and through the suggestions of the carnal mind we have been educated to believe that man lives in a little body, that sometimes he’s sick and sometimes he’s sad and sometimes he’s unhappy. But that isn’t the fact. Mrs. Eddy writes, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Savior saw God’s own likeness, and this correct view of man healed the sick” (S. & H. 476:32-4). Jesus was the Wayshower, and as he came proving the nothingness of every claim of evil through beholding in Science the perfect man, then that’s the way that we have to go.

As we have already seen, Jesus said, “I am the light of the world,” and we can say that of *our* real selfhood. Isn’t that true? If we let our thought dwell on Truth, then wherever we go we can bring light to the situation. If you think of a mathematics master going into a classroom where all the small boys are in trouble with their sums, and they all seem to be in darkness, and they don’t know what to do, that schoolmaster because of his

understanding of the calculus of arithmetic brings light to the whole classroom. And so how lovely to think that you and I, through intelligently understanding Truth and how it comes as a calculus of spiritual ideas which correct sense and so destroy mortal belief, are going to bring light to every situation! It makes life so worthwhile!

We have to remember, of course, in this wonderful story of Science, that as Mrs. Eddy says, "Principle hath infinite claims on man" (Mis. 16:10-11), and so it has; the claim on us is that we must be spiritually-minded and watch our thinking. Mrs. Eddy once said, as we saw earlier this week, that it is the materiality in students which clogs their progress. So if from this moment on you and I will take time to think about the spiritual, to know that we are always at the point of perfection, and to remember the truth that God knows about us, then we shall never be mesmerized by fear or worry or lack or sickness.

The Order of Spirit

There are all sorts of things that this divine infinite calculus does in the most natural way. For instance, if I go into a home where I see disorder of any kind, I immediately begin to declare, "This whole home is identified with Spirit, - with the order of Spirit and the purity of Spirit." Disorder is the opposite of the order of Spirit, and with disorder you always find lack,-lack of health, lack of money, lack of opportunities, lack in so many ways. It is a good thing to remember, when we go into any place or home where there is disorder, that we can lift up the situation and see that every idea is identified with Spirit, - with the order of Spirit, the onliness of Spirit, the substance of Spirit, the reality of Spirit. The moment order comes into any human consciousness; it will be expressed in a more orderly body, more orderly habits, and a more orderly home. And when we reflect the divine order of Spirit, we begin to have abundance, because Spirit is true substance and it is that which blesses man.

The great thing, therefore, is to learn about the divine order of Spirit, and then to identify ourselves and every other individual with it. I am certain that there's a great need for that in the world today. So many people grow up without knowing what order is, and so many people don't know how to start thinking in an orderly way. But everyone can find the answer in Science. I have seen some wonderful things happen when a sense of order has been established. For instance, I have seen a home where there was disorder and lack on all sides, and then the individuals in that home, through the help of someone who knew something of Science, began to understand this infinite calculus of spiritual ideas, and right away they became more orderly in every way, because some sense of order had come into consciousness. Their home had a different feel about it, and order came into their business, and then everything began to multiply and multiply for them.

So often we need to watch that we don't become disorderly in our thinking, because disordered thinking is the cause of a disordered body, or disorder in any other aspect of our lives. If we love Spirit, then we must let thought dwell with the infinite order of Spirit. There is nothing haphazard in the realm of Science. There has to be an ordered approach to God, right from the beginning. No one can learn music or engineering or accomplish anything worthwhile in an haphazard way. Divine Science is more exact than anything else, and the only way to understand it is by the constant orderly study of the Bible and "Science and Health with Key to the Scriptures;" it certainly is the straight and narrow way, but think of the loveliness of it! There is no Science without order, and no progress without order.

"I and My Father Are One"

Let us remember that in divine Science there is one Truth, forever conscious of its own wholeness and knowing no error. Because there is a Christ, which is the divine ideal, coming to mankind today as a divine infinite calculus of ideas, every man, woman, and child can learn how to heal the ills of the flesh and to deal intelligently with the so-called calculus of materiality. Nothing can bring health, happiness, or peace but the understanding of this calculus of spiritual ideas. Oh, it is so important that we take time to consider these facts, and to be alone with God! I am convinced that if anyone will do that, wonderful things will come of the experience. Jesus, that great master Metaphysician, so often went away and spent all night in prayer alone with God. What was he doing? He was listening to those facts which we are privileged to hear today; he was communing with God. His one theme was, "I and my Father are one." He also said, "the Father that dwelleth in me, he doeth the works." When I have been helping patients, I often go back to that truth, "I and my Father are one," and I declare, "It's God doing everything; Science is irresistible, because it's the only reality."

So we are learning something of the wonderful story of Life, Truth, and Love, which this little rhyme expresses:

*O Life that maketh all things new,
O Truth that maketh free,
O Love embracing me and you,
O blessed One as three.*

That is the story which God is revealing to you and to me and to all mankind, and nothing can turn it back.

INTERVAL

Learning by Heart in the True Sense of Heart

A very lovely individual who is attending these talks has asked me a sensible question; he said, “You know the other day you talked about not ‘getting’? Surely I have to memorize or ‘get’ the Lord’s Prayer?” So I went away and thought about that, and as I was thinking about it I remembered the story of a little Chinese boy who had heard about a man called Kipling and how he wrote poems and books, and so one day on shipboard he asked a sailor to teach him some Kipling. That sailor had a poor sense of humour and so he said, “Do you want to learn Kipling? All right, you say this: ‘Our Father, which art in heaven, Hallowed be Thy name, Thy kingdom come,’ “ and so on to the end of that great prayer. The little Chinese boy learnt those words, but having no idea what they meant he later asked someone if he would like to hear him “speakee Kipling” and so in his, pidgin English he repeated that prayer. He had memorized it.

A little while back in England there was a little chap and he’d just had his bath and he was kneeling in his cot, and his mother, who had taught him many of childhood’s prayers, said, “Wouldn’t it be lovely how if you and I learnt something of the Lord’s Prayer? Let’s start tonight.”

So she said, “Our Father, which art in heaven, Hallowed be Thy name,” and the little boy said it too, but then he asked, “What does that mean,- Mummy?” to which his mother replied, “Well, dear, there is a much greater Father than your daddy and a much greater Mother than me, and that great Parent is looking after daddy and mummy and you, and all the daddies and mummies and other little boys and girls everywhere, and because we know that, we have a great reverence for His name, so we say, ‘Hallowed be Thy name.’ Now, he couldn’t manage that word “Hallowed” very well, - he couldn’t yet memorize it perfectly, - but as she tucked him up and just before he closed his eyes in trustful slumber, his mother heard him murmur, “ ‘allowed be Thy name.” It might well be said that the heart has a better memory than the mind.

A Summary of the Trumpets

Now, let us run over our story of the trumpets as far as we have come. The order of the synonyms which develops for us the tone of Christianity is Principle, Mind, Soul, Spirit, Life, Truth, Love, as given by Mrs. Eddy in her definition of God in her “Glossary.”

In the first trumpet John introduces the hail, and we may wonder why, until we realize how the ancient Scriptural teachers had used the word; when we read in Exodus, “Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the

hail shall come down upon them, and they shall die,” we realize that these men were telling us in their way that if we go woolgathering in the fields of just ordinary, sensual, unsystematized thinking, then the hail (the self-destructive properties of such sense-bound thinking) certainly comes and plays havoc. But if we take everything “home” to Principle, - trace ideas back to their cause and work out from that Principle, - then we are safe.

If the housewife in the kitchen or the chemist in the laboratory let themselves go wandering in the “fields” of unsystematized thinking, the “hail” will soon catch up on them and their ideal will be slain. How many cakes have been spoilt through not keeping thought to the “home” of cake-making, - the science of cookery, with the demand of its system, -and how many laboratory experiments have failed through the same sort of “field-wandering.” Principle has a perpetual demand upon us, but it is a satisfying and resting demand, as anyone knows who obeys it.

In the second trumpet John introduces the mountain burning with fire, which was cast into the sea. It is as if he says, “You must have the mountain of Mind’s allness to work from, and you must let that mountain-height be cast into the sea of tempest-tossed human concepts and turn them to blood, - that is, make them sacrifice those false concepts to the mandate of Mind.”

Jesus illustrated this when he came down from the mountain to heal the tempest-tossed sea or the tempest-tossed epileptic boy. Mrs. Eddy indicates the demand which this mountain-stature of Mind’s allness makes on us when she says, “If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name” (S. & H. 143:27-31).

In Christianity you and I must work from our sense of God as All (which is so clearly conveyed by the term Mind) and thence to the human need, - the tempest-tossed human concept, - and John is bringing this lesson home in the illustration he gives of Mind’s mountain-allness.

In the third trumpet John uncovers one of the false ways in which humanity has tried to blow the trumpet of its own sense of Christianity. It has tried to start with that awful dirge, “You are a miserable sinner, a fallen man; now pray to God to help you get up.” So John: writes, “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 then he goes on to tell us how the waters became wormwood, which means “undrinkable.” Mrs. Eddy asks, “Has God taken down His own standard, and has man fallen?” (S. & H. 470:19-20), and we would do well to analyze the absurdity of mortal mind’s teaching that He has.

The lamps of the ages have - never been kindled by the admission that the identity of man has fallen from its heaven of conscious greatness, but when Soul has equipped men to rebuke this lying claim of sense, they have kindled the lamps which guide mankind home, and in proportion to the changeless certainty of their own conviction have those lamps burned with brightness. The opposite teaching has become unacceptable to enlightened thought; hence the accurate application of the term “wormwood” to such teaching. No one could help a man by telling him that he was a miserable sinner, or just plain bad. If it became necessary to lay bare some claim of animal magnetism, you would need to lay it bare as that which was trying to besmear his inherent goodness, but not as an actual part of his being.

If you want your lamp to shine for men, you must realize that you are a lamp, but also that to go on being a lamp you must tend it through your recognition of the divine source of that perfect identity. Jesus lifted the lamp of his own conscious identity, and this gave forth a general light for men; he said, “I, if I be lifted up from the earth, will draw all men unto me.” As we watch Jesus gathered to his own identity, we realize that that gathering has become a lamp for all mankind. Through his unswerving response to the call of his Soul identity he has risen in the heavens of human history to shine as a star of the greatest magnitude yet seen by men.

Now, you may ask what the difference is between the great star which fell from heaven burning like a lamp (described in this third trumpet) and the star which fell from heaven to the earth and was given the key of the bottomless pit (described in the fifth trumpet). Well, you might say that the second star falls to earth with power to do a specific job in a specific way. Its rays are directed according to the individual recognition of Life’s purpose in any particular situation or any particular lifework. For instance, Jesus analyzed, uncovered, and annihilated the “bottomless pit” for anyone with whom he came in contact in his healing work, and was therefore the individual star to countless individual experiences here on earth. He used the magnitude of his individual understanding of Principle to bring light to specific cases of earth’s darkness. So if you or I use our individual strength to “star” it over any untoward condition on earth, we shall be expressing qualities revealed in John’s fifth picture of a star falling from heaven to earth and having the key to the bottomless pit. And if we learn, too, to hold our whole thought to the unchanging certainties of our already-established identity in heaven, as the third trumpet teaches us, this attitude will not only radiate a spiritual lamplight around our whole experience, but will also diffuse its blessings for mankind. So that is how you might describe the difference between the stars portrayed in the third and fifth trumpets.

In the fourth trumpet John shows that we shall fail hopelessly in our trumpet-blowing if we begin to think that just because the calculus of Spirit seems to be darkened by the

attempted calculus of mortal mind, most of humanity is therefore ignorant and that a few privileged students are the only enlightened ones. We are sunk from the start if we think that our job is to convert man. There is only one kind of man, and that is Principle's man, and the neophyte who tries to convert him deserves all the rebuffs which he will assuredly get. The other man is in every respect as good as you, and the measure of what you know is found in your ability to recognize this fact. Mrs. Eddy tells us, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476:32-2), so that which appears to you defines exactly where you stand in Science. If you look out and see that man's ability to discern the right and leave the wrong has been darkened by the false notions of material systems, do not think that the *ability* to think correctly with the calculus of idea, impelled by the fact of Spirit's onliness, has been lost to man. Give any man half a glimpse of what you and I have had so clearly taught us, and you will be surprised at the immediate and natural response.

In the fifth trumpet John shows how to blow a trumpet with notes that reach down to humanity's needs, even whilst the blower, because he maintains his indivisibility from all of Principle's perfection, blows that much more strongly and with that much more joy. "I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit." And then John describes the wonderful power of analysis with which Life endows its representative, when that representative never leaves heaven for earth and yet works as the Son of man.

If you know that you are the Son of man, but also follow the Science which Jesus taught by claiming that you are "the Son of man *which is in heaven*," then you will blow the sort of trumpet which men love to hear. It is recorded of Jesus that "he taught them as one having authority, and not as the scribes," and what gave his words a true authority and a true appeal was his recognition of the fact that he had never left heaven for earth, but that his concept of earth was heaven to him. If a great musical conductor walked among his orchestra, he would be right there on the earth plane, an illustration of the Son of man, but the measure of the authority which he held would be according to how much he held his understanding in the harmony, or heaven, of music.

So be a star that stoops to earth and yet never leaves heaven; for the proof that you have never left heaven is found when you can see every pit, or pitfall, for man as bottomless. A bottomless pit is no pit, and only the man who remains in heaven, harmony, can see it as bottomless. The American described nothingness as "a crownless hat without a brim," and John describes the activity of a lie claiming to be truth as a pit without a bottom. If you stay fast in heaven and never let yourself be divided from your Principle, you will demonstrate that sort of individuality which can walk on earth and reveal the nothingness of nothing for mankind.

The Sixth Trumpet (8): Man's Expanding Idea of his Universe

Now, we were considering the sixth trumpet, and we saw something of the majestic stature of man as the representative of Truth. What a trumpet to blow, indeed! Listen to it: "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." What are your four horns on the altar of manhood's Truth-bestowed greatness? They are the fact that man is a foursquare being; his character ever expresses that holy city foursquare which is the magnificent activity of his Principle. Look through all history and wherever you see a man, you see a being who forever seeks, and forever finds, and forever uses what he has found, and thereby is forever glorified in some fresh realization, -only to pause and wait on God before he gathers new impetus to seek, and find, and use, and glorify his Principle once more.

So listen to the angel voice from this altar of Principle, this man of God, - and in devotion to a higher ideal strive to loose the "four angels,"- the four main aspects of your character, - so that you may feel the bursting sweetness of the great river of life, here symbolized by Euphrates. You can never stop man; and all of us are man, so why waste time pushing the few pebbles of a limited outlook in the way, in the attempt to dam up the forward flow? Just think that possibly in the memory of many of you there was a time when men had never flown in the air. Then someone got the idea, and many "wise" folk shook their heads; but when many wag their heads, Principle supplies just those few who "wag their tails" instead, and those few get somewhere! So a "tail-wagger" built a contraption and got himself in the air, and then others followed, and today it is part and parcel of many people's routine. Why, today you can have breakfast in England and get in your jet-propelled machine and beat time and have another breakfast with your American friends; so if you could keep going in that direction, I suppose you could have one eternal breakfast! No wonder that in this trumpet John heard one of the angels say that there should be time no longer!

Now, we look at England today and we say that she is losing her great empire piece by piece, but actually she is just shedding a form of greatness which she has outgrown, and there are higher forms of greatness ahead of her. Today men are talking about the planets, and in a little while they'll be going to them. Now, don't wag your head: wag your tail! England is in the forefront of the development of jet-propulsion, and so she may well be the first to colonize the new worlds stretching unlimitedly before us. But I don't think that it will be just an Englishman, for men are humbled by space and drawn together by the vision of immensity, and so I think that "tail-waggers" from East and West and North and South will shake hands over that job. It's the littleness of earth that has got men fidgety with each other; there aren't any shores left to challenge him, so man is restless, but give

him the planets and he'll go all amiable for a while! Smallness never fitted man. If you remember the war years, when people were billeted on each other in houses made for just one family, you will recall that it caused many strains, which were often met only by the reminder that it was a temporary affair.

So it's the planets soon for men, and then earth's tensions will temporarily cease. Why, if some so-called foreigner stepped over your border and said, "I want your land," and you had easy access to anyone of a million planets, do you think you'd bristle? Maybe you'd just look at that piece of earth, out of which your forefathers had taken most of the goodness anyhow, and you'd say, "Friend, take it with all my love."

All that has happened lately is that man has mentally outgrown this little spherical symbol called the earth, and so he will work his way to broader latitudes. In his sixth trumpet John describes the eating of the little book, so let us see what the "little book" of Science says on this subject of man's expansion beyond this earth-globe. Mrs. Eddy writes, "The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops"- I have a great friend who runs a farm and who is very alive to this fact. When the seasons appear to be late and some of his farmer friends get fussed by it, he just says that all you have to do is to keep alert to watch the weather and follow it. It doesn't matter if it's late in coming, so long as you move with it; then you will find that even the seeds planted late catch up on time and are always just ready at the right moment. He is demonstrating what Mrs. Eddy says here. Mrs. Eddy was not a farmer, but she saw all these things through the breadth of her spiritual vision.

Mrs. Eddy continues, ". . . The mariner will have dominion over the atmosphere and the great deep" - today they call an aeroplane a ship, and they use all the nautical terms such as "port" and "starboard," and the man who navigates an aeroplane is following along the same lines as his forbears, the navigators of the seas. So these modern mariners have dominion over "the atmosphere," even as the great ships down below have dominion over "the great deep," and yet, when Mrs. Eddy wrote that, aeroplanes may not have been known.

So now let us see what she says further, because this may concern that which is still the future even to us, although I feel that the signs portend that this future is very near. She continues: "The astronomer will no longer look up to the stars, - he will look out from them upon the universe" (S. & H. 125:21-24, 25-29). Now, do listen to your "little book," and don't resist and thereby make its digestion bitter. We know that Mrs. Eddy was speaking in metaphor and was symbolizing the ever-expanding breadths of man's spiritual capacity, but never forget that the human race follows the path of its own symbols in its ever-reach

to the spiritual idea beyond. Mrs. Eddy says, "Human skill but foreshadows what is next to appear as its divine origin" (Mis. 232:12-14.). This it will continue to do until the time for finite symbols is done, reason becomes revelation, and man awakes from the glory of the Son of man to that which the most refined and rarefied sense on earth must as yet fail to define fully, - the Son of God, the you and me as we are now to our Principle's resting concept of its own idea.

If the astronomer is due to look out from the stars, then someone will have to get him there and bring him back to tell us what he saw. This may seem incredible to you and me now, but remember that when Columbus pushed out on an ocean-crossing which has since become so commonplace that men no longer give it a second thought, most of the folk he left behind were just as incredulous as we may be today when we consider a passage to the planets.

Now, we have been considering a human picture of expansion, but it conforms to Mrs. Eddy's vision and is sketched within the structure of man as outlined in this present-day "little book" of divine Science, so it is quite a safe picture. Of course, the divine picture is so much more satisfying - you and me responsive to our Principle in the fourfold activity of a sevenfold nature.

Some people get a jolt when the Christian Scientist is heard to refer to his textbook, "Science and Health with Key to the Scriptures," as if John the Revelator was referring solely to it when he spoke of the "little book," and today we know that divine Science isn't contained within that book, but that that book is contained within divine Science. The Bible is another textbook contained within, and therefore clearly illustrating, divine Science. There will be other books, all contained within the Science which they will portray, but in the order of Science these two books will be our sole textbooks for a long while yet, by reason of the wholeness of their statement and their complementary nature, whereby this wholeness is achieved. That term "little book" embraces more than anyone volume could contain; and referring to infinity, as John was, there must be untold numbers of future publications yet to be gathered within its blessed scope.

It has been said that when someone asked Mrs. Eddy what we should do for a textbook when we passed on, she replied that we should have a better one. Even here now, - let alone "here" at any other time, such as "here-after," - we find that we have a better textbook and a new textbook at each advancing step in our understanding. The textbook we read twenty years ago and the Bible we read twenty years ago contain exactly the same words and lie between exactly the same covers, but do they not contain a very different language for us today? Man sees his symbols refined to the point of their disappearance, but what a lovely process that refinement is! It is the refinement of us up to the point where there is

nothing left to refine; and if each step of progressive refinement brings deeper satisfaction and a more permanent joy, I feel that we need not worry about our final take-off into the outstretched arms of infinite Love, - the Love that could first give such symbols and then provide for their refinement, up to the point where without hurt they lead us to the actual realization of that spiritual, indefinable-through-language experience of man found as God expressing Himself.

Remember that Mrs. Eddy drew her conclusions of man's greatness from her spiritual sense alone, and whilst the coming years will illustrate some of that greatness through human developments beyond the limits of this small globe, we should realize that through spiritual ascendancy we can enjoy the full measure of man's freedom now. Thus we can look out from the stars, - from the great heights of a new realization of our true identity. So you need not wait for men to reach the planets, for if you would enjoy the adventure of a higher destiny you can start today. When men go to the planets, they will have to do a great many things which they have never done before; they will have to break through the borders of habits as well as the bounds of geography. So what is to prevent you becoming a different person from that which you restrict yourself to being now?

Say, for instance, you have been reserved and quiet, that you have thought a lot and said a little: why not reach to a new "star" by going right up to your friend and expressing yourself with warmth and detail? Break through the barrier and express yourself in that way, and then you will look down from your "star" with a new sense of dominion. But perhaps you have been the opposite - always said a lot, and sometimes after thinking only a little: well then, you also can reach to a new "star" by checking this impulsiveness and using your intellectual capacity to get the other fellow to speak his mind whilst you become an intelligent listener. You need never suppress energy, but only learn to direct it according to the directions of a balanced manhood.

The Sixth Trumpet (9): "Measure the Temple of God"

In Chapter 11 John continues with his trumpet of Truth, and he shows us the value of measuring our true worth. We must be conscious of what we are as God's man to the extent that the scientific power of our knowing casts out the suggestive whispers of sense. If God is the divine Ego, then we must be divine egoists in a scientific sense; and to be such egoists we must know that Principle works as us. Hence Jesus said, "He that hath seen me hath seen the Father," but with true egoism he also said, "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John writes, "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" (Rev. II: I). It is as if he said, "Now rise, get back to your Principle, and measure the greatness of

yourself, the temple of God, and also measure the altar, - that is, question yourself as to the amount and the thoroughness of your devotion to your ideal, - and also measure ‘them that worship therein,’ measure the type and the quality of the thoughts which you have been entertaining.” Mrs. Eddy tells us, “It is good to talk with our past hours, and learn what report they bear, and how they might have reported more spiritual growth” (Mis. 330:18-21). So measure your progress against the greatness of your being as Principle knows it, and see how much more you can loose the “four angels” of your spiritual character and thus find yourself more and more like Euphrates, - with life just “bursting, sweet.”

Jesus referred to the temple as symbolical both of his human body and also of the Christ-idea which mortal mind was trying to destroy. He said, “Destroy this temple, and in three days I will raise it up.” He knew that the true temple of man is, as Mrs. Eddy defines it, in part, “the idea of Life...; the superstructure of Truth; the shrine of Love” (S. & H. 595:7-9), and so he knew that the “I,” or Principle, will maintain its idea through the threefold activity of its essential nature as Life, Truth, and Love. He also knew that the true sense of this “body” of man would maintain in harmony the symbolic sense of it, - that is, the human body, - until such time when this human symbol was no longer necessary.

In the important work of measuring our temple with the rod of Principle’s perfection, it is wise to work to know its *eternal* nature, for mortal mind tries daily to bring arguments whose accumulating suggestions have one purpose, - to destroy this temple. In telling us that it “behooves us to defend our heritage,” Mrs. Eddy continues: “How can we do this Christianly scientific work? By entrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless?” (Pul. 2:26-4). When we come to do our measuring, these words of Mrs. Eddy’s indicate something of the sort of rod which we should use. So that one verse of John’s contains enough work to keep a real student occupied for a year or two. No wonder that it is said that he took fifty years to write the whole of Revelation! Isn’t it grand to have enough to occupy us for eternity? There is no stale moment in “God’s measurement of Soul-filled years” (S. & H. 599:1-2).

The Sixth Trumpet (10): Measure Not the Court Without the Temple

Now John goes on with another wonderful idea: “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” (Rev. 11:2). You cannot measure what is coming to you. If you have enough gratitude, you can measure the wonder of where you stand right now, but when you really see the wonder of this present moment, you will

realize that you could never measure the “court which is without,” - the wonder of what progress holds. No man can describe the vista from the next peak until he has attained it; by reason of the peaks already attained, he can visualize its blessing, but, of its actual form and rarer beauty “knoweth no man, . . . neither the Son, but the Father.”

The fundamental mistake of organization in any form is that it puts a fence around manhood and says, “Those are the limits, and anywhere beyond you mustn’t go.” John may have been watching some of those earlier attempts at organization which took place after Jesus had left the disciples, but instead of interfering, he appears to have smiled to himself as he wrote these words, “for it is given unto the Gentiles.” That is, spiritual inspiration is given only to those who keep themselves free from the cluttering of any form of organization, - at the back of which is the attempt, firstly, to “get” this inspiration, and then to box it up within certain limits which its institutors define as safe. Any individual who lets himself be influenced by the getting and boxing-up instincts of the mortal is proving that he or she has no concept of the true idea of man, -man who every moment of his life fulfils the truth of Mrs. Eddy’s statement, “Principle and its idea is one” (S. & H. 465:17). So let us have the freedom symbolized by this term “Gentiles,” and thus loose the “four angels” of our unmeasured possibilities as man.

This morning, at five o’clock, I didn’t write a poem, but I wrote something which made me laugh. Of course, at five o’clock you can write what you like and laugh how you will, for only the birds are around to hear you!

*Oh, to be with the Gentiles on a day like this
And jump across the old stiles, to shout with joy and bliss,
To pick a fresh and dew-decked daisy and to stick
it in your hair,
And look back across the old stiles, and say “Thank God
I’m not stuck there!”*

Never measure or limit “the court which is without the temple,” either for yourself, or for any member of your family, or for your friend, or, indeed, for anyone. It’s bad business to try and measure what Principle holds for the expansion of its idea, and many a poor soul has lost the pep of initiative through having too many kindly folk doing his measuring, instead of leaving Principle to do it for him.

I have a little private picture of the human Lazarus whom Jesus loved, and in that picture I see that Lazarus had been living too long with a very good Martha and a very devout Mary, and that he was fed to the back teeth with too much legislation for his own good, which gave him no time to find out how to be good in his own way. He therefore made no attempt to combat the distemper or illness which his disturbed mentality had brought

upon him, and consequently he may quite literally have allowed himself to die. Now, there is no need for you or me to stop being a Martha if we want to, or a Mary if we want to, for that is our little “temple” and it’s our business, but if we bring all the forces of a good humanity and a devout spirituality to bear upon our brother man, and keep such a “weather eye” on him that he is never allowed to enjoy his own “weather,” then we may be shocked out of our smugness by finding that he has either died out of Science or died out of human existence.

No wonder Jesus “groaned in the spirit,” and, in the light of what we have seen of the meaning of the four horns of the altar and the four angels bound in the great river Euphrates, no wonder he let Lazarus lie for those four days before at last he commanded them to take away the stone, - the limited reasoning and weight of catechizing which they had rolled over his individual rights. And having roused Lazarus himself to the fact that he had to come forth, - for man’s destiny is always to come forth in all things, - Jesus ended with those pointed and pertinent words, “Loose him, and let him go.” This demand means, “Don’t bind men down to your opinion of how they should go, but at the most only show them the rules and then let them adopt and adapt them in their own way.” Too much mothering can become smothering, and whilst (if my private little picture is correct) the motives of Lazarus’ two sisters were right, the fact is that they simply overdid it, as is often the case in the family of today.

Now, I know that the Master’s great healing thought included much more than is revealed in that little human picture, and I know that only through study and revelation shall we begin to discern the multitude of beliefs, - all the beliefs of mortality, - from which Jesus commanded that his friend should be loosed, but I also know that I have been shown how to help many people through these first kindergarten illustrations of the meaning of “Loose him, and let him go.”

Say, for instance, anyone found that they had developed the habit of constant correction of a loved one, and wished to stop this, but were not sure how to set about it, the answer according to Science would be that they should loose themselves more to the wonderful idea which Principle holds of them, because as they become more and more occupied with this revelation, they will find a lessening of the inclination to correct others. If you release yourself to the full understanding of Principle’s concept of you, you will soon find that you release your concept of all the rest of men to this same wonder.

So John wrote, “for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” Forty-and-two months is three-and-a-half years, and it represents that pattern of thought which these writers often described by the symbol “three-and-a-half.” Every Gentile thought, - every thinker who allows his thought the

full freedom of Principle's great knowing, - finds that he is constantly being led through the revelatory processes of Mind, the separation process of Spirit, and the unfailing and certain conclusions of Soul, up to it new appreciation of Principle, and that is one sense of the "three-and-a-half" of Scripture. You are entitled to tread out the path of your fourfold activity as man in your own way up to your Principle, and no one should measure your way for you, - no one should interfere; but we also learn through Scripture that having gained that freedom, that Gentile gladness, we have to accept the responsibilities which our Principle asks of us in the glorious response to its further mandate, expressed through our expression of Life, Truth, and Love. License in Principle is the most governed state of man.

Sometimes in human relationships people have been too long in a little space, and this applies both physically and mentally, but especially the latter. So learn to give others space; learn also to help them clear away the undergrowth and foliage (the limiting concepts of the senses) so that they reclaim their own inherent space. Give man space and he smiles. He loves space; he loves the inherent right of manhood, - space in which to find and feel himself.

The Sixth Trumpet (II): The Two Witnesses

John, continues, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Rev. 11:3). Because we are still with the sixth trumpet, which has the tone of Truth, I feel that those two witnesses stand for the two-edged sword of Truth, - the "yes" to good and the "no" to its opposite, the building up of good and the tearing down of evil. As Jesus said, "let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" You need only two witnesses to win your case in Science, the witness for Truth and the witness which proves error to be nothing. The best Scientist uses these two and doesn't waste his time with a lot of half-witnesses, or uncertain decisions, which only serve to confuse the issue. As Jesus says, "for whatsoever is more than these cometh of evil."

These two witnesses also give a great sense of the manhood and womanhood which we need to reflect in our character, the ability to stand up to error (and, if necessary in any particular case, to pursue it to its extinction), and the ability to accept the true idea. Now, this male, and female of God's creating has no relationship with what we often term the male and the female. We are not talking about that stuff at this point, but if that stuff worries you, you will see how to handle it by developing to a greater extent the capacities which you already have through your true manhood and your true womanhood. Follow hard after these ideals, and if you hear a lot from either the false male or the false female, just keep on keeping on along the true path which they attempt to shadow. After a little

while their noises will become less noisy, and later you won't hear them at all. Remember that this doesn't necessarily take years; it takes only fidelity. Mrs. Eddy says that you win through "if your fidelity is half equal to the truth of your plea" (S. & H. 418:9-10).

That "thousand two hundred and threescore days," during which the two witnesses prophesied, is the "three-and-a-half" again; it simply means that you must stick to your two witnesses until you become so at one with your Principle through the processes of light, separation, and certainty that you know that you know, and so the case is carried for Truth. Until then, you are to some extent clothed in "sackcloth;" this doesn't mean that you are bent down with sorrow, but rather that you have your working-togs on. In those days sackcloth was a good stout cloth made of goats' or camel's hair and was even used for saddle-cloths. A man who has worn his working togs and has done a job of work feels fresher when he changes into his relaxing-clothes than he who has sat around in those relaxing-clothes all day.

Mind you, we have to come to the point where we wear a "wedding-garment" all the time, but that can come only when we attend that wedding-feast of thinking which is provided for everyone who keeps his thought to the natural but high levels indicated by Mrs. Eddy's words, "Love wedded to its own spiritual idea" (S. & H. 575:3), - YOU allowing Love to know and feel Herself through you. Only those attend the weddings of Science who have worked, and won their ability to appreciate what such weddings mean. John goes on, "These are the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11:4). The olives gave these people their oil, and if you would have "the oil of gladness above [your] fellows," - that is, the joy that banishes the little whispering doubts which try to have fellowship with you, - just practice this "yea" and "nay," this acceptance of Truth in its entirety, and this rejection of error in its non-entity. Certainly these are "the two candlesticks standing before the God of the earth," for so long as you need Principle to help you put your earth-things in order, you need the affirmation and the denial. In the ratio that this experience lifts you out of earth's symbols, you find a lessening need for the denials, but you cannot give up the denials on any other basis.

Verse 5 warns us not to "hurt" these two witnesses, or else our ability in Science will be "killed." We mustn't become over-zealous and turn into mere error-chasers, nor must we go to sleep and give no attention to error. We have to learn that until we have uncovered the glorious truth to ourselves, we have nothing with which to uncover the inglorious error; and we also have to remember that, on this human plane, Truth ceases to be glorious to us once we cease to use it for its first purpose on this plane, - namely, the destruction of our inglorious, erroneous sense.

In verse 6 John writes, “These have power to shut heaven that it rain not in the days of their prophecy.” It is as if he says, “For goodness’ sake stop the tears in heaven; sorrowing saints just don’t belong, so be a worker and have a song!”

The Sixth Trumpet (12): The Death and Resurrection of the Two Witnesses

Now this great student of Science gives us a wonderful warning: “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” (Rev. 11:7). Never finish your testimony; at what appeared to be the end of his earth-mission, Jesus said, “And I have declared unto them thy name, and will declare it.” To him, activity was a continuous thing, and his continual march from perfection towards a fuller realization of it forever excluded the possibility of his being caught out by the suggestions of error.

Mrs. Eddy makes a statement which is very similar to John’s in this verse, when she says, “On the morning of the fifth, I met the class to answer some questions before their dismissal, and allude briefly to a topic of great import to the student of Christian Science,- the rocks and sirens in their course, on and by which so many wrecks are made. The doors of animal magnetism open wide for the entrance of error, sometimes just at the moment when you are ready to enter on the fruition of your labors, and with laudable ambition are about to chant hymns of victory for triumphs. The doors that this animal element flings open are those of rivalry, jealousy, envy, revenge” (Mis. 280:26-4). The student who is really advancing, and knows that he can keep on doing so, be the pace slow or fast,- and who has the satisfaction bestowed by this true sense of manhood, will not be hit by the shafts of rivalry, jealousy, envy, or revenge, whereas the man who thinks that he has finished his testimony may well find such suggestions coming to him.

“And ‘their dead bodies shall lie in the street of the great city, which spirituality is called Sodom and Egypt, where also our Lord was crucified” (Rev. 11:8). Sensuality puts one to sleep, and it was sensuality, - or, in other words, the outcome of listening to the deceptive senses,-which thought that it had killed the Master at the crucifixion. Desire in Sodom and success in Egypt have caused many a good witness to ease up on his testifying for Truth.

Verse 9 shows us that the ideas impelled by the fourfold system of spiritual thinking (symbolized by “the people and kindreds and tongues and nations”) will not allow the “yea” and “nay” of true scientific reasoning to be buried from the use of men. You must use that process for the “three days and a half” of working to at-one-ment with your Principle. Verse 10 simply means that if you allow your witnessing, that is, your work, - to be quenched, mortal mind will accept you back into its society with rejoicing.

“And after three days and a half the spirit of life from God entered into them, and they stood upon their feet” (Rev. 11:11). Whatever you do, Soul will take you to your Principle and stand you on your feet, - resurrect your thought to Principle’s standards. Either through Science or suffering Soul will impel this resurrection. Verse 12 shows that when Soul has identified you with your Principle, you will hear harmony’s voice say, “Work out from here; don’t struggle from below.”

John indicates in verse 13 that when you recognize this true way of witnessing, - witnessing from harmony’s heights towards greater heights of harmony, - then the foundations of earth will quake, and the false calculus, or false reasoning, will no longer interfere with that which touches or appertains to men (“the tenth part of the city fell”); the false sense of manhood will be annihilated by Truth, and the “remnant” (the true sense of manhood) will awake to give glory where it belongs.

A Summary of the Sixth Trumpet

So John ends his great sixth trumpet, the trumpet to Truth, the glorious call to the manhood in everyone of us. He begins, you remember, with “the four horns of the golden altar” of the true man, who stands forever “before God;” he shows us that this manhood demands to be “loosed” and let free into the fourfold expression of character.

From this exalted idea of man and his greatness, John shows how Principle has always a “little book open” for such a man to take, for the true man in all of us can and does talk with God. He then shows us that we must “eat” the little book; we must learn to live on, and by, and for the true idea of man and his cause. Even if this higher spiritual food causes some temporary mental indigestion, we must go on until Soul “silences the dyspepsia of sense” (My. 230:8-9); but from the teaching of Science we learn that this dyspepsia is not a necessity, and John infers this when, after saying that his “belly was bitter” through eating the little book, he shows how the angel tells him of the higher way, in these words, “And he said unto me, Thou must prophesy *again* before many peoples, and nations, and tongues, and kings.” It is as if he says, “Now, instead of approaching Science as if you knew you had to take your medicine, - and were determined to do so, whatever the cost, - just realize what Science is; realize that it is the All-in-all of Being, which embraces your being, - that you haven’t so much to get it as to rub your mental eyes and awake to realize that Science has got you, and that it had you long ere time began. In fact, grasp something of the magnitude of it; realize that Science is speaking through its symbols everywhere, every moment, through the great theme of its foursquared calculus, indicated by that all-embracing sense of ‘many peoples, and nations, and tongues, and kings.’”

Then John continues by showing us how to measure our greatness, and he also reveals that the divine measurement never measures according to limits, but according to infinity. If you find that you have got into the habit of measuring your friend, or yourself, to some limit, in some direction, then awake to the fact that God's measurement has no finite dimensions, - that, as Mrs. Eddy tells us, "Eternity is God's measurement of Soul-filled years" (S. & H. 599:1-2). Step into eternity right now by measuring in eternity's way through a definite Soul-sense.

He then leads us to the two great witnesses of all manhood. Truth's man is the male and female of God's creating. True character has the ever-welcoming "yes" to all that is of God, and the ever-immediate dismissal, or "no," to all that would invert Principle's idea. John ends by telling us that we can never stop our witnessing, - that if "God rests in action," as Mrs. Eddy tells us (S. & H. 519:25), then we as His children can only rest in the same way. Jesus bore witness to Truth right up to the point where his disciples saw him no more, and, as recorded in Luke, among his last words to his students were these: "And ye are witnesses of these things." So never sit back and think that you have finished your "testimony," for we have to use the "yea" and "nay" of Christian Science until there is nothing left which needs that "nay."

If the Master had ceased his testimony for Truth at the point of his crucifixion, it could never have been said of him that "His three days' work in the sepulcher set the seal of eternity on time" (S. & H. 44:7-8). We should be as alive and as alert when we close our eyes at night as when we open them in the morning. Mrs. Eddy indicates no lapse in activity for the student when she says, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S. & H. 442:30-32). Again, if we really love those who are dear to us, we shall not relax the thoroughness of our mental work for them simply because they have passed the portals of this-world sense into a different ken. Never finish your "testimony," and then nothing will ever finish you. Has man got to work? I'll say he has! A well-loved hymn tells us, "Man is the noblest work of God," and that is just what he is, and so only by continuing to work can you continue to be man.

The Seventh Trumpet: Love Demands that We Recognize Her Omnipresence and Fulfilment

So now John comes to the seventh trumpet, and here the synonym for God in this order of Christianity is Love. As we go on, are we not beginning to see that that word "Christianity" means something profounder than we ever knew? Now look at the apex of it all: "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 forever and ever” (Rev. 11:15).

This *is* Love and this *is* Christianity; there is no greater sense of a fulfilled Christianity than when you and I find that the “kingdoms of this world are become the kingdoms of our Lord.” At this point of true and practical coincidence you and I enter the unlaboured work of Christianity, by which we see every man of this world as a man of Principle, - a man of “our Lord.” When you and I walk down the street, ride on the bus, or sit opposite our closest companion at table, and all that we can see and hear is Principle, Love, at Her self-satisfying work of expressing Herself through Her idea, man, then I think that we shall be Christians.

A true musician hears music everywhere; the song of birds, the noises in the street, the beat of great machinery” and the pulse of little hearts - all help to build his symphony. You are not a musician until music is everywhere for you, and you are not a Christian until God is in every face, Principle revealed through every idea. Don’t make any mistake about it: you haven’t to convert the world - that’s not your job. You have simply to convert yourself. The fact is that Principle is everywhere and that Science is speaking through every symbol, - even the inverted image has to be found upright through the lens of Science, - for there is “no place where His voice is not heard.” There is no original evil, there is only original good, and if the human lens inverts original good so that it appears evil, then your work is to use the divine lens of Science and restore the image to its original and natal nature. You may, and will, have to handle error, but error when properly handled serves only to illustrate the true and, upright image, and therefore again prove that “the kingdoms of this world” are “the kingdoms of our Lord.”

The “kingdoms of this world” have simply to become to you what they already are, the kingdoms of your Principle, and this means work. But if you hadn’t any work to do, you’d be bored stiff, and the man who says that there is no work around is just talking foolishly.

Again, why work to get enough bread to keep your body together unless you have a vision of Soul? If you were certain that there was an end to the line, and that that end was death, it would be better to shorten the line and take the plunge, but you would merely get the shock of your life, - the shock of finding that life is just Life, and so you can’t get out of it. The very fact that even the most ignorant being holds on to, and defends life is a proof that his instinct is better than all, misguided reason, and that his true manhood just isn’t going to let go of that which he knows to be his. A mother clasps her child to her and defends it against all that would try to take it away, for it is *her* child and she knows it. Men clasp life with just such a tenacity for just such a reason.

So let us acknowledge that the whole, not part, of God is here, and that all His manifestations are being manifested all around. The plain fact is that you are in heaven now, and all you have to learn is how to appreciate it, and how to conduct yourself with the freedom and grace which Principle expects of its inhabitants.

John continues with a further illustration of the meaning of Love, and the blessings of this full release of man to men in Christianity: “And the four and twenty elders, which sat, before God on their seats, fell upon their faces, and worshipped God” (Rev. 11:16). You know that these four-and-twenty elders correspond to the twenty-four questions and answers in the chapter “Recapitulation” in Mrs. Eddy’s book “Science and Health with Key to the Scriptures,” and so John is simply telling us that the time has to come when all the questions and all the answers go, as such, and realization and true feeling reign in their place. Now, that doesn’t mean that you or I will dispense with such a divine digest as that wonderful chapter “Recapitulation,” but it means that as we read it we shall no longer approach it with our whole mentality shaped like a question mark; rather shall we approach it as an answer meeting an answer in the glad multiplication of Life. And that is how we have to become in every phase of our experience. We have to pass from “How do I love that man?” to a spontaneous “Oh, how I love that man,” so that we *are* the answer. If you live as an answer, you’ll never have a query. “I am the way, the truth, and the life,” said Jesus, and he never paused in query.

John continues, “And the four and twenty elders . . . worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come” (Rev. 11:17). Do see the nature of Principle, God, as Life (here symbolized by the words “which art”), as Truth (symbolized by “and wast,” for Truth was always true, and that’s what makes it Truth to us), and as Love (symbolized by “and art to come”----- oh, if you and I would understand that the whole of what lies before us is embraced in and prepared by Love!). Yes, if you fully realize that your Principle is Life, Truth, and Love, and then act as the idea of such a Principle, you will certainly find that you are the living answer both for yourself and for all who still have queries.

In verse 18 John shows that all the dead theories of a mistaken sense of Christianity are judged and destroyed by the all-embracing oneness of true Christianity.

So he ends this chapter with these words: “and there were lightings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:19). It is as if he says, “Christ’s (‘lightning’s’) Christianity (‘voices’) speaks through the Word (‘thunderings’) and culminates in Science (‘an earthquake’ all earth’s theories quake), and this eliminates (through ‘hail’) everything that doesn’t ‘come’ to, or conform to, Principle.”

To sum up: in this seventh trumpet John is rousing our dormant understanding of what Christianity means to that high calling where Principle through Love is found saying to us, “Unless daily where you are you find man in Science as the likeness of what God should be, and is, to you, - that is, unless you consistently prove for yourself and for others that ‘the kingdoms of this world are become the kingdoms of our Lord, ‘- you will have no standard of Christianity; moreover, all your knowing, all that you have learnt, will be wasted, for it will not have bowed down to that one great mandate of Principle,- namely, ‘My idea is mine, and therefore through it you must see Me.’” You are not a Christian until you obey that demand of Principle and let everything on earth respond (both through what you see of it and through what it sees of itself) to that which Love already knows of it.

The Woman Clothed with the Sun

Now we come to Chapter 12, and here we see that a fulfilled sense of Christianity brings us to a new sense of Science. We cannot avoid any of the footsteps in the way, so until you and I have fulfilled the feeling of Christianity in ourselves, Science itself is still just a subject to us. But once you live Christianity, so that earth’s hieroglyphs become the symbols which speak to you of Science, then Science isn’t a mere subject any more, but the All-in-all in which you live and move and have. your being, - the atmosphere of God, as Mrs. Eddy defines it. (See No. 9:25-26.) At that point the woman in you has a child, and you stop looking across with envy at someone else’s child.

So how natural for John to write, “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” (Rev. 12:1). Now, do see that as a picture of yourself, - you full of a new receptiveness to your Principle, you standing in a glory that you’ve won, but only the more ready for the higher idea, the new child, which Principle has for you. You subjectively objective, as Jesus and Mrs. Eddy were. Subjective womanhood is the greatest thing on earth; it is crowned with the twelve stars of rejoicing. When the spiritual idea is under your feet, - that is, when you have mastered it to the point where its truth fully occupies your thought-processes, and therefore it is subjective to you, - and yet you are still a woman, still receptive, then the magnetic influences of the animal (symbolized by the moon) are also subject to you, and not you to them.

What is more, you will be crowned with the “twelve stars” of a full demonstration, which includes the annihilation of such subtle claims as those of sex. Jesus healed a young woman of this claim when he raised the girl of twelve from death - her young womanhood’s hope may have been overwhelmed by the first rude encounter with the weight of sex; and he healed a young man of it when at the age of twelve he said to his parents, “Wist ye not that

I must be about my Father's business?" In both cases he laid claim to the "twelve stars" of a fulfilled manhood, with all its consequent rejoicings. If you are always about your Father's business, you will never be hampered by the false male, - the attempt of mortal mind to make you dominate others and even trample on your own inclining to Principle; and if you adhere to a womanhood which demands that the moon be under your feet, - that *all* good becomes subjective to you, and that you keep the suggestions of sense well down where they belong, - you will never be troubled by the false female, or the attempt of mortal mind to make you feel incomplete.

With that girl of twelve the beliefs symbolized by and associated with the moon had eclipsed the sunshine of her youthful happiness and expectancy, but Jesus lifted her beyond the frailty of hope into the subjectiveness of strong womanhood, and therefore we are told in Luke that he commanded that they give her meat. Don't stay with just the milk of the Word if you want to hold "the moon under [your] feet." No wonder this master Metaphysician healed a woman who was "diseased with an issue of blood twelve years," whilst he was on his way to raise the young girl, for it was all part and parcel of the same insidious claim. No wonder his own parents found the young man of twelve about his Father's business on their return from the feast of the passover, for he was passing over from a good morality and a pure faith to the conscious worth of his glorious divinity in responsiveness to Principle, and this always heals man of false manhood.

It's the amount that you put into the positive side, - into the scale with God, - which ensures the quality of your future; the amount you take out of the other side, the negative side, is found to be what it always was, -nothing, - *after* you have taken it out, and then you are only left with all that is on the side of God. Always crown your efforts with the twelve stars of rejoicing in your positive worth, especially in the type of work just referred to, because when you know yourself as a whole and complete idea you will not be confronted either with the urge or the empty want of that which feels its incompleteness. The oneness and wholeness of Principle, felt and used, heals us of all earth's yearnings.

The Story of the Birth of her Child

John continues, "And she being with child cried, travailing in birth, and pained to be delivered" (Rev. 12:2). This you this woman, does not have to conceive, for she is always *with* child. Mind always holds the idea, and that idea is always ready and complete and will always appear to men at the moment when it is needed, for that is intelligence; the knowing of this would rest our action in Mind and overcome all human claims of birth-throes. Mrs. Eddy speaks of this woman as "remembering no more her sorrow for joy that the birth goes on" (S. & H. 562:25-27). So learn to remember no more - not even for one split second - any sorrow or fear which you may have had that you could not express

intelligence instantaneously as and when required by any condition which confronted you. Dismiss such negative thinking only to grasp the positive thoughts which tell you that as the expression of Mind you must always have the right idea at the right moment. Now, this chapter has been dealt with fully in our textbook (see S. & H. 560:6-572: 2), and so we are not going to attempt to deal with it in detail here, but we shall just glance at it and see how John runs through tones which express the synonyms for God in the order of Christianity. Thus verse 1 gave us a sense of Principle, and verse 2 a sense of Mind.

Verses 3 and 4 reveal how we should dwell with Soul and never let sense, or animal magnetism, symbolized by the great red dragon, take the third part of the stars of our heaven away. Animal magnetism's most subtle song for the earnest worker is that he has never quite arrived, or is never quite good enough, - or, in other words, is never equal to becoming a mother to anything; we have to learn to rebuke these subtle suggestions. Mrs. Eddy, in speaking of these verses, says, "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good" (S. & H. 563:27-28), and so be aware that it will try to keep you as merely a good "tryer," but never let you quite arrive. It is said of Mrs. Eddy that she rebuked her students if they used those words, erroneously deemed devout, "I'll try." "Be ye doers of the word, and not hearers only," said James. When you are a "doer," you are listening to God; when you are an "I'll tryer," you are listening to yourself and you are occupied with what you hear. A "doer" gets down to the job with the expectancy of completing it, but the words "I'll try," or (to use today's terminology) "I'll have a bash at it," denote an attitude which admits the possibility of defeat. Soul makes us constant in our work, for through Soul-sense we are knit to the journey's end, even while the journey may be on.

Verse 5 gives us the tones 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." Spirit, through the pure strength of its calculus, never fails to bring forth a *man* child for you. You will never have an anemic, semi-positive idea if your thinking is based on Spirit's calculus, for the idea thus born is strong and manlike, and able to rule "with a rod of iron." The world has suffered from too many births from the mixture of good and bad in human thought; and such half-lighted weakness certainly wastes the patient years.

The idea born of Spirit's calculus flows out from and therefore naturally back to its Principle, - it is "caught up unto God, and to his throne," - because in actual fact it never left its Principle. If an idea is born to you of correct thinking, - that is, born of the calculus of Spirit, - it can never leave the levels of its divine origin, and it will not only follow its own homing (be "caught up unto God"), but it will also carry all that it embraces with it, and thus "rule all nations with a rod of iron."

Verse 6 gives us some tones of Life: “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 threescore days.” Mrs. Eddy defines “wilderness,” in part, as “Spontaneity of thought and idea” (S. & H. 597:16-17). In nourishing the growth of an idea, the true idea of a man to himself, - and remember that Christianity involves just such a nourishment, - it is most important that you allow spontaneity; don’t try to force development through prescribed channels, or else you may either overfeed or underfeed, and thus cause mental malnutrition. Mrs. Eddy says, “Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters” (Mis. 359:12-14).

Tend the growing idea by all means, and tend with glad expectancy of constant progress, but only tend; don’t interfere with the wide expanse which Life demands. Allow the firmament of Spirit’s birth to become the *open* firmament of Life’s largeness, for no one can outline the path which a new idea that Principle expresses to itself should take.

Until the “three-and-a-half,” here indicated by “a thousand two hundred and threescore days,” is fulfilled, and the idea stands before you, or your friend, or the world, in all its new gloriousness, do allow it a full and unrestricted “spontaneity of thought and idea.”

War in Heaven and on Earth

The tones of Truth are portrayed by John in the next three verses. “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.” Mrs. Eddy says, “Michael’s characteristic is spiritual strength” (S. & H. 566:30-31), and so we shouldn’t fight errors with a sense of personal responsibility, but we should cultivate our spiritual strength and let that do the work. Jesus said, “Ye shall know the truth, and the truth shall make you free” - not, “you will make yourself free,” but “the truth which you know will make you free.” It is so different; the one is Science, whereas the other is willpower.

In verse 9, which is included in this Truth tone, John says, “And the great dragon was cast out.” Cast error out; don’t contemplate it. Don’t weigh its pros and its cons. Never argue with error, or else it becomes real to you. Analyze and uncover it so that it is laid bare, and remember that both those processes are sword-thrusts, not gentle pats. Thus you will annihilate it.

From here to the end of the chapter there is a great sense of Love. For instance, in verse 10 we read, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.” Fulfillment is always fourfold; thus here John shows that the

salvation impulse of the Word leads to the strong impulse of the Christ, and then this leads to Christianity, where everything becomes “the kingdom of our God,” and this in turn leads to the revelation of the power of his Christ, - the power of the spiritual idea in Science.

Verse 13 reads: “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.” If you are learning Christian Science in any degree at all, you are bound to be casting some dragon quality back to its earthiness, and so you should be doubly alert to the suggestions which will come, - such as that you are not good enough, or young enough, or educated enough, or anything else which would cause you to hesitate, or persecute yourself with doubt and fear. John had seen Jesus meet and master suggestion, especially in Gethsemane and on the cross, and so he neglects not the necessary warning.

In verse 14 the great eagle is Principle in Science, and its two wings which are given to us are Life, Truth, and Love on the one hand, and Soul, Spirit, and Mind on the other. With these two wings we can fly instantly to the answer to any situation in which we find ourselves, and thereby we are made safe “from the face of the serpent,” - from falsely identifying ourselves with serpentine suggestions.

In verses 15 and 16 we read of the flood of water which the serpent cast out of his mouth after the woman, and we also read of how “the earth helped the woman.” No matter what flood of erroneous thoughts passes over humanity, it will always be found to help the birth of the spiritual idea. Mrs. Eddy says that “the superabundance of being is on the side of God, good” (S. & H. 201:11-12); there is more good than its opposite in every man, and this welling up of good through earth’s humanity will always be found ultimately to help that which gives birth to a new and better idea of man. We have got to stick to the fact that the best of humanity will swallow up the floods of evil and finally see that right is done. Often that which appears to be the channel of animal magnetism’s flood will, if we persist, serve only to become the channel of a greater acceptance and support of good.

Love is a wonderful symbol. The love which a man has for pearls will cause him to place them on a black velvet background in order to enhance their purity to mankind’s eyes. The dark drama of the trial and crucifixion set the young Nazarene where at last the message of his lifework had to be listened to by future ages; and the act of setting him against this background was as much the act of Love as was the divine care for him during the whole process. But we must remember that the pearl isn’t affected in the least by its contact with the black velvet, and Jesus finally “opened not his mouth,” - he maintained a position which was set apart from all that background. We can be carried to higher glory by any flood without becoming in the least immersed in it.

Take as a small illustration the flood of a free materia medica for the people: it is drowning the poor physicians in its onrush, but it is serving only to open the people's eyes to the hopeless errors of this "science of guessing," as it has well been called. Before it was "free," there was a veneer of respect for it, which kept those who practised it safe from criticism, but now it is bare for human eyes to judge its worth, and in increasing numbers we hear of people who are disgusted with it. Those who serve this profession command our respect by reason of their individual characters and their immense sacrifices, but the so-called system which they serve is becoming the laughingstock of more enlightened thought and the weeping-stock of those who love humanity. Thus the birth of a higher healing is being furthered.

In verse 17 John tells us that "the dragon was wroth with the woman, and went to make war with the remnant of her seed," so don't have any remnants for the "dragon" to make war with! Let your treatment and your ideas be whole and fulfilled, and leave no straggly bits that may be caught out. Never leave a truth until it is real and ringing to you. Never stop a treatment until you have fully finished it. Develop your womanhood into the motherhood revealed through Love, for true motherhood leaves no remnants, but gathers everything beneath the wings of its resting in Principle.

Of course, this Chapter 12 alone could occupy the whole of these talks, but its full and dynamic interpretation is given in the Christian Science textbook for all to study.

Analysis, Uncovering, and Annihilation

Someone has asked me what exactly this process of analysis, uncovering, and annihilation entails, and so let me give you briefly one sense of the meaning of that vital activity.

When you analyze an error, you break up its claim into its components; having done this, you must not dwell with the intricacies which are presented to you, but you must immediately lay the error bare, or uncover it, as being a particular phase of the one liar. When you have placed it in its correct category, you are then able to annihilate it immediately by both declaring and dwelling with the specific positive truth which it endeavors to deny. Bring out the one truth which hits it out, and never return to the contemplation of the detail of error, or go back to see how you arrived at your punch.

The great writer of the epistle to the Hebrews says of the Christ man, "Thou hast loved righteousness, and hated iniquity." We don't love righteousness unless we hate iniquity, and in fact our love of righteousness will proportionately cause us to hate iniquity; but remember that it is the iniquity which we hate, and not the individual over whom it holds sway, for him we must always love. So this threefold process of analysis, uncovering, and

annihilation is indispensable, and every stage is essential. You can't uncover error if you don't analyze it, and you can't annihilate it if you don't uncover it. Of course, it can all be instantaneous.

Let us take an example. If you enter a disturbed home, it is your sense of Love which makes you become conscious of the lack of a true feeling of home and which is roused to deal with that disturbed sense. It first analyzes it by facing up to it, instead of passing it by, and thus "hate[s] iniquity." In one instance as you applied this power of *analysis*, you might notice that the children were rude to each other and disrespectful to their parents and that even the parents had no proper sense of unity; therefore you would immediately *uncover* this as a claim of disunity, or minds many, and your spiritual understanding of the oneness of Mind and of the unity impelled by the all-governing Principle would *annihilate* the specific claim which had been uncovered to you through your previous analysis. On the other hand, say that when you entered this home, you found that the children and even the mother were cowed and fearful; immediately this analysis would enable you to uncover the claim not so much as one of disunity as one of domination, possibly on the part of the father. In that case your spiritual understanding of the fatherhood of Life would enable you to annihilate this suggestion with the realization of the impulsion of true fatherhood towards unselfed love; true fatherhood always has the quality of attractive leadership through its own soaring inspiration in the line of glorious multiplication.

These are simple and obvious analyses which would be apparent to anyone whose thought was awake to the activities of Science; but of course as we progress, a deeper analysis is required of us, in proportion to our spiritual power to accomplish this work. Hence Mrs. Eddy's statement that Jesus "plunged beneath the material surface of things, and found the spiritual cause" (S. & H. 313:24-26). To plunge beneath the material surface you must first analyze, - that is, resolve the claim into its constituent elements, - through spiritual sense alone and without necessarily consulting the human picture of the situation. In order to begin to find the spiritual cause you must bring to the surface all that you have found, - that is, lay it bare, or uncover it, - and correctly classify it as a specific claim of error. Then in order fully to find the spiritual cause, you must turn wholly to the spiritual fact about which this specific claim of error is the opposite, or the lie, and you will therefore nullify the claim through the realization of the specific truth.

Merely to analyze and then to play around with error's components as if they were so many tasty morsels, - a habit with which some forms of society are too often occupied, does nothing more than make the error more real. But to use this analysis to lead you to a correct uncovering of the error as a particular claim, or lie, is progressive, because it leads you to the point where error, being thus particularized, can then be specifically dealt with

by the application of the true idea. At that point you should dwell wholly and only with the true idea, and thus realize the full meaning of the term “annihilate.”

The Beast out of the Sea: Materia Medica

In Chapter 13 John analyzes materia medica and false theology in the most wonderful way, but before we consider this analysis, let us ponder the sequence of ideas unfolded by him. As the story of the trumpets climaxes in the seventh, with the tone of Love, we are led to the idea of true womanhood; and that is so natural, because the trumpets are the clarion calls on us to use what we know, and watch and learn as we use it. Anyone who obeys this call is led to his womanhood, and then on to the ability to develop that womanhood into the motherhood which can not only have a child, an idea, but can also care for it and protect it. This increased alertness, which is given to every mother, - no matter in what walk of life you find anyone caring for something good and new leads to an awareness of the “sirens and rocks” to which she must be alert if she would steer a safe course, and the first of these is revealed in John’s analysis of materia medica.

So John writes, “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” (Rev. 13:1). Materia medica is built on “the sand of the sea” the sand of the belief of matter’s claim to definite testimony. Now, that argument looks solid enough to the senses, but so does the sand of the sea. In both cases the senses would say that you could build on it, but in both cases only chaos can follow such an attempt. So this beast is destined to failure at the outset.

Now, do remember that the so-called system of material medica is the beast, and not the faithful servants of it. It is the greatness of the characters of many of those who have given, or are giving, their lives to this “science of guessing” which has upheld it so far. Man is a marvelous being; he will stick to that to which he has given allegiance, even when doubts as to its integrity and effectiveness assail him, and it is this quality which has caused many of the very many wonderful characters who have joined forces with materia medica to pursue their course even if, as often, it has had to be to the bitter end.

So materia medica is the beast, although many of its servants can be numbered amongst the best of men on earth, and this beast blasphemes against the “seven heads” of divine Science. Thus its adherents don’t tell you that it is from Mind that you reflect ideas; they say that you create them with your brain. They couldn’t prove to you that your strength is in Spirit; they say that it is in muscle. They do not tell you that in Soul you have infinite senses and can thereby reach to the magnificence and infinite categories of your identity; they tell you that you’ve got five little senses and that they are fading fast. They don’t

tell you that you have the power of demonstration at your finger-tips, because you are equipped with a dynamic system of ideas; they teach you that you are without a principle and that everything is finally just guess work. And so on, right through the seven. They work with the “seven devils” of materiality’s specific denials to the seven clear mandates of Principle, which are revealed through the seven synonymous terms for God as found in Science.

Materia medica “blasphemes;” that is, it “hurt speaks,” and whatever materia medica tells you about a case will be “hurt-speaking.” So never get a medical diagnosis unless you want trouble. Materia medica also breaks the Ten Commandments more subtly than is at present realized. It sends you worshipping other gods, and many a man has become the servant of drink through its prescriptions, whilst other forms of licence have been loosed upon poor humanity through its erroneous teachings.

I feel that the time has come to break through the misdirected respect and reverence with which humanity has allowed materia medica to build a citadel for itself. We all hold a sort of respect for it, and yet this so-called system has done more damage than good. At the end of her chapter “Science, Theology, Medicine” in “Science and Health” Mrs. Eddy gives quotations from several leading physicians, and she records the saying of one of them, Dr. Mason Good, “a learned Professor in London,” thus:-”The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined.” I think that we should challenge our educated respect for this false system with some of the thoughts which such a statement must arouse, together with our own considered opinions and conclusions.

Do remember that respect is due to the men and women who are engaged in this work, because if we worked half as hard as they do, we should really get somewhere; but respect for them should be clarified by an increasing disrespect for the system which has enslaved them.

Let me give you an example from my own experience. A little while ago, a young relative of mine was taken ill, and because his doctor couldn’t diagnose the trouble, a specialist was called in and the patient was rushed to a nursing-home. I was notified of this because the specialist proposed operating almost at once with a very serious form of operation, and I, being the nearest relative, was asked to give my consent on his behalf. I wasn’t called in to give any Christian Science help, but when I heard the story I couldn’t stand by and see this young fellow go through something which might have affected adversely all his later life. So at the nursing-home I questioned the patient and his answers were enough

to prove to me that the specialist's diagnosis was incorrect and had probably been made too hastily. I therefore determined to oppose the operation.

When the specialist came into the room followed by the doctor, the Sister, and two nurses, I watched his further brief examination; and only when he stated that he would operate did I reply, "But not with my consent." This naturally caused some consternation, as my consent had been taken as a matter of course, and I was certainly led into a position where respect for them all had to go to the four winds. The outcome was that they swept out as quickly as they had swept in, and I was left with the parting words, "The responsibility is yours." But I don't like responsibility, so I didn't take it, - in other words, I placed it on Principle, where it belongs,- and I set myself the task of producing a healthier humour for the whole situation. This was established, and even the patient was beginning to laugh when I left.

I think that it was the next day when I went to fetch him away. It was a lovely summer's day, the Sister who had been so very proper and quite frigid was full of laughter, and as we drove off nearly every window held a nurse waving us good-bye.

Now, let us watch that we do not fall into the trap of belittling the character of that surgeon; his opinion was not correct in this case, but remember that had his opinion forced him to carry out the operation he would have been willing to sacrifice a great deal of nervous energy and to use his skill with a devotion to detail which should cause anyone to ask himself, "Have I, as yet, done as much for anyone?" Personally, I think that it is the great humanitarianism of these people which accomplishes any apparent healings and this in spite of the erroneous system to which they try to conform. Their fidelity is very often a whole fidelity, but their so-called system is entirely wrong. Our system is the one divine system and is therefore entirely right, but we do well to remember Mrs. Eddy's challenging words in her textbook, "if your fidelity is half equal to the truth of your plea, you will heal the sick" (S. & H. 418:9-11).

Mrs. Eddy says something else which would appear to have special reference to today: "The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings upon earth" (S. & H. 158:12-15). I know a number of fine men who are doctors, and the pressure that is being put on them today would often seem to indicate the truth contained in the latter part of that statement of Mrs. Eddy's.

The False Prestige of Materia Medica

John goes on: “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” (Rev. 13:2).

Now, to these Bible students the leopard was a symbol of Macedonia and stood for swiftness of conquest. How often this beast called materia medica makes quick decisions, which play hell with the future life of the patient! They override and conquer his right to his own individuality with a swiftness to which we need to be more and more alert today.

The bear was a symbol of Persia, and stood for tenacity of purpose. Let materia medica get its feet inside the door, and you may soon learn how hard it is to dislodge this cruel and tenacious beast.

The lion was a symbol of Babylonia, and stood for voracity. The word “voracity” is derived from “vorare,” which means “devour,” and the dictionary tells us that it means “greedy” and illustrates its usage by “a voracious gull, or whirlpool.” Materia medica is a greedy beast, and once anyone is in its hands it demands the whole of him; his business, his home, his eating, his sleeping, and even the privacy of his bedroom are all encircled relentlessly in the voracious whirlpool of its opinions and diagnoses.

What is more, this beast derives “his power, and his seat, and great authority” from the dragon, and that dragon is the one liar, or “pure delusion” (S. & H. 567:21) of the claim that there is intelligence in matter.

Now, why in the name of goodness should we go on giving this so-called system our respect?

John continues, “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” (Rev. 13:3). This head stands for the drugging system of materia medica; it is always being wounded to death by the fact that the power of a drug is only proportionate to the faith of mortal mind in it, and so as this faith wanes, through bitter experience, the drug dies out of medical esteem. But of course blind faith goes on in its Cyclopean groping, and so they produce another drug and patch the matter up; John knew this when he wrote, “and his deadly wound was healed.” He also knew how mortals continue to “wonder after the beast,” even though one drug after another drops out of use, or is proved to have more detrimental than curative qualities.

I overheard a conversation in a restaurant recently, where some well-known business men had invited a local physician of some standing to their table and were asking questions which they thought would be of interest to him. One of them said, "I understand that penicillin is *the* stuff today," but to their surprise he simply said, "I should like to qualify that statement if I knew how." To their further questioning he replied something like this: "You know, we got thrilled with penicillin at first; we injected it and it waged war with all the little germs and exterminated them. The patient felt rotten, but after the battle he got well. Now we've found that sometimes those germs fight back and grow stronger in the fighting and finally beat up the penicillin, and then we are left with a tougher proposition than we had before, and as yet we haven't got another army to send into the fray."

Now, that is just the gist of a conversation which I overheard, and I do not know whether this man was stating something that is being revealed to medical practitioners in general, or whether he was merely giving a personal opinion, but "I thought it very interesting in the light of what John wrote in this verse all that while ago. Of course, the drugging system was in force even in those days; when Jesus refused to drink the vinegar and gall, which as Mrs. Eddy tells us (Ret. 26:6) was a preparation of poppy, or aconite, he was simply spurning this head of the beast. The great work of that great occasion vanquished all seven of the bestial heads of materia medica before this Master rose to his native glory.

John continues, "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?" (Rev. 13:4). The dragon is mortal mind, and mortal mind is all that gives its supposed power to materia medica. When you submit to materia medica, you must first submit to mortal mind, and if people recognized this, they would realize what a terrible process it is. You accept the full weight of the whole red dragon of mortal mind when you submit to materia medica, and unless mortal mind decides to let you live a little longer you are on your way out.

We look at materia medica today and because we have spent ninety per cent of our time worshipping mortal mind in some way or another, and perhaps ten per cent flitting around with a very poor endeavour in Science, we find ourselves looking at medicine and surgery and suchlike and inwardly saying, "Who is like unto the beast? After all, they *are* doing a lot of good, aren't they? And who is really able to make war with materia medica and challenge it?" and we shake our little heads and say that we must be broadminded; and so materia medica shakes our flabby hands, and says to its friends, "Leave these Christian Scientists alone; they are quite harmless, and most of them are such nice people," and as it turns aside to the stern and impossible task of trying to reconcile matter with Mind, it would be well entitled to whisper, "Saps!"

I think that we should have more respect for the doctors and less respect for ourselves until we have accepted the challenge of analyzing, uncovering, and annihilating the so-called system of materia medica, which is persecuting the medical faculty as much as it is damning the poor patients.

“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” (Rev. 13:5). Medical diagnosis is “hurt-speaking,” and it has crushed the resuscitating hope out of many a heart. But let us span that “forty and two months,” that “three-and-a-half years,” that symbol of human faith groping with its hand in the darkness for the outstretched hand of God; let us link that hand here and now with Principle, and so teach it to operate with conscious power from Principle, even to “the laying on of hands,” - the use of this absolute conviction and certainty in Truth’s healing.

Further on John continues, “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” (Rev. 13:8). Stop dwelling upon earth’s things and sign your name in “the book of life” by putting every thought aside that does not conform to the All-in-all of Science. There is no other theory and there is no other science, there is nothing in the opposite scale, so be like Paul and “die daily” to everything that is unlike Principle, - Principle’s oneness and allness, and the divine system which such oneness and allness includes.

Verse 10 reads: “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.” Now, if I read that and I was a physician or surgeon, I should jump ten feet into the air and make rapid arrangements to quit that which would otherwise finally overtake and destroy me. The sufferings inflicted by materia medica on its poor servants, however honorable and noble they may be, would, if properly revealed, teach us to have a respect for their martyrdom and a lively desire not to get within striking distance of this terrible beast. How often it is heart-breaking for a doctor with a great sense of compassion to realize his own inability to save someone who has fallen victim to one of the merciless theories of materia medica. How right John was to give it the term “beast,” for it is bestial even in the rewards which it metes out to those who serve it. If you serve the devil, you must expect only the devil’s pay, for he has no other currency.

So John leaves materia medica, and he has certainly analyzed, uncovered, and laid it low to the point of annihilation. But always remember that it was materia medica with which he dealt, and not the physicians. Why, Luke, his fellow student in divine Science, was, or had been, a physician. If many physicians grasped the import of this Science and brought the great burning warmth of their hearts and the flexibility of their cultured capacity to

bear upon it, I feel that some of the half-hearted so-called students of this divine Science would find their lack of devotion and consequent lack of healing clearly rebuked. But the so-called system of materia medica commands no respect whatever. It is an everchanging “bundle of speculative human theories,” as Mrs. Eddy terms it (S. & H. 149:6-7), and is entirely without foundation. Its prestige is its subtlest claim, but that has diminished now that the general public is having free access to it, and consequently has a greater opportunity of beholding the depths of its ignorance; people are getting a peep behind the scenes, so to speak, and are often shocked by the emptiness and cruelty of what they see.

Thank God that this is “woman’s hour” (Mis. 245:19), and that the compelling force of true womanhood, which we are seeing manifested everywhere, has lifted healing from the mental miasma of materia medica into the stately system of Science. Christian Science healing deals fundamentally with the character of man; it lifts him up where he belongs, not only in bodily wholeness, but also in character’s noble but natural stature. Even if materia medica *could* heal the body, it would heal merely the body, whereas the practitioner in Science differs completely from the practitioner in materia medica, as indicated in these words of Mrs. Eddy’s: “The genuine Christian Scientist is adding to his patient’s mental and moral power, and is increasing his patient’s spirituality while restoring him physically through divine Love” (S. & H. 375:17-20).

The Beast out of the Earth: False Theology

Here John comes to that which we now term old theology. This is not to be confused with new theology; remember that there is much new theology abroad in the world today, and it is good and it is coming through many channels. Fundamentally, “theology” means “the science of God,” so let us always remember that the true theology of the Christ-idea is constantly breaking through the mists of mortal mind, and that it is doing so through every channel of activity in which men are conscientiously seeking God, through reason as well as revelation. Thus if we are alert enough to listen, we shall find a constant support for the truth of Christian Science from all the best of mankind, irrespective of race or creed.

So John writes, “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon” (Rev. 13:11). This beast comes up out of the earth; it starts with Adam stuff and keeps down there for the whole of its course. “Adam” comes from a word which means “the red color of the ground, dust, nothingness.” Jesus’ theology healed the sick and lifted mankind out of its Adam-dreaming, whereas old theology clamps the Adam myth on man.

The “two horns like a lamb” represent old theology’s teaching that man is made up of matter and Spirit, evil and good. They also represent the false sense of the male and the female, for all the beliefs based on Spirit and matter as being equally real bring the strains and stresses and never-satisfied wantings of mankind which are so clearly symbolized in the claims of sex. False theology is lamblike in its mildness, but when it speaks from the basis of such confused thinking there can only come dragon stuff, the curse of sin, sinner, and ecclesiasticism, which is dealt with by Mrs. Eddy in her article in “Retrospection and Introspection” carrying this title.

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Rev. 13:11). The Church teaches that God is the Supreme Being and “a very present help in trouble,” but in practice it appears to tell people that this supreme God must have the aid of matter through materia medica in order to accomplish healing for His children. Mrs. Eddy truly says that “our systems of religion are governed more or less by our systems of medicine” (S. & H. 146:4-5).

False theology is mental drugging, so it is quite easy to see that false theology works hand-in-hand with materia medica’s drugging as well. False theology has drugged the human intellect more than anything else, and true theology has relieved it of this mesmerism. For instance, false theology would twist that great saying of Paul’s, “use a little wine for thy stomach’s sake,” into an excuse or even a command to take a certain amount of liquor, whereas a study of the works of Paul reveals that he was telling people that when they have to stomach something along their path of progress they should look to the inspiring side of the experience to help them in this stomaching, for wine symbolizes inspiration. “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men” (Rev. 13:13). The so-called law of penalty is a terrible twisting of the divine fact of man’s sinless identity. The fire which false theology brings down upon mortals is the doctrine of damnation for all sinners; but as it teaches that all men are miserable sinners, we are all victims of that fire unless we keep constantly alert to reject this cruel teaching.

The overall claim of mortal mind expressed as false theology would cause you to condemn yourself (and even those near and dear to you), through its system of false reasoning. Let us watch carefully, therefore, that we are not caught by this subtle argument of false theology, and thereby find ourselves condemning *people*, instead of going for the animal magnetism which has ensnared them. You cannot help humanity until you love humanity. When you have learnt this basic lesson, you will find that you never attach a claim, or its apparent cause, to a patient; you first dissociate him from the claim, and then you and he roll up your sleeves and have the time of your life knocking that claim for six. That

term “knock him for six” means here “knock error out of all claim to shape or form or manhood, and thereby restore the sixth day symbol”

Verse 15 continues, “And he had power to give life unto the image of the beast . . .” Mrs. Eddy tells us, “Sin is the image of the beast” (S. & H. 327:13-14), and nothing has done more to make sin, this “image,” real to men than the teaching of false theology. Paul said, “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . For without the law sin was dead.” When John says, “And he had power to give life unto the image of the beast,” and we know that that image, that likeness, of the beast is sin, we can easily see that John is uncovering some of the hideousness of false theology, and he is saying, “For goodness sake give up your respect for a false system which makes sin real, instead of analyzing, uncovering, and annihilating it.”

I heard someone once say that most animals live more decently than most of mankind! Whether this is true or not, I do not know, but if it were, the answer would lie in the fact that the animals haven’t been bothered with false theology’s teaching. John had seen the scribes and Pharisees operating according to the teachings of false theology, and he had heard his Master say of them, “they bind heavy burdens and grievous to be borne.”

Let us again be quite clear that false theology is the so-called system built on the false conception of God and man, and of the relationship between the two, and is never the individual who may be allied to the system.

When our vicar called on us and asked me about church attendance, I told him a little of how I studied the Bible and the time this occupied, and then I told him that often on Sundays in the summer I spent the whole day sailing my boat. I then said, “Before you ask me to attend your church on Sundays, will you, when next you mount your pulpit on a lovely summer’s day, ask yourself where you would feel closer to the allness of good, - in that pulpit or out with me in my boat?” He replied with a sigh and a smile, “I know the answer now - out in your boat, where I could say what I felt without fear.”

Most of us have had the good fortune to meet a fair representation of the clergy and I think, generally, that we have found them to be very fine people, but they have an unenviable task in trying to reconcile the natural freedom of their thinking with the limits of their creed.

Why does one’s voice drop when one enters a church building? Isn’t it the outcome of years of a misled respect? Surely we should speak as freely and laugh as freely in this building, which is supposed to hold a nearer presence of God, as we would do in our homes, where we relax to normal goodness because we *are* aware of God’s presence?

Respect for divinity need not make us whisper, for whispering is usually caused through fear.

Now, the Church has served humanity to a great extent, but civilization has now passed this nursery stage; and in any case, wherever manhood has developed itself under the shadow of false theology's creeds, it has done so through its contendings (and the strengthening influences of such contendings) with the teachings of these creeds. Not because of it but in spite of it has man progressed.

John continues, "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" (Rev. 13:16). If you allow yourself to come within the damning influences of false theology's teaching that, first, you are a sinner, and, second, that disease or suffering is sent by God, then there is no doubt that your "right hand," - your ability to do something on the side of good, - will be marked and fettered from its original freedom and power.

It is significant that the man with a withered hand was found by Jesus in the temple, and that Jesus lifted him from this withering of his manhood's ability, which sense had imposed on him through false theology. If you stay for one minute with the belief that sin or error is real and that suffering of any sort is God's will for His wayward child and must therefore be submitted to, then by no means on earth can you raise your hand, your spiritual power, to help and heal. But remember that as the man of God's creating you can always respond to Truth's healing mandate and lift your "right hand" with the conscious worth of sonship to save from sin, disease, and death.

Mrs. Eddy says, "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love" which changeth not and causeth no evil, disease, nor death. It is indeed mournfully true that the older Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?" (S. & H. 140:23-32).

Again, if you allow the beliefs of false theology even to intertwine their subtle suggestions with the flow of your thinking, you will be marked on the forehead as Cain was. Cain sacrificed a few carrotty opinions at the feet of divine Love, a little surface-growing morality; he was quite willing to go his own way, sacrificing just the requisite amount to conform with society's idea of what goodness is. Abel symbolized that higher, and only acceptable, type of thought which is willing to sacrifice the whole belief of flesh as opposed to Spirit. The symbol Abel was shown to have been slain by the symbol Cain only because these instructors wished us to realize that the surface-scratchers of all time

have always hated the deeper thinkers and endeavored to destroy them. If we are alert to the lesson involved, we shall be able to avoid a repetition of this in the present age.

You cannot think clearly, - your “forehead” will be “marked,”- if like Cain you sacrifice only the surface-fruitage of mere good behavior, grown in a soil made up of matter and Mind; and that is as far as false theology goes. You have to go much further, and lay all the paraphernalia of thought-processes based on the beliefs of the flesh at the altar of Spirit’s onliness, and start your reasoning from there, If you wish that reasoning to be unmarked and unsullied.

This particular claim of false theology, - that all have the mark of ignorance in their forehead, - is also what makes men feel that they can never know God, that the divine Principle of the universe is finally unknowable. So realize that false theology is a subtle belief, claiming to affect your whole life in the determinations which you make about yourself and others, and is not confined just to how people think about or worship their sense of God.

In verse 17 John is showing that false theology would try to allow the only thinkers - the only ones authorized to “buy or sell” - to be those who conform to its beliefs of matter’s reality as well as Spirit’s. These are they who have “the name of the beast,” - and, as Mrs. Eddy tells us (S. & H. 567:27-28), this beast is hypocrisy, - “or the number of his name,” - the false sense of manhood which is built on such hypocrisy. Now, the day of a false priesthood is over, and the best thinkers in all walks of life (including the Church) are teaching men that no one else can do their thinking for them and that they must do it for themselves. They must learn to “buy” at the price of all learning, - namely, consecration, - and they must learn to “sell” at the price of all selling, namely, unswerving fidelity to their convictions. For instance, it is only through your unswerving fidelity to the truths of Christian Science that you are able to heal, and therefore in this sense “sell” to mankind the idea of healing on a spiritual basis.

One of the claims of old theology is that the interpretation of the Scriptures must be left to the chosen few, and that you as an individual either have no right or no mental capacity to do this work, whereas in the opening paragraph of the section dealing with theology in her chapter “Science, Theology, Medicine,” Mrs. Eddy quotes Jesus’ statement, “I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Be therefore a babe in Christ by all means, but do remember that even the healthy human babe claims its rights, and that one of your rights is the right to interpret the Scriptures according to your individual outlook from Principle.

So false theology is the claim of mortal mind on us. It isn't the church buildings, or even just the creeds, and certainly not the individuals who are actively connected with them, for many of the finest characters have devoted their lives to the service of mankind through these channels. John has shown false theology to be another so-called system eliciting misplaced respect from humanity. Now, someone may say, "The Church is losing respect increasingly today, so why make such a bogey of false theology?" But, as we have seen, false theology is much bigger than that, and in fact it neither starts nor ends with the Church, - the Church being only one of its more apparent activities.

False theology is one of the particular claims of mortal mind, - the claim that man is separated from God both in quality of character and also by some mysterious and unmeasured distance. Having thus belittled man, it sets up a so-called system of dogma to try and reconcile man in some degree to the perfection of God. Some of the best individuals on earth in their love for humanity and desire to help mankind have given their lives to this calling. But the dogma to which these good characters have subscribed puts them in a hopeless position, for false theology teaches that God created man and then it immediately claims that this man, this creation, is a miserable sinner. One fails to see how even the best of mankind (and many of the adherents of this teaching are so numbered) could reconcile the irreconcilable, for if a cause could have such an imperfect effect, then it could not be perfect, but must indeed be as imperfect as its effect, whereas if the cause is claimed to be perfect, then its effect must be made subject to the same perfect standard. Neither of these propositions is admitted by false theology's teaching, and therefore it really has no true proposition to put forward, and its faithful adherents are left with this unsatisfying dilemma.

If false theology is seen to have any attractive quality at all, it will always be found to be in the character of the individuals who give it their allegiance, and not in its teachings. Thus we find that the true character of man shines through even such ambiguity of thinking as is implied by false theology's doctrines, and we should be grateful for the characters, but alert to the snares of this ambiguity. Mrs. Eddy had a great love for many of the fine Christian scholars of the old school of theology's misdirected teaching, even whilst she could not agree with such teaching.

The Answer to False Theology

Thank God that there is an answer to false theology, and the answer lies in the dignity of true theology's man. Theology is the Science of God, and God's man cannot be an ineffectual, guilty, sick little sinner, separated from his God and influenced by the limited teachings of a particular religious sect.

So John ends, “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 threescore and six” (Rev. 13:18). That number is 666, and so John is saying, “Here is the answer to false theology. Go, go, go to your sixth day, and let the sixth day teaching of manhood *resurrect* your thought from all the years of false theology’s false education.”

Go to the sixth day; find first the qualities of manhood indicated by the true idea of the beast and the cattle and the creeping thing, - qualities such as moral courage, freedom and fearlessness of thought, coupled with diligence, promptness, and perseverance. Be tender and patient, but never swerve from the path of spiritual intent; be wise in avoiding evil by never giving it identity.

Then find the completeness of man in realizing the “male and female” of your character, the balanced being of God’s creating, for this is the best answer to the problem of sex, of which the reasoning of false theology has made such a mess, and which it has now left dangling on the tree of the knowledge of good and evil. It makes evil real and even desirable to you for the satisfaction of the senses which it has aroused, and then holds up the hand of good and makes it forbidden fruit. Thus individuals are left dangling and unsatisfied, and they have only two courses open to them - to disregard good and indulge in evil, or to disregard this dual claim of good and evil, accept the principle of God as All, and turn themselves wholeheartedly to a full marriage with the Principle which this logic postulates; thereby they will find everlasting satisfaction, both spiritually and humanly.

As you find the completeness of man, you will grow into your own dominion in your own domain, - the realm of your own thinking. A society of men and women who had fully accepted their responsibility to Principle and the joy thereof, - for our only responsibility to Principle is to be like Principle, with all the consequential freedom and power,- would be a society which would provide nothing upon which false theology could get a footing. When all men look at themselves as the ideas of Principle, and therefore spend their time expecting and finding Principle through their increasing reflection of it, the claim of false theology will cease to be. So if we learn of the fullness of Principle’s man through the sixth day description of him, we shall find the answer to false theology, the beast whom John saw “coming up out of the earth,”- out of the beliefs of the Adam man, - who had “two horns like a lamb,”- the false sense of the male and the false sense of the female, which are forever sacrificing themselves in a useless striving, - and who speaks “as a dragon,” whose only speech is the condemnation of man.

Answer the whine of the old theologian in all of us with the counter-statement of man as given in the sixth day of the Genesis glory and keep at it until the whining ceases. When

old theology tries to gain access to your house, your consciousness, and rob you of your heritage, your joy, just dial 666!

TALK SIX

From Woman to Mother

So John has shown us how to respond to the seven great Clarion-calls to be as our Principle is, to think as our Principle knows, and when we have fulfilled their rousing purpose and have thereby arrived at the all-embracing climax of that seventh trumpet, – where, as John says, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ,” – then indeed have we had defined to us the true meaning of that great word “Christianity.”

Now, immediately you embrace this whole or compound idea of man, you must have developed the true womanhood of your character; and what is more, you must be a mother, for only a “mother in Israel,” the mother in you, could embrace such a child, such an idea. So Christianity’s creative purpose leads you to the conception of the full idea of man, and as that is wombed in thought all your mothering instincts are awakened, and you become an individual expression of that great woman character who is next described by John, in his twelfth chapter. So you are “clothed with the sun,” and “the moon” is under your feet, and upon your head is the “crown, of twelve stars.”

Meet even any human woman who is about to become a mother, and you will find that her character has changed. You should expect to find her whole outlook “clothed with the sun,” – radiant with expectancy of something new from Principle, – and you should expect to find “the moon under her feet,” – that is, her outlook should naturally have changed from objectiveness to a glorious subjectiveness, - and what is more, for a future healthy motherhood her whole outlook should be just crowned with rejoicing. A little while ago she was the wife of a man, but now the emphasis has changed to the radiant light, conscious worth, and star-filled rejoicing of one who knows that she is much more than that, however wonderful it may and should have been, for now she is becoming the mother of a child.

All the activities of birth should produce these natural pre-natal qualities if the birth is to be harmonious.

The Alertness of True Motherhood

So in the development of the spiritual idea to you and to me John shows how naturally we are led to our womanhood and then to our motherhood. Next he shows us the alertness

of true motherhood. Watch the mother bird with her chicks, or the good human mother with her tiny child, and you will see a developed awareness which forever banishes self-satisfied sleepiness. If ever you get sleepy and apathetic over anything, it means that you have not yet fully embraced it as your child. The cure for apathy and for thought that has to be jerked up out of sleepiness is to have a “child,” or idea, which, being your own, will arouse your watchful care. When we can say of a spiritual idea, “I have gotten a man from the Lord,” we shall never suffer from sleepiness over our work, nor shall we go about it merely from a sense of duty.

John therefore reveals the great red dragon, but he also shows the alertness, of the mother’s thought, and how she “fled into the wilderness.” The positive definition of this word “wilderness,” as given by Mrs. Eddy in her “Glossary,” reads, “Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence” (S. & H. 597:16-19).

When you watch that thought and idea spontaneously work as one, – so that when you have a thought you immediately carry it forward to qualify as Principle’s idea, – then you are in that safe vestibule “in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.”

Say, for instance, a thought was born to you, “I was quite clever to be able to do that”: well then, if you were an alert “mother,” you would flee to your “wilderness,” or carry that thought spontaneously to the safe certainty of idea, and so you would say, “Mind’s ideas gave me the ability to do it; yes, I was clever, but only because Mind’s intelligent ideas made me so.” You would have been alert to experience “spontaneity of thought and idea.” But say you had a thought, “Oh, I’m not clever enough even to attempt that.” Well, you should again awake the mother in yourself, and realize that that was only mortal mind trying to make you bear a child upside down, as it were; and so away to your wilderness you should flee, and, just as spontaneously, change this inverted thought into an upright idea by rebuking sense and saying, “Who said that I had to be clever even to attempt it? Is Mind the only cause, first and finally, or am I going around trying to usurp His prerogative every once in a while in cases such as this? No! Mind holds the intelligence and Mind holds me, so I shall always be given sufficient understanding to attempt and accomplish whatever Mind asks of me.”

So John shows us how to develop our motherhood, and protect our child, and he shows us how we should never limit the possibilities of the child; it should be allowed a full-blooded freedom, it should be in this sense a “man child,” not an anemic weakling, and we should grant it universal expansion. Why, any genuine human mother knows her child

to be as good as the king, and fit to qualify for any office, so why should we be niggardly in the realm of spiritual birth and activity?

Then John goes on developing the tones of true motherhood, and he shows us that after a successful birth we should never stay still and so be open to attack, but we should take the “two wings of a great eagle,”— the pinioned flight possible to him who goes forward based on Principle and yet dares to use its wings (of Soul, Spirit, Mind on the one hand and Life, Truth, and Love on the other) for fresh inspiration and higher heaven. If we do that, John shows that the earth will help the woman in us and will swallow up the floods which try to drown progress, – progress for us and progress for all mankind.

If it is true, and it is, even in the highest sense of it, that all the world *loves* a lover, then it is equally true that all the world will come to work for a worker.

From here the mental awareness of the mother – awakened woman in our character begins to analyze, uncover, and thus annihilate such world beliefs as materia-medica and false theology, and these John deals with in Chapter 13, which we have just considered.

First Illustration of the Christianity Order (1): You at Work with Principle in Demonstration

Now, such work as we have just seen illustrated by John in his dealing with materia medica and false theology must lead to that higher bliss of true womanhood in which the spiritual ear is attuned to hear some of Love’s great harmonies. So in Chapter 14 John follows the ordered tones of his Christianity theme with a serene peace and joy. It is as if he were a great musician who has just tackled a strenuous composition, which he could have called “The Composition of the Trumpets,” and having completed the theme and its effects, he sits at his piano and plays over some notes in the order of his theme, and plays them from the standpoint of his own exalted feeling.

So John writes, “And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his father’s name written in their foreheads” (Rev. 14:1). As we read this verse, we see a perfect picture of Principle’s idea, - that is, of the real you and the real me, active in the work of Principle.

“A Lamb” signifies the unweighted spiritual you, already having laid the earthly all of matter’s claim at the feet of divine Love, and thereby standing on mount Zion. Mrs. Eddy defines “Zion,” in part, as “Spiritual foundation and superstructure; inspiration; spiritual strength” (S. & H. 599:6-7). What a place to stand – on your Principle and within the strong realm of its unerring knowing!

Then again, think of the immensity of that “hundred forty and four thousand, having his Father’s name written in their foreheads.” Twelve times twelve is a hundred and forty-four; “twelve” is the number that signifies a full demonstration, so here John gives a picture of your true selfhood standing in the immense power of that activity of demonstration multiplying itself in demonstration, a state of multiplied knowing which completely excludes even the attempt of an opposite. What is more, the term “thousand” introduces the sense of its detailed application to every human symbol embraced in your thought, – everything that your thought rests on. And all this is based on your Father’s name; it is your individual and forever multiplying activity of consciousness, which is impelled by the sevenfold name of Principle. How well Paul described this all-embracing immensity of Principle when he said, “for in him we live, and move, and have our being.”

You are entitled to appraise your true self, – in fact, you are scientifically required to do so by Principle, – for unless you think with the true-egoism, the poise and the power, of your Principle, how can you claim that you are at one with Him?

You remember that John had recently described the woman – as “fleeing to the wilderness,” and I feel that the consequential serenity and power which he is now describing – is illustrated in these two verses from Luke’s Gospel: “And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.”

First Illustration of the Christianity Order (2): Recognizing Mind’s Ideas as All

John continues, “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” (Rev. 14:2). He heard Principle saying through Mind, “All ideas are My ideas.” And in this order of Christianity we must learn to hear the same.

The waters of the flood-tides of fresh revelation brought by the Word, the thunders of new-found conviction which come after a Christ-idea has flashed as quick as lightning through error’s claim, and the sweet music of hearing Principle express itself through every idea in the one reflected symphony of Christianity, should all bear this story to us, – the story of Principle saying, “Look, all ideas are My ideas, for I am Mind.”

First Illustration of the Christianity Order (3): Joining in the Song of Soul

Then John goes on, “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” (Rev. 14:3). That song is the song of Science, – “Science vast, to which belongs The tongue of angels And the song of songs” (My. 354:22-24). If you listen to the voice of many waters and the thunder and the harps mentioned in the previous verse, you will certainly find yourself mentally joining in with this song before the throne (your Principle), and the four beasts (Principle’s fourfold system), and the twenty-four elders (the expansion of this system throughout all cultivated thought to fulfil itself in demonstration, as illustrated in the chapter “Recapitulation” in “Science and Health”).

This music is the activity of Principle forever “saming” you with itself through Soul. It is the powerful song of knowing where you stand, which rebukes the faltering notes of sense. Why join in the dirge of sense, when you have the ability to go right over to the side of Principle and sing Principle’s song? Fill out the notes through a mental outlook which takes the side of good multiplying itself through good, idea multiplying itself through idea, in the diapason of heaven. Be a consciousness so allied, so close, to Principle through Soul’s strong certainties that you represent this twelve-by-twelve powerfulness of “the hundred and forty and four thousand, which were redeemed from the earth,” – that is, who had the sense to rebuke sense and refuse to chant earth’s doleful laments.

First Illustration of the Christianity Order (4): Allowing Spirit’s Virgin Birth

John continues, “These are they which were not defiled with women; for they are virgins” (Rev. 14:4). Principle through Spirit says, “I am the one reflector,” and thus Spirit rebukes the thought that we have to give birth to ideas, for this concept is that which defiles us with the false sense of womanhood. The creative mandate is in Principle, and the purposeful expression of it through idea is also from Principle through its impulse as Spirit. Our only job is to remain pure to this monotheism, - this oneness and allness of Principle. We do this by dismissing the suggestion that any idea originates or is brought to birth through our own activity, and also by knowing that ideas are born to us, and through us, as we keep thought at one with Principle through abiding immaculately within the activity of Spirit’s calculus, thinking with spiritual ideas.

All birth is of virgin purity. To have birth of idea which is both perfect and painless men must so attain to the virgin purity of thought that every obstruction is removed which would stand between Principle and its idea expressed in them. Purity then becomes so pure that there is not even an atmosphere of human thought left through which Principle’s direct rays have to pass. If, for instance, the idea of the unity of the nations was born to earth, all the birth-throes which might follow would have nothing at all to do with the original virgin birth of the idea in Principle. That birth took place in Principle’s glorious realization of its own oneness, and so all the drama which men build up around it and

experience because of it is just earth-mist, earth-sweat, and earth's dying; and when that is all over, egotism lies exhausted, and men at last accept the sublime mandate of Principle as it always stood.

So Principle through itself as Spirit is forever saying, "I am the one reflector," and our true womanhood accepts this without any need of so-called conception in the human sense, and therefore with no subsequent birth-throes. The woman in this Revelation was "with child," you remember, and we should always be the same. So it is wise to avoid the wrong concept of womanhood, and to hold to a state of thought as here revealed by John in those words, "These are they which were not defiled with women; for they are virgins." Not defiled with that world sense of conception and all its struggles and limitations, but rejoiced by the realization of conception unconfined, which is "winged to reach the divine glory" (S. & H. 323:11-12), – that is, which allows Spirit to operate naturally, without interference from self, so that we realize the fruition of that which always was.

First Illustration of the Christianity Order (5): Rejoicing in Progress Impelled by Life

This verse goes on, "These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4). What a sense of Life that brings! Not only a full laying down of the mortal concept of existence in unweighted surrender to Life's purpose, but also the joy and uprise of knowing that there is a purpose, an infinite progressiveness, revealed in those words "whithersoever he goeth."

The writer to the Hebrews said of Jesus that "for the joy that was set before him" he "endured the cross, despising the shame," and Life holds that picture of joyful progress always before us. Life doesn't say, "It is your duty to lay down the mortal concept;" rather does it say, "Come look at me, – Life, the exaltation, the open firmament, the multiplication, the strength of individuality; come look, and drop all the baggage of their so-called opposites!"

First Illustration of the Christianity Order (6): Truth Awakening Your True Manhood

Then John says, "These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4). That gives a superb picture of Truth, – the healing Truth which lifts your concept of yourself and others out "from among men," out from man-made theories, and reveals the new-old form of man, that "first-fruits" of natal purity and wonder.

The purpose of Truth is to remain so true to itself that we are attracted to its wonder, and beholding this One “altogether lovely” we become transformed, “redeemed from among men.” But when this is done, we awake to realize that Truth hasn’t taken us from one manhood to another manhood, and that, in fact, we haven’t moved at all, because all that we ever do is to discover ourselves as we always were, - “the first-fruits unto God and to the Lamb.” The Lamb is the “spiritual idea of Love” (S. & H. 590:9), and as we learn to embrace this idea, we awake to find that we have but embraced our own pure selfhood. Jesus said, “I, if I be lifted up from the earth, will draw all men unto me.” Truth holds only the true idea, or pure manhood, before us; at first we are drawn to it, but in a little while we find that we are like it, and then we see that we are it, and so we find our original “first-fruitage” as the child of Principle.

First Illustration of the Christianity Order (7): Love Sees You as Without Fault

John continues to illustrate the unlabored motion of Principle embracing all, with these words: “And in their mouth was found no guile: for they are without fault before the throne of God” (Rev. 14:5). You are loving because Love loves you. The child expresses the qualities of its home, and so John saw man as without a vestige of guile, because Love has always held him in an atmosphere where such a quality could have no origin, nor attain a foothold. If you and I would see ourselves as Love is seeing us even now, – as “with out fault before the throne of God,” – then all the cunning of self, all the subterfuges, all the excuses, and all the cross-chatter would drop away.

Half-an-hour a day of seeing ourselves as Love is seeing us would do more than “keep the doctor away” – it would let Love in. How often do we let Love in? We push and shove and strive and strain, but how often do we let Love in?

So John has run his fingers softly over his notes as he listens to the positive joy of the great theme of Christianity. I know that it’s only a mental picture, but I can see him smiling as he does it.

Second Illustration of the Christianity Order (I): Principle’s True Preaching

Now he runs over the notes again, but with stronger emphasis. It is as if, having just enjoyed the bliss of the theme, he realizes that this bliss has its *demand* on us, and so he plays the notes over again, but now more with the touch of Principle’s imperative demand on its student.

“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” (Rev. 14:6, 7). That “angel in the midst of heaven” is the idea of Principle, for Principle is always in the midst of its own harmony. We as its idea should not neglect to surround ourselves with all things which speak of harmony; our choice of friends and even our choice of furniture should surround us with harmony.

Principle has “the everlasting gospel to preach unto them that dwell on the earth,” and that everlasting gospel is the absolute unity of its idea with itself. This gospel is preached through true, scientific Christianity. Too much of the gospel preaching through the churches isn’t of an everlasting nature - the congregation forgets it as soon as it leaves the building. But spiritual ideas imparted by Principle are everlasting and remain with us always. Principle does its teaching through its fourfold system, indicated here by “every nation, and kindred, and tongue, and people.”

John shows Principle as saying, “Fear God, and give glory to him,” and we should fear not to take everything good back to Principle, to whom the glory belongs. “For the hour of his judgment is come,” and unless we measure everything by Principle we have no true standard of judgment. John ends by returning us to the fourfold sense in which Principle is always active, with these words: “and, worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Second Illustration of the Christianity Order (2); One Mind the Only Basis for Building

John continues, “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” (Rev. 14:8). The confusion and consequent loss of power attributed to-day to what men term Christianity is the effect of the “wine” of belief in minds many, for there is nothing more confusing than to admit that every individual is a separate entity with a separate mind all his own, and then try to get all these separate minds to think alike; this belief of minds many should be overcome by the admission of the scientific fact of one Mind only. In proportion to their admission of the oneness and allness of Mind are men able to grasp the basic fact of Christianity, the imperative demand of Principle as Mind that all ideas should be recognized as its ideas, – no less and no more and never outside of this oneness.

Furthermore, the wrong sense of Christianity tries to instruct men how to repeat the mistake of Babel and build from earth to heaven, whereas the right sense of Christianity places them in heaven and tells them to build from there. Only confusion can come from trying

to build on the basis of man as a sinner, but John saw how this true sense of Christianity, where Principle as Mind says, “All ideas are My ideas,” rebukes the ignorance of this Babylon and establishes the right basis on which to build in ordered harmony. The attempt of men to get together and build from earth to heaven is the root error of organization, and true Christianity exposes this error. The unifying purpose of true Christianity establishes its potency; the disintegrating process of false Christianity makes it weak, impotent, and unattractive.

Second Illustration of the Christianity Order (3): Soul’s Persistent Purpose

From verse 9 to verse 12 John shows how the Soul of Christianity’s order uncovers the claims of that which would falsely identify men and so enslave them. We must learn to let Soul rebuke the sin of the belief of life in matter and all the ignorance arising therefrom. Spiritual understanding is not static; it is a progressive force reflecting the creative mandate of its cause, gathering strength upon strength and forever pushing back the claims of sense to reveal the unsullied image. Soul can never leave ignorance or sin alone; its purpose is to exclude it, show it the door to nothingness, and firmly close that door, – only to turn, smiling, to man.

So John writes in verse 11, “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.” It is hopeless to cling to any form of error, either in your concept of yourself or of anyone else, for Soul through its at-one-ing activity of spiritual understanding will pursue the mistake to its extermination. Sleeplessness often comes if we try to identify ourselves with what Soul could not cognize, for Soul will pursue it like a terrier after a rat, irrespective of any of the twenty-four hours of the day. How safe we are in Soul! Like a watch-dog it will keep us on its way, no matter how often we try through ignorance to wander from that path.

That is why John can say in verse 12, “Here is the patience of the saints.” You, your friend, and all things are safe in Soul, and Soul will patiently but persistently keep you within its safeties.

Second Illustration of the Christianity Order (4): Spirit’s Birth Causes the Death of Fleshly Beliefs

Now this resting student-master of metaphysics comes to Spirit, and he says, “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” (Rev. 14:13). If you die to some fleshly claim, you “die in

the Lord” and it is a process of blessing. The result of dying to an error, or starving out some flesh-claim by refusing to give it a hearing, is that you find good flowing in to fill the vacuum so made thus “their works do follow them.”

Say you wanted to know how to “die in the Lord” and, remembering the seven names for God, you first took Mind and died to the belief that you yourself have to think anything out. And then Spirit, and you died to the belief that you have to make yourself pure; and then Soul, and you died out of the claim that you have five limited senses; and then Principle, and you died out of the belief that you have to do the works, or get perfect; and then Life, and you caused the death of the claim that you have to preserve your life, when God is your Life; and then Truth, and you caused the death of the claim that you have to do the healing, when it is Truth’s healing; and finally Love, and you caused the annihilation of the lie that there is still somewhere you have to get to, something as yet unfulfilled, when you are embosomed in Love.

Do you not think that such a dying is very blessed by Spirit, and that Spirit through its positiveness will fill the vessels you have thus emptied with the true “works” of new-born idea? Mrs. Eddy tells us, “We cannot fill vessels already full” (S. & H. 201:13), so an occasional upturning and pouring out is a healthy process. When a man stands thus emptied before his Principle, he is not given a stone, - a false indigestible calculus of thought-processes – but he is given the flow of new-born idea in the calculus of Spirit, and this becomes bread indeed to his manhood.

So John continues this tone of Spirit by writing, “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” (Rev. 14:14). Could John have painted a more positive picture of Spirit’s birth of yourself to yourself? There is no dark foreboding, - no “murky clouds pursue” this birth (see Po. 29:2-3); it is a white cloud, and can anyone picture anything more serene than a white cloud in the sky? So there you are, still as the Son of man, but in heaven, for had not John heard and pondered his Master’s phrase, “the Son of man which is in heaven”? Moreover, you are crowned, – crowned with Science, for Science is pure gold. Remember that Mrs. Eddy, in referring to the westward, or Science, side of the city foursquare, speaks of “the Golden Shore of Love” (S. & H. 576:1). And you have in your hand “a sharp sickle,” because with Spirit’s calculus you are ready to gather the harvest of a fulfilled reasoning.

Second Illustration of the Christianity Order (5): Life Rouses You to Be

And then, having depicted man as blessed by Spirit in Christianity, John describes Life’s purpose in this way: “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” (Rev. 14:15).

Life hasn't got a time element; “now” is the only time to Life, and “now” has no element of time. So Life is crying out aloud to man to *be*, whilst mortality whispers, “Put it off,” or “It's just around the corner.” Life says, “You have the ability, and you have the equipment, or sickle, so reap!” If you start being, “with all that you have at your command, you will find yourself right in the “open firmament” of the one Being.

It's starting to *be* that counts, and just as Jesus cried aloud to the dormant Lazarus, so Life cries aloud to us to wake us to that one necessary step to heaven. Anyone who rouses himself to “be” to the best of his ability, - instead of hoping, or trying, or waiting, to be, - has placed himself in Life's creative mandate, and nothing can then bar him from the vast open spaces of its firmament.

So John ends his Life-picture with these words: “And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped” (Rev. 14:16). The claim of false Christianity is that you will reap your reward somewhere in heaven; the directive of true Christianity is that you reap it bountifully here on earth by finding God in everything.

Second Illustration of the Christianity Order (6): Truth's Reaping is Done

In the tone of Truth John simply says, “And another angel came out of the temple which is in heaven, he also having a sharp sickle” (Rev. 14:17). As I read this, I could hear Mrs. Eddy's words, “To Truth there is no error,- all is Truth” (S. & H. 475:2). If you know Truth as John knew it here, you will never have to use its edge to deal with error, because the prescience which Truth gives you will never allow the error to formulate its argument. The ignorant mentality seldom argues on a subject with an individual whom it knows to be fully imbued with the truth of that subject, whereas it may argue with someone whom it instinctively feels to have only a part-knowledge; just so, error will not argue with us if we are fully cognizant of Truth.

We must aim to attain to this higher sense of Truth where we are so awake and sharpened in our thinking by its truths that error never crosses our mental threshold and therefore we never need to use the sword. Jesus said, “the prince of this world cometh, and hath nothing in me,” and this attitude of Truth's man will so equip us that we shall have the constant bloodless and painless victories which are the prerogative of scientific knowing.

False Christianity has a corrective process which makes the error an entity or quality, and then tells you to go ahead and cut it out. The line of demarcation between this erroneous

sense and the real activity of Truth in true Christianity is sometimes overlooked by the student. Jesus demonstrated this activity of Truth when he said, “Before Abraham was, I am,” and that silenced the argument of his accusers. Someday we shall learn how to carve out the original form of Truth for ourselves and for our friends, but this carving will be specific to the apparent need, and so the need or negative will pass from the consciousness thus “pre-occupied” with Truth, already occupied with Truth. We should not ignore error, but the only activity it should awaken is the affirming and contemplating of the specific and true idea of which it is the opposite.

Error, being nothing, has nothing to reap, and Truth is already reaped, so John describes this symbol of Truth, this angel, simply as “having a sharp sickle.”

Second Illustration of the Christianity Order (7): Gathering Grapes for Love’s Winepress

Through Love John carries this idea of Truth right into the bosom of its own fulfilment. He shows how Truth reflecting upon its own truthfulness in the one and only consciousness flows unlabouredly into the sublimity and bliss of Love. So he writes, “And another angel came out from the altar, which had power over fire;” – to Love there is nothing to consume, and so there is no corrective measure; – “and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe” (Rev. 14:18). What a sense of Love that gives! If you gather grapes, Love will give you the wine of inspiration, but you must gather grapes, and not thorns. There is always an abundance of “grapes,” or inspiring ideas, and they are always “*fully ripe*,” – not just about ripe, but fully ripe (how exact are John’s tones of Love).

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God” (Rev. 14:19). The “wrath of God” is no wrath at all as we commonly think of it. If Love could have wrath, it would not be Love; but if the burning warmth of a sense of Love annihilates error before it stakes its claim, then there is no error, and nothing to burn. Mrs. Eddy paints the same picture as John when she writes, “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine” (S. & H. 365:15-19).

When you cannot help gathering the “fully ripe” grapes of man’s character, – all the qualities that inspire you, – you will be able to cast them into the winepress of Love in a joyous abandon, knowing that even from the grapes which you have gathered Love will refine and distil a pure wine of its own healing inspiration. If you will only hold to the best

you know, the fullest “grape” you can find, either for yourself or for your friend, Love will change that into the inspiring wine of its own healing.

So John ends this picture of Love, “And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” (Rev. 14:20). There is no limit to the amount of spiritual inspiration which you can have, so take it outside the limits of a human calculus, – tread your “winepress” outside that “city.” Too often we think that we have to make our demonstration within the ways and means and limits of this world, but real demonstration is made in spite of such things and entirely outside of their province. We simply do not live in this world in any degree whatever, and the sooner we learn this, the better; therefore we are not subordinate to any of its dimension.

The height of the inspiration which you have is always up to the “bridles,” – that is, equal to the demand of the impelling purpose of Principle upon you. So you are up to your neck in good if you gather the grapes and leave them to Love’s further inspiring.

That “1,600 furlongs” simply means that if you come outside of the false city, the limits placed on good by false Christianity, – if you just won’t hold your demonstration down to any earth-limit, – then you will experience the four-by-four of the fourth dimension of Spirit. Spirit’s calculus has no material measure in the height, breadth, depth, and fourth dimension of its forever realization.

So there John leaves this great story of the joy of Christianity, and anyone who shares that joy must naturally be led on to accept the invigorating challenge which the seven last plagues constitute.

The Seven Last Plagues

Now we come to Chapter 15 and the seven last plagues. Those seven last plagues typify all that would stop your entrance into the pure, unlaboured realization of Science. The only thing which plagues you is ignorance in one form or another, and you can no longer be plagued or irritated once you have attained to a true knowing. So John shows us that we must cross this barrier which would array its arguments to the effect that we, Principle’s idea, are still separated from Principle in some degree. The fundamental fact of Science is that “Principle and its idea is one” (S. & H. 465:17). Science isn’t satisfied even with a statement like “Principle and its idea are one,” for however comforting that Christianity sense may be, it cannot be compared with the ultra-dynamics contained in such a fact of singleness as that Principle and its idea is one.

That's where man stands, – not by the side of his Principle, but as his Principle. The only known or possible mental or spiritual evidence of Principle is generic man. You cannot cognize Principle except as the idea which radiates its qualities. No man has seen God, Principle, at any time, but any man can see the idea which is one with its Principle. Jesus said, "He that hath seen me [the Christ-idea, or Christ man] hath seen the Father; and how sayest thou then, Shew us the Father?"

So the seven last plagues typify all that "shadow-line" of sense which, in one way or another, says, "Principle and its Idea is one"? What utter nonsense, what awful sacrilege!"

How Principle Prepares Us for the Seven-Plague Experience

John first shows us the mental state which is best able to break through these seven last plagues, this veil of the temple, – this most refined and subtle veneer of sense, which would stand between us and conscious realization in Science.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1). When you have mastered the seven last plagues, you will have filled up for yourself the so-called gap between God and man, Principle and its idea, for only while you are still conscious of that gap can you have any concept of self-correction, called in Scripture "the wrath of God."

So John continues, "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 over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2). Only when we have subdued the tempest-tossed human concepts of mortal mind, symbolized by the sea, and turned them into a sea of glass, – that is, through inversion made even these false concepts become perfect reflections of the one Principle, – shall we be gaining that control which enables us to "bind the strong man" and keep its self-destroying fire within its own boundaries. We have the ability to do this as we gain the victory over the beast of animal magnetism and its specific channels of operation, – such as the "image" which is sin, the "mark" which is ignorance, and "the number of his name" which is the false identity of man.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3). That song of Moses typifies the state of thought which is prepared for the advent of Science. It contains such words as these: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye

greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Deut. 32:2-4).

One has to go further than the type of thought which Moses symbolized, but its preparative qualities cannot be disparaged; and the sublime assurance which these few words from his song convey indicate the greatness of this symbol. Moses discerned the promised land and led the children of Israel to that point with a magnificent tenacity and courage, but he was used by the ancient teachers to illustrate how some individuals are satisfied with going only so far and do not carry their demonstration to fulfilment; they do not cross the “shadow-line” into the realization and experience of the promised land of Science which they have worked to discern. If through our spiritual vision we see any phase or symbol of this “promised land,” we are wise to push on to the realization of it in our life, and not be satisfied to remain only a distant spectator.

At verse 5 John says, “And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:”— the “temple of the tabernacle of the testimony in heaven” is your consciousness controlled by Science; everything is an open book to thought based on Principle: “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.” Be pure, but don’t be content with just the breast-milk of pure thought; clasp that wonderful thing with the golden girdle of Science. Say, for instance, you drink of such a sweet milk of the Word as “I am good;” do not leave it at that, but girdle it to scientific safety by realizing that Spirit is the only good, and that you are Spirit reflecting upon itself, and therefore you are wholly good.

“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” (Rev. 15:7). Only Science (“one of the four beasts”) can give the answer to the ignorant claim that would separate man from God, and try to make possible a corrective process, for only Science can declare and prove that fundamental statement of being, “Principle and its idea is one” (S. & H. 465:17). Never forget that the standard of scientific thinking has been set for the student in such words as these, “Existence, separate from divinity, Science explains as impossible” (S. & H. 522:10-11). “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” (Rev. 15:8). The smoke of battle must be dispensed with. We must work to cease our warfare. We must analyze, uncover, and annihilate that which keeps us from a full recognition of Science, and thereby clear the temple of consciousness of that which befores it.

When we contemplate the specific thought-barriers so clearly defined by John in these seven last plagues, it is wise to remember always that we are required to burst through them, - not dwell with them, but see beyond them instantaneously to the spiritual facts of which they are only the specific shadow. In this way the student is called upon to strive constantly to cease his warfare, – constantly to take pleasure, as the great Paul did, in the infirmity of error’s suggestion, because that very suggestion (with its lack of base on which to stand) is actually only the inversion of an idea. There is nothing more glorious to man than the work of placing things upright, and he should never dwell with them for one moment as presenting anything in their inverted position except the need for immediate re-erection in his consciousness.

As students we shouldn’t ignore the warfare “With error, and endeavour to enjoy an unearned peace, but we should strive to cease the warfare, – that is, accept gladly the work of placing upright error’s suggestion, or the inverted idea, and also accept Life’s requirement that we learn to do this more quickly every time, until there is no time and therefore to us no inversion and no warfare. At that point we shall be thinking wholly as Mind knows. So striving to cease our warfare means striving to lessen our errors in the application of Truth, striving to lessen the time-lapse which the human mind requires for realization, until that time-lapse is no longer and we are constantly at the point of realization.

“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” (Rev. 16:1). Resistance to Science is the only affliction. Disease is us ill at ease because somewhere in our thought we haven’t accepted the mandate of Science. Pharaoh resisted the coming of the spiritual idea through Moses, and so he experienced the “wrath of God” in the plagues. The vials of wrath typify vengeance, but it is only the stubbornness of mortal mind which takes vengeance upon itself.

Never resist Science, no matter how high its statement, for example, never allow animal magnetism to cause you to say of some fact in Science, “I cannot see that;” at the most your admission should go no further than “I see it, although at the moment I cannot see that I see it.” But it would be better if you stuck to the simple affirmation, “I see it.” At all costs never resist Science.

The vials are poured out according to the order of the synonyms for God in Science, - the order which we have come to call the “candlestick” order (as described in Exodus 25), because Principle is in the centre and it has its three pairs of branches. Soul and Life form one pair, Spirit and Truth another, and Mind and Love the third; Principle is the base and centre of this structure.

The First Vial: Soul Demands the Annihilation of the Plague of Sense

So we find that this first vial reveals tones which we attribute to Soul: “And the first [angel] 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” (Rev. 16:2).

“Earth” is interpreted, in part, by Mrs. Eddy in the “Glossary” of “Science and Health with Key to the Scriptures” as “a type of eternity and immortality, which are likewise without beginning or end” (S. & H. 585:5-6). The attempt of this first plague is to enter an argument in your thought against any idea, which is “a type of eternity and immortality, which are likewise without beginning or end.” But remember that the rule of Soul, which annihilates this plague, is the unchanging declaration of divine fact, and not the use of counter-arguments in a contentious sense.

The “mark of the beast” is ignorance, as Mrs. Eddy tells us (S. & H. 555:9-11). Sense breeds ignorance, whereas Soul gives definite spiritual understanding. The “image of the beast,” as Mrs. Eddy also tells us (see S. & H. 327:13-14), is sin. Sense leads to sin, or “missing the mark,” which is the meaning of one of the words translated as “sin” in the Bible, but Soul rebukes sense and restores the joy of identity with God, thereby keeping us safe from sin. A “noisome and grievous sore” implies that sense always becomes offensive when it finds, as it always does find, that it has to give way before Soul; we often get sore at the demands of Soul, but that doesn’t deter Soul in its work of the certain gathering of us to our Principle.

But what is the specific plague which must be arrested at its first showing and immediately exterminated? It is this: we must never allow sense to become “noisome,” or offensive, never allow it to talk back. Our command must be as imperative as the Master’s to the unclean spirit, “Hold thy peace, and come out of him,” or to the storm, or arguments of sense, “Peace, be still.” Mrs. Eddy illustrates this emphatic rule of Soul, and the subtle suggestions which would endeavor to counter it, when she writes, “Christian Science saith to the wave and storm, ‘Be still,’ and there is a great calm. Material sense asks, in its ignorance of Science, ‘When will the raging of the material elements cease?’ Science saith to all manner of disease, ‘Know that God is all-power and all-presence, and there is nothing beside Him;’ and the sick are healed. Material sense saith, ‘Oh, when will my sufferings cease? Where is God? Sickness is something besides Him, which He cannot, or does not, heal’ “ (Ret. 60:14-23).

We must always take the offensive, and on no account allow error to take it, either through ourselves or through our patient. If error tries to take the offensive, we must im-

mediately spike its guns and carry Truth's offensive right into its lines, until its harmful and unwholesome suggestions are annihilated. Soul is unchanging and unswerving in this purpose, and never ceases until its emphatic rule is established over the claims of sense. So see that the voice of sense is silenced, for there is only one voice permissible, and that is the voice of Science speaking through Soul.

Never allow sense to become "grievous." Use the rule of Soul to prevent disease of thought becoming manifested as disease of body. Arrest the mental disturbance as soon as it is detected and cast it out before it becomes a bodily disturbance.

The demand of Science will mean that we shan't wait for our patient to have a disease before we start work, but our constant work will reveal the disturbed thought and we shall go to the patient, - not wait for him to come to us, - meet the error in the disturbed thought, and cast it out before it has a foothold on the body through fear. We can do that for ourselves now, and the time must come when the practitioner will go to his patient (sometimes before the patient even knows that he is on his way to becoming one!) and will save him from the experience before it is an experience.

Scientific thought-processes are designed to anticipate error by dwelling on the specific light, or truth, which is ahead of the shadow, and this anticipation removes the mortal thought which would cause the shadow (or suffering) to appear in experience. A scientist in any other walk of life usually chooses his work, and doesn't wait for his work to choose him. The day must come when our own specific and individual spiritual understanding will enable us to anticipate its calling, and so we shall choose our own path and our own patients under the certain guidance of Soul.

Never suffer the least "mark of the beast" to have a claim on you. Never allow one least whisper of your being ignorant, along any line of true activity, to be heard. Meet it at once and demand of yourself a full Soul-sense, a full spiritual understanding.

Never allow the "image of the beast," the claim of sin, to be tacked on to you by animal magnetism. Go right back and analyze the belief that you were even born from some form of sin, or sensual belief. Daily and hourly stand in the conscious realization that the "prince of this world" may come, but has nothing in you, because you are not in this world of sense nor of it, in any degree whatever; the world of sense is not cognizable by Soul, nor by us when we let Soul rule.

A Summary of the First Plague

Through this plague John' clearly illustrates the claim of animal magnetism to enter counter-arguments against the rule of Soul; this rule never admits of any "lapse from nor return to harmony" (S. & H. 471:2), but can cognize man only at the point of perfection. Thus Mrs. Eddy says, "Soul never saw the Saviour come and go, because the divine idea is always present" (Un. 59:17-18). The counter-arguments of sense, if allowed, become "noisome,"— that is, harmful and offensive, - and set up those irritating thought-processes so aptly described by John as "a noisome and grievous sore."

It is a sure sign of ignorance ("the mark of the beast") of the demand of Soul in Science when we lapse into arguing with error as if it had an argument. If this method is indulged, it will be found to make the student "miss the mark," or sin, possibly more than any other process.

Don't you see that these are the things which plague us and that we must pour them out, – analyze and uncover them, that they may be annihilated, – so that the reign of Science be allowed in us?

The lesson to be learnt from this plague is never to come down from the Soul-defined certainties of Science and never to allow sense a hearing, for sense is actually and practically unreal unless we give it a hearing or a foothold in conscious thought.

We may well ask ourselves, "Why should we ever allow sense to take us out of the realm of Soul? Why should we ever leave the beauty of being our natural selves, for 'Soul has infinite resources with which to bless mankind' (S. & H. 60:29), and therefore there is actually no need even here on earth to leave the atmosphere and activity of those infinite and infinitely satisfying resources?" If we ask ourselves this question, let us answer it, and answer it at once and practically, by saying, "I will never leave my home in Soul. I will never stoop to be anything less than what I am." Remember that because "Soul never saw the Saviour come and go," Soul therefore never saw you come or go, so why should you try to see yourself as gone from the home and the heaven of Soul? Why try to be outside of what you are? You can always tell when you are trying to be outside of that home by the amount of pushing and shoving and aching and tiredness that you feel, - in fact, the amount of "outsideness" you have placed yourself in. So why do it?

The Second Vial: Life Demands the Annihilation of the Plague of Purposelessness

Now we come to the second plague, and we shall see the tones of our second synonym for God in this Science order, Life. "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" (Rev. 16:3).

The tempest-tossed human concepts, symbolized by John as the sea, – that is, all the paraphernalia of human living in its attempts to bring the divine down to the mortal, – would waste all your time and get you nowhere. Service to any activity based on tempest-tossed human concepts is just useless sacrifice, wasted energy, – “the blood of a dead man.” This “blood of a dead man” is illustrated by the constant attempt of animal magnetism to make us try and bring the things of God (and even the form of Deity) down to the standards of mortal man, whereas the living blood of a live man was Illustrated by the life of Jesus, whose purpose was to lift men to God and the conscious abundance of true being, in contradistinction to this human tendency to bring God down to men and the limitations of mortal measurement.

If you don't arouse yourself to the many forms of slavery based on the vague, tortuous human opinions of mortal mind and thus avoid them, you will destroy the very soul of your existence, and everything will go dead on you. In speaking of the purposeless activities of mortality, Mrs. Eddy says, “Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snowflakes, and drift to the ground” (S. & H. 250:28-30).

Life demands of you a waking to its glorious purpose, and this plague shows that you must make the supreme sacrifice of casting off every, and any, form of human activity which is based on tempest-tossed human concepts, anything which stands in the way of you being what Life will have you be, an individual, a sky-high thinker with an “open firmament” freedom all your own, a multiplier of fresh idea, a being moving forever forward towards an inspiring goal, which, when reached, reveals another such goal ahead.

If any phase of your life is based on these troubled human concepts, then you have to obey Life's demand on you to lay it down, for it is finally, and therefore primarily, mortal. You have to stand up fully released in all directions, – released to “be” just yourself, a strong individual, in the open firmament of Life's constant purpose.

Life in Science won't, – in fact, cannot, – have you limited in any degree in any direction, and the demand of Life is that you clear your decks for its action and clean every vestige of this plague from off you. There must come a time when we shall detect every motive and every influence in our life that is based even in the slightest degree on the tempest-tossed human concepts of mortal mind, and we shall turn from it with an immediate and glad response to our higher calling.

A Summary of the Second Plague

So in this plague John uses the symbol of the sea to show us that any activity based on service to the conceptions of mortal thinking is not only wasted energy, but is much more indeed, it is the “blood of a dead man,” a living death. He is showing that we must resurrect ourselves from this mesmeric existence if we would enter the conscious exhilaration of Life’s purpose in Science. That purpose is that we stop being a mortal here and now, wherever we are and in every direction of our thought; Life’s purpose is that we learn to say those words of Mrs. Eddy’s (and realize what we are saying when we say them), “God is my Life.”

The purpose of Life is the multiplication of good from good, and it is continuous and dynamic. It is the flow of individual progress forever on to fresh inspiration and revelation, but also gathering the goodness of every idea of being so that it glows in, the one great forward movement. In fact, in Life’s purpose we find that Life carries its own forward movement with it. We must more and more come to realize that the flow is not from somewhere to somewhere, for with Life all things are here and now; therefore this flow is the power of conscious realization gathering momentum within itself for more abundant realization in the infinite brim-up of being.

There is no need to leave “here;” actually, we can never leave “here,” for “hereness” is forever the only point of conscious realization, – the only point of entity, – and yet that point is infinite in scope, because here at this point there is no limit to the quality of our realization; and the amount of it is equal to the vastness of our individual range in the realm of thought and idea. A man can stand here and embrace his whole world in his thought. No wonder that the Master said of this “hereness” here and now, “the kingdom of God is within you;” as Mrs. Eddy says, “This spiritual consciousness is therefore a present possibility” (S. & H. 574:1-2).

Mrs. Eddy also tells us, “Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory.” In the paragraph before this, she writes, “Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love” (Mis. 82:20-21,15-19). We are concrete beings whenever we move forward in the sublime conviction that all of Life is here right now.

So the theme of this second plague is, “Come out from among them, and be ye separate;” in other words, resurrect thought from all the processes of mortal living and hold it to the ceaseless and glorious purpose of Life, entirely separate from such phantasmagoria.

The Third Vial: Spirit Demands the Annihilation of the Plague of Loose or Deluded Thinking

These vials typify the activity of the synonyms for God in the Science order in cleansing you from every stain on your Christly garment, so that you may enter into their real and positive activity in the pure atmosphere of Science itself. "One of the four beasts" (Rev. 15:7) was Science, you remember, and it is the Science order of the synonymous terms which rends the last veil of animal magnetism in all its detail; nothing then stands between man and his primitive purity as the actual consciousness of God reflected in infinite individuality. It should be evident that the closer a man attains to Principle, the stronger becomes his individuality.

So having given us the first pair of synonyms in this "candle stick" order, John now gives us the third vial, with the tone of Spirit: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood" (Rev. 16:4). Mrs. Eddy defines "River" in her "Glossary" as "Channel of thought." Furthermore she says, "When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error" (S. & H. 593:14-17).

Now, our synonym here is Spirit, but remember that it is paired off, as it were, in this "candlestick" order with Truth, and this is borne out by the above reference. John is showing that the next plague which you must face and overcome is the general habit of loose thinking common to mortals. You must learn to direct your thought according to the calculus of idea as found through Spirit. The time has to come when every thought we entertain will be a natural idea flowing in the smooth and unobstructed order of Spirit's calculus, - natural to our daily living in the ways of normal manhood. If you challenged yourself, how often would you find that your thought processes during the day were based wholly and purely upon such a statement as "all is Spirit and spiritual" (S. & H. 331:24-25)?

In every other realm involving scientific thought-processes you have to guide the channels of your thoughts, - that is, your "rivers," - within the straight and narrow path of idea based on the fundamental principles of that particular thought system. If you left that path for one moment, you would come completely outside the science involved. You would not consider it impossible to keep to this path, nor would you say that the demand was unreasonable, and yet in the one and only Science of all being (and that includes your being), you balk at such a demand and say that it is impracticable. Well, John is showing you here that before you can cross the threshold of a pure and unlaboured Science, you simply have to control all your "rivers," all your thought-channels, and make them conform to Spirit's calculus.

The “fountains of waters” are the sources of your thinking, and the Psalmist said, “For with thee is the fountain of life: in thy light shall we see light.” He could have said, “For with Spirit is the fountain of life; in Spirit’s onliness shall we see the only light there is, – the calm reflection of pure idea.” So see that the fountain-head of your thought-flowing is Spirit and Spirit’s onliness.

“And they became blood” typifies the constant watching and constant sacrificing of mere opinion which this work requires, if you would avoid finding all your efforts bearing no fruit except blood and sweat and tears. But this sacrifice of opinion to thought which deduces all its conclusions from the ordered process of Spirit’s calculus of idea will reward you with that positive fruitage which is the natural desire of all men.

Now John gives you the clue to use in doing this work: 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” (Rev. 16:5). He is saying, in effect, “If the angel that guides the flow of your thought is to be Spirit’s calculus, then you must work out from base, from Principle (‘Thou art righteous’), Life (‘which art’), Truth (‘and wast’), Love (‘and shalt be’).” The daily habit of looking out from Principle, looking out from a full admission of perfection as All, to find Principle’s Christ of Life, Truth, and Love reflected in all things, will cause you to use Spirit’s calculus in the natural flow of thought and idea. And when you have “judged thus,” in passing judgment upon yourself or upon others, you will have allowed Principle to judge for you. Do remember that we spend a great deal of our time in forming judgments, and it is wise when doing so to let the guiding light of our activity be this: “Now, how much of Life, how much of Truth, and how much of Love can I find in this individual?” be that individual yourself or some other. Remember that the question is “How much?” and not “How little?”

John continues, “For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy” (Rev. 16:6). It doesn’t matter how humanly worthy we are, because without the absolute use of Spirit’s calculus in our thought-processes it is all a question of trial and error, and that leads to a good deal of the shedding of blood of even the “saints and prophets,” the best of mankind. Rightly based, and never leaving the calculus of idea declaring its basic theme of Spirit’s onliness and matter’s nothingness, we can and must avoid the trial-and-error processes, with their terrible sufferings for humanity.

How could you hope to enter the pure and holy realm of the absolute atmosphere of Science until you had eradicated these false processes which plague you?

So John ends this third plague thus: “And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments” (Rev. 16:7). He could have

said, “Even so, Spirit’s onliness, we can never go wrong if we abide in your calculus of idea, that is, order all our thinking according to that onliness.”

A Summary of the Third Plague

John is showing through this plague that the amount of time given in human existence to thoughts based on a mortal calculus of reasoning,— that is, no true calculus at all, — would endeavour to waste our whole life-purpose, so that we experience nothing but toil and blood; at most, all our effort along this line can only bring us to the realization that on the basis of its fruitage this effort has been misdirected.

Now, because man is not made of such stuff, John depicts the “angel of the waters” as saying, “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” It is as if he had said, “You, man, are judged only from the basis of Spirit’s onliness, and as such at this very moment you are wholly and only spiritually-minded. That fact is true not merely of your present consciousness (‘which art’), but also of all the being in which the fibres of your character inhere, and which is sometimes mistakenly called your ‘past,’ but which is more correctly covered by John in the words ‘and wast,’ because if you know the truth of your past, then that ‘past’ has not only always been, but is also present and aids your present experience. And that fact of spiritually-mindedness is also true of your ever-awakening to the newness of things which have always been, — that is, the glorious embracement of experience covered here by John’s words, ‘and shalt be.’”

Spirit requires of us that we think from the basis of its onliness, in contradistinction to the opposite claim of duality, or the belief of Spirit and matter. This onliness of Spirit inculcates a consistent and ordered flow of ideas, which we have come to call Spirit’s calculus; and it is this consistency of idea based on Spirit’s onliness alone which is an emphatic demand of Science, and yet is actually the most natural thing on earth. If we accept this specific requirement of Science, we shall finish with all the wastage of time and effort included in the dream-narrative of a false and never-conclusive mortal so-called calculus, which tries to operate in every detail of our everyday experience, but which is doomed to be “swallowed up in the infinite calculus of Spirit” (S. & H. 209:29-30).

The Fourth Vial: Truth Demands the Annihilation of the Plague of False Sonship

So we come to the pouring of the fourth vial, which typifies the demand of Truth, — a demand which you must fulfil before you can enter its scientific domain. “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire” (Rev. 16:8).

Truth demands that we recognize the true sense of sonship, which is man; and what is more, it demands that we not only recognize it, but that we also act in accordance with it. Now, the sun and its rays are one. Mrs. Eddy says, “Man is not-God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God” (S. & H. 250:12-13). Man is not a separate entity from God; if he were, the power of divine knowing could be greater than his strength to accept it, and so he could be scorched up. If man were separate from his source and his source were more powerful than him, then, if that source turned its power-ray upon him to reflect, he wouldn’t reflect it at all – it would burn him up.

But, as Mrs. Eddy says, man is “the outcome of God;” he is not the source, but he is the reflection which that source enjoys as it burns with the unconsuming knowing of its own infinitude. In that sense, man is the joy which Truth experiences as it beholds the form of its own truthfulness - man is both the truthfulness and the joy of it. That is why Mrs. Eddy tells us, “The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake ‘the smile of the Great Spirit’ “ (S. & H. 477:26-29), and her marginal heading to the paragraph which contains this sentence is “Man inseparable from Spirit.” Again, do you notice the linking of the tones of Spirit and Truth, for they are a pair in this “candlestick” order?

This true sense of sonship is an emphatic demand of Truth. We are not the source, nor do we have to make the source, or think out the source; we simply have to turn the right way and flow out from the source, but never be severed from it. We don’t have to think out Truth, but simply to be the accepted knowing of it. Jesus said, “Ye shall know the truth, and the truth shall make you free.” If you accept the true idea and allow no other reflection in your consciousness, you are made free.

The terrible thing which plagues man and scorches him is when he believes that he has to take the place of God and be the originator, - the “thinker-out,” as a small boy put it. The light is forever shining, and you are one of its vital rays, so just accept the true idea in all things and be active in streaming forward with its truth.

Oh, if you rest your raying in its source,
Then, man, how glorious is your conscious course!

John continues, “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” (Rev. 16:9). The awful burn-up which is being experienced on earth today is caused by the fact that man, enlightened a little by Science, has gone right off the track in the belief that he can use that light to originate idea, and so he is scorched with great heat. (Whenever you have a burning headache, it is only because you think that you are the head, – that you are the one who has to do it all and think it all out.) And then he blasphemes, and until he

repents to give Principle all the glory, he can never enter the cool grottoes of Principle's own perfect praise through its perfect Science.

Men are busily engaged in building up armies to subdue the fire which they half expect to come, but if they went to the origin of the fire and obliterated it by finding the truth of sonship, the truth of Truth, then the whole danger would disappear.

A Summary of the Fourth Plague

Now, this plague demands of you and me that we never err in our concept of sonship, either on the one hand to think that we have to be the cause, the source, or the parent, or, on the other, to think that we are a little entity, separated from our cause. Truth demands a proper conformity of all our thoughts and ideas to the only sense of sonship which Science can allow, here indicated by John in the symbol of the sun. For the sun and its rays are one, and man must enjoy that oneness with the idea of unburdened activity which those words of Mrs. Eddy's reveal: "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."

It is because man is aware of his own conscious being that animal magnetism, or the devil, would take him up on that point and endeavour to make him accept the lie of conscious being as a separate entity, – separate from its Principle and separate from all other conscious beings. This atomized sense of man, if adhered to, results in the awful friction which has scorched men with the great heat of self-striving, and finally causes those who do not meet its suggestions even to blaspheme the name of God.

All the claims of error and the whole theme of material science will be found to be built up on this one basic claim, this subtle plague, and only by turning on it with the full strength of our manhood, and forever rebuking the suggestion that at any moment we are anything but the consciousness of God individually expressed, can we begin to build on the true basis of being, and thereby construct for ourselves and others the true idea of man.

This devil-claim of a separate entity must be mastered, and in proportion as it is mastered it gives man the full conscious strength of his manhood. Such words as "I and my Father are one" and "My Father worketh hitherto, and I work" express the strong, shining ray of manhood straight from its source and forever inhering in that source. Jesus lived this, and it provided him with the perfect resting of conscious sonship. So whilst this suggestion of separate entity is a great and subtle plague, its constant overcoming provides the greatest conscious realization of strength and glory (coupled with perfect rest) which is possible to man.

God is forever Son to Himself, for there can be no office outside of His allness, and in this sonship He is always experiencing His own infinitude of bliss. Thus is Principle forever saying of its own idea of its own self, “This is my beloved Son, in whom I am well pleased.” True manhood learns to lift its loving ears to hear such words, even as the Master did, and thereby enjoy the understanding of true egoism, which has no taint of egotism. Our truest and greatest humility will be revealed when we have learnt to be so consistently at one with our source that we can say, “He that hath seen me hath seen the Father,” and to this end Science places upon us Her certain calling.

The Fifth Vial: Mind Demands the Annihilation of the Plague of Belief in Matter

Now John takes us to the next pair of synonyms in this Science order, – Mind and Love, – and so we find that the fifth plague is annihilated through the synonym Mind.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain” (Rev. 16:10). The beast is materia medica, and the seat of materia medica is the belief of matter’s entity. If you took away matter as a factor in both the creation of disease and the healing of it, materia medica would have nothing to seat its guesswork upon, and there would be no materia medica.

The demand of this plague is that you deny the existence of matter as a factor. First of all, even in your analysis of disease you must refer only to the mental so-called cause, and for your healing you must apply only the medicine of Mind in large doses of correct thoughts replacing incorrect ones. You must finally pass into the realm of Science where such processes become unnecessary and impossible, for there could be no wrong thought needing correction; but in order to pass over that threshold, you must first thoroughly remove the concept of disease and its cure from the so-called matter factor. Having lifted it to a mental realm, you are well on the way to such a practice of idea that soon you will be over the doorstep and into the atmosphere where all thought-processes are wholly and absolutely true to their Principle; at that point the process of correction will have been eliminated.

But here at the moment you stand at the threshold where that plague has to be dealt with, and until you finalize the claim of matter as an entity or as a factor in your work, you will be plagued in some degree.

If you will admit even now, as someday you must, that the whole of your daily life is in your thinking, and that your thinking governs even the human symbols, such as your body and other surroundings, then you must admit that these symbols in themselves have no

active or creative part to play, and therefore cannot influence the thought-world, where in fact all the initiative and government lies. Thus you are left with only a thought-world as the real and living world. Now, if you have only a thought-world, its only influences must come from reasoning based on thought as being all, and therefore these thoughts must be shaped according to standards which have no taint of the finite or limited. Such thoughts are ideas, or mental formations which are indestructible and altogether perfect, and the cause of such perfection must be the divine and only Mind. So your first admission leads you to a conclusion of Science, and this conclusion must turn upon the claim of the need of a material symbol, and finally banish that claim, after its complete subjugation; for the realm of idea cannot need, – in fact, cannot formulate or have, – a finite symbol, even as a temporary means. This allness of idea is the Allness of Mind in its All-in-all activity.

John says, “and his kingdom was full of darkness;” until you fairly and squarely face this proposition of matter’s lying claim to entity, you experience some form of darkness in your work. For instance, a medical – that is, material – diagnosis of a case will plunge everyone concerned into hopeless darkness, and you may be left like Homer’s Cyclops groping around his cave. By all means diagnose the type of the claim through discerning its symptoms, but remember that these symptoms are mental symptoms and that the specific type of the claim is also mental. Therefore you can only do this work correctly by paying attention solely to the mental so-called causes. The discernment of these mental symptoms through spiritual sense is the analysis; the classification, through this discernment, of its specific type or claim as error is the uncovering; and at this point you must see the whole suggestion for what it is, - a lie, and annihilate it with the specific truth. This mental diagnosis is a glorious process; in fact, its glory and uprise is in the positive realm as stimulating as the opposite error of listening to medical diagnosis is down-pulling in the realm of darkness in which it inheres.

John also says; “and they gnawed their tongues for pain;” without matter left as a reality in some form or another, you could have no pain. Even with mental chemicalization, you will find that if you destroy the belief of matter as a factor, there need be no harmful effects on the body. You can deal with the chemicalization in a purely mental way and also show your patient that it is purely mental, – a mental throw-off for a better mental state, – and if you relieve his troubled sense and at the same time show him that matter isn’t a factor in this activity, then he will experience neither mental nor bodily pain.

The pains associated with many so-called natural and periodical functions of the body are experienced only because the processes of higher thought-attainment have not been dissociated from matter. Thus if a woman appears to suffer more in this direction than a man, it is only because the mental make-up which we associate with womanhood is the first to confess its fault, as Eve showed; in other words, woman is quicker to experience

the mental chemicalization of relinquishment of wrong for the acceptance of good, and so appears more sensitive. Actually, removed from the lie of a matter realm, the woman in all of us will find that it is equipped to experience a more painless progress than he or she who holds to the stubborn qualities associated with that which we call the male. But to attain this freedom all of us must first lift the whole process of life up to the realm of Mind, where matter is not only not considered, but is also specifically denied a hearing. Men and women just have to know thoroughly and finally that by no means whatever can they be either found or proved to be material, or in any way concerned with what mortal mind outlines as matter.

So John ends this plague, - this lie which plagues us until we renounce it finally and forever, - with these words: “and [they] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Rev. 16:11). The “seat of the beast” is a sore seat to sit upon, for it is the admission that matter has entity, and men will continue to blaspheme even the sacred use of such synonyms as Mind until they relinquish this seat.

It will be a tremendous battle when Mind finally demands of men that they repent “of their deeds,” – the whole fabrication built on the claim of matter as a factor of being, – but that battle is drawing closer as individual realization of the true fact of Mind’s ‘allness grows stronger and more frequent. But for our part the battle is on, and must be settled now. We have been shown this fact of Mind and we know it to be true.

Nothing therefore must be allowed to deter us from the execution of its purpose, – to destroy this foe and leave the field to God. Never leave the field until you have destroyed that one dark foe, – the belief of matter as a factor in the case. There may be other foes to destroy, but that one is often causative of many others, so destroy it.

A Summary of the Fifth Plague

In this plague John is showing us that the seat of the whole trouble, – that is, the seat of all material so-called systems, be it materia medica or any branch of material science, – is the belief of matter’s entity. The cure for this can be found only through its opposite, – namely, Mind’s allness. The pain of all the world and of all experience is caused by this gnawing suggestion, which is almost universal in its implications, – that matter is real and an actual factor to be dealt with. This claim of animal magnetism also fills the realm of reason with darkness, for it is a lie and therefore its admission must serve to obliterate the line of light and true reason.

It is certainly a formidable plague, and no half-way measures can deal with it. But, on the other hand, a thorough and full allegiance to the fact of Mind's allness and the logic of all reason emanating from this fact will be found to place man in a realm where he can operate completely free from the interference of this matter claim. In order to enter the clear reasoning of scientific thought-processes, we must start from the only possible base, and that base is Mind's allness and matter's emphatic nothingness. John is here calling upon us to take this stand and thereby end our warfare.

Mind's allness means that you and I live in the realm of idea alone, and in this realm idea supports idea without the necessity of any other support. No one can do anything or experience anything without the activity of his thinking. We live in Mind's allness. The amount of thinking which anyone does in anyone day is in itself tremendous, and when all that thinking is correctly adjusted through Science, so that it conforms to the activity of the ideas of Mind, each individual experience will be found to be some purposeful part of Mind's allness. We are that now, and we come to realize it and experience it through the understanding of divine Science.

You are a conscious being and only a conscious being, and even the material symbol which you appear to use has no value whatever until it represents for you the activity of an idea. Mrs. Eddy says, "If you will admit, with me that matter is neither substance, intelligence, nor Life, you may have all that is left of it; and you will have touched the hem of the garment of Jesus' idea of matter" (Mis. 74:30-2). Everything is idea, all is idea, and the all-in-all of idea is the realm of Mind, through which Mind knows itself.

The Sixth Vial: Love Demands the Annihilation of the Plague of Segregati

Now John comes to the sixth plague, and the synonym for God which annihilates it is Love. "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" (Rev. 16:12). Mrs. Eddy defines "Euphrates," in part, as "Divine Science encompassing the universe and man; . . . a type of the glory which is to come" (S. & H. 585:16-18). You cannot be a Scientist unless you not only admit but also make yourself aware that Science is everywhere and encompasses all.

The plague of segregating Science for the chosen few would destroy the true idea of Science, even for those chosen few, if they were not prepared to relinquish such practice. If you lose the all-encompassing sense of Science, through forgetting to develop the tones of Love in your character, you dwindle into a mere theorist. You must open all your thought-pores to accept this universal idea, this Euphrates, or "type of the glory which is to come," otherwise Science will dry up on you. You have been given its idiom only

so that you may discover hourly the universal nature of its language. The Psalmist, when referring to the activity of universal symbols, declared, “There is no speech nor language, where their voice is not heard.”

Unless you handle this parochial sense of Science, you will be plagued until Science dries up on you; and “the way of the kings of the east” will be thus “prepared” - you will be left wide open for the suggestions of anti-Christ to enter. Once you lose hold of the true idea of Science as everywhere through every symbol, you begin to dry up, and if you dry up you wither, and if you wither you grow embittered, and you finally turn against what you thought Science to be. You begin to accept the theories of physical scientists, here referred to by John as “the kings of the east.”

Now, this is completely unnatural to everyone of us, for we are only really happy when we find that our thinking is embracing all mankind in the purpose of good. If you care to recall those hours or days in which you have been your happiest, you will always find that during that time your whole thought rested in the blessing of your natural inclusion of everyone in the activity of Love.

If Science could be made by animal magnetism into a mere subject, instead of a divine All, it would soon dry up. Anyone who finds Science a little dry has fallen into this snare of animal magnetism. But cultivate the habit of using your idiom to hear the language of Science everywhere, as the musician uses his idiom to hear the science of music in all sound, and you will have a glorious and inspiring time, and no suggestion on earth from “the kings of the east” will find a way through you.

John goes on, “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” (Rev. 16:13). The dragon is pure delusion (see S. & H. 567:21), and Mrs. Eddy says, “The beast and the false prophets are lust and hypocrisy” (S. & H. 567:27-28). In this sense the term “beast” embraces its outcome, or lesser “beasts,” materia medica and false theology, – for both of them emanate from qualities included in the full meaning of the term “lust.” If you are once deluded into believing that Science is just another subject, instead of the divine All of Being, you will suffer from unclean attempts at its propagation, typified to the Israelites by frogs. This pure delusion, or the dragon weapon, will cause you to react to the ways of the beast, that is, you will lust after this Science as a mere subject; and hypocrisy, or the “false prophet,” will rend the garment which should have been unseamed, – universal in its application, – for you are a hypocrite whenever you lay claim to Science and yet will not admit its obvious and scientific claim to being All-in-all for each and every man. Once you become such a hypocrite, you soon enter into a feverish attempt at propagating the

idea both for yourself and for others; you find yourself unhappily trying to push opinions either down the other fellow's throat or even down your own.

On the other hand, if you will let yourself be just your natural self, through admitting that good is actually everywhere and shining through everyone in the all-inclusiveness of Love, you will find that you relax into that happy state of being where ideas – that is, good and positive thoughts – flow through your consciousness in the joyous build-up of truth. Thus you will find yourself embraced by this loving activity of Love, and all with whom your thinking comes in contact will be bound to feel the warmth and attractiveness of this and thereby be blessed.

As you read these things, you will see that John had no time for the narrow sectarian stuff which privileged students are sometimes tempted to accept as their concept of what Science means.

John continues in this description of small-minded so-called Scientists: “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” (Rev. 16:14). So even if you discover a little idea, or work a little miracle, or even get so that your theme of a chosen sect and a secluded Science becomes acceptable to kings, or impresses the world, you are just heading straight for the great battle; that battle is between Science's imperative demand, through its universal nature as Love, that it belongs to everyone, equally, everywhere (and our job is to find it so) and the contention that it can only be for the intellectual or chosen few. To sense, Jesus was a divine Scientist and his persecutors were completely outside of Science; but to Jesus, both he himself and all whom he beheld were in Science. He never left the universal nature of Science, and that was the great measure of his love through divine Love.

John then says, “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15). You can never be caught out if you are determined to see everyone embraced in Science. If your garment is the unseamed garment of Science for everyone and through everyone and every symbol, then there is nothing left that could take it from you, and nothing that could visualize you as in “shame.” If you don't hold a vestige of shame for anyone, no one will hold a vestige for you. Mrs. Eddy says, “One marvels that a friend can ever seem less than beautiful” (S. & H. 248:4-5), and therefore if you look out with the true friendliness of a true love, you can hold no shame towards anyone or even towards yourself. If you cultivate the habit of beholding all men in Science, all men will respond by beholding you right there - and surely that is where you want to be beheld.

John continues, “And he gathered them together into a place called in the Hebrew tongue Armageddon” (Rev. 16:16). Armageddon was the symbolic name for the scene of some great spiritual contest, and the greatest contest on earth is this contest between the demand of Science’s All-in-allness and animal magnetism’s desire to try and make it just a separate subject, for if it could do so, it would soon destroy it.

In speaking of this battle of Armageddon, which she says “is upon us,” Mrs. Eddy uses these words: “What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!” (Mis. 177:13-20). It is as if she says, “How much longer are you going on playing around in tiny circles, instead of giving yourselves ‘wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world’?” By all means have your circles “where two or three are gathered together in my name,” for you must have a home for yourself in Science, but let that home be the centre from which you radiate in the universal embrace of idea.

A Summary of the Sixth Plague

So in this plague John is telling us that unless Science becomes to us All and everywhere, it is no Science at all and we are out, but few people as yet have really faced up to this proposition. Unless it is faced up to as Love demands, we shall be left with a group of people, either of small or great number (and it matters little which), who will be engaged in endeavouring to impel or propagate their own limited ideas of Science. If animal magnetism can through any means keep mankind’s concept of Science within the confines of such a limited outlook, it will have accomplished one of its greatest temporary victories, for it has been proved time and time again that if Truth is circumscribed in any way, it is only a question of time before that Truth temporarily fades from the vision of men. The repeated disappearing of the Christ-idea after its appearance in human history has been brought about by the lack of this universal vision of Love, which must always be associated with divine Science, or the activity of true idea. In this sense the battle of Armageddon is always upon us, but at long last we have been given the armament wherewith to carry the day for Principle, and that armament is Science; for with Science and all that it implies the universal nature of Truth is presented in a manner which is readily acceptable to the earnest thinker.

Science presents a universal language of idea for all men everywhere. Do we not find that when we are truly loving in our disposition towards all men, they understand what

our heart is saying, even if we are in a foreign country and have no common language by which to express our feelings in words? Love is a language which you can take anywhere in your travels, whether you think of those travels as your everyday contacts in your native country or your movement through some foreign land. Such is the nature of Love that there is no one who can be excluded from Her bestowals. At the moment when men accept this fact, all conflict or war will have ceased.

We have seen that “the kings of the east” symbolize material science, and so unless our understanding of divine Science (this “great river Euphrates”) is correct, – that is, universal, in the full meaning of that term “universal,” – we shall find that physical science, which to a great extent allows of universality (even though it may be a limited sense of universality), will have a greater appeal to mankind; therefore by our own ignorance of the truly universal nature of Science we shall have prepared the way of “the kings of the east.”

In another sense “the kings of the east” stand for that which goes against the line of light of the Christ-idea, – the anti-Christ, – and there is nothing which goes more against the line of this all-embracing light than the parochial endeavour to hold divine Science down to the limitations of a chosen few. So instead of glibly referring to these “kings of the east” as meaning only the material scientists, we must be careful that we do not ally ourselves with the symbolism by falling from the high standard of the universal embrace of Science through Love. Because all that is limited is material, or to do with matter, we should realize that if we limit our ideas of Science in any way, in that sense we in fact become matter-scientists. It must never be possible for it to be said of a Christian Scientist that his concept is finite, or limited, or ever parochial, in any direction or in any degree. Thank God that the nature of Love is the nature of man, that is, the nature of us, – and therefore at this very moment we are included in Love’s projection of its own vision of its own self everywhere. We must therefore learn to take part in no other seeing but Love’s seeing, and behold all men in the embrace of Science.

The Seventh Vial: Principle Demands the Annihilation of the Plague of the Time-Element in our Work

Now John comes to the seventh plague, which is annihilated by Principle. “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” (Rev. 16:17).

One of the greatest plagues, or obstructions to our entrance into the full allowance of Science, is this claim of animal magnetism that we cannot see or cognize that the work is done before we are even roused to seek the light. Unless you work from that basis

“It is done,” all your argument is air, just hot air. Once we fully accept that mandate of Principle, “It is done,” in all the sweet fulness of its meaning, then indeed shall we be working in the fourth dimension.

Someone once defined the fourth dimension, as cognized by human thought, as “speed through space.” From this it was seen that if the speed of a material object was made greater than light, and the direction was away from man, then indeed the object would not exist to man, for there would be nothing that could return to man to make it exist for him. If its speed away from man was greater than the speed of the material light-rays which would be needful in order for it to be seen or cognized, those rays could never get back, and so the matter object would not exist to man. The matter-substance would have no substance, and matter would be a myth of the imagination and not a tangible factor.

The fourth dimension to divine thought is that realm where the Christ-element of idea enables us always to have the answer before the call; hence the Scripture, “Before they call, I will answer.” In practice it means that we can, and often do, become aware of a need before that need is apparent; and not only do we become aware of the need, but we also become aware of the specific answer. This enables us to forestall even the appearance of the need, either for ourselves or for others, and in that sense the speed of our spiritual realization, being greater than the speed of error’s so-called appearing, allows us to be always just too soon with the correct idea to allow the error to have a thought upon which to manifest an appearance. As we learn in this manner to accept the wonderful promise of instantaneity contained in that dynamic statement of Mrs. Eddy’s, “Principle and its idea is one,” we shall learn to anticipate the constant promise of the joy of Truth, and we shall in fact be anticipating (although almost unconsciously) the claim which error would in belief have lodged, had we not been ahead of it.

This living in the fourth dimension of spiritual thinking enables us to foresee the claim of error and foreknow the truth which annihilates that claim even before it could appear. Jesus worked this way, for he not only always knew just what was coming, but he also so lived in the spiritual answer that error finally had no claim upon him. Jesus was always anticipating error because of his constant anticipation of the promised joy of continuous truth, and this anticipation and full acceptance of Truth allowed him to annihilate fully the error before it staked its claim. As we progress in our understanding of Science, we shall find that such experience will be increased to us, for the closer we get to Principle the more instant will be our realization of its idea; and that idea will always be the specific one required for Principle’s own demonstration, – the instant truth impelled by Principle’s own knowing.

The truth of the possibility of this fourth dimension standard of thinking is clearly given by Mrs. Eddy in part of her definition of “Year,” where she says, “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, 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).

The prophylactic art of Christian Science should be exercised as much as the therapeutic, and indeed we exercise more of the former than we are aware of. The dangers avoided and the battles won without a fight are more numerous to the advancing student than he has capacity to know; but they are there nevertheless, rendering all the same glory to Principle that their readily apparent brothers do. We should be more grateful than we are for the unseen battles won for us by the idea which anticipates the enemy and is so far ahead of his mobilization that he is rendered immobile through the dynamic filling, by the already-arrived idea, of the space which he thought allotted to him. Principle is constantly saying on our behalf, “It is done.” When we understand Principle more, we shall be more grateful to Him, and thereby more receptive to His wondrous mandate.

John continues, “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” (Rev. 16:18). The demand of Principle, “It is done,” is the demand in human experience for the instantaneous coincidence of the curative idea with the need to such an extent of coincidence that the idea alone is found to be tangible and cognizable to thought, and the need is therefore non-existent, because already met. This is voiced through the teachings of Christianity, and the Word and the Christ, but it is Science which will shake the foundations of men’s earth-thinking until this new-old foundation is accepted.

Unless everything is already done to Principle, it is no Principle at all, but Principle is Principle and all is therefore done; man, Principle’s idea, has consequently a predestined path of perfection before him. But of course he must be as his Principle in order to experience the full measure of his part in the divine workings.

Now, a child will accept that mandate of Principle, “It is done,” with grace and ease, so it is not hard; but the child is scarcely aware of the three dimensions of mortal mind as matter, and so he more readily lives in a fourth-dimension world of his own, and is therefore capable of a greater allowance to Principle than the adult may be.

So John continues, “And the great city was divided into three parts, and the cities of the nations fell” (Rev. 16:19). The three dimensions of mortal consciousness - the limit of

length, and the limit of breadth, - and the limit of depth - try to define you as a unit, and so you must analyze these claims and delimit yourself piecemeal, as it were, if you would enter the fourth dimension of Spirit as a true unit in the unity of Being.

“And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath” (Rev. 16:19). Babylon typifies the attempt to get to heaven through human energy and means. It is the endeavour to span the space element, which mortal mind believes exists between God and man, Principle and idea. But Principle’s mandate, “It is done,” eliminates the space or time element as a factor in the case, and so this Babylon, this lying claim of animal magnetism, is always due to come “in remembrance before God;” it is always handled, to the extent of not even getting a foothold as a claim, by the realization, the only “remembrance,” of Principle that its idea is it. Principle is its own city, and through Life, Truth, and Love it declares its oneness and wholeness, its final “It is done-ness.”

“And every island fled away, and the mountains were not found” (Rev. 16:20). “Principle is not to be found in fragmentary ideas,” Mrs. Eddy says (S. & H. 302:1-2). Principle doesn’t have an idea, a fragmentary island, or isolated thought, leading up to it. Principle and its idea is one, and that one is the “It is done” to every form of activity. “And the mountains were not found” – every idea has one level, and that level is perfection. Each idea is diverse in individuality, form, and universality, but it is neither below perfection nor above it – it is an expression of perfection.

“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” (Rev. 16:21). A talent was the equivalent in weight of 60,000 of the smallest units of Eastern weight measurement, called grains. So this hail typified the false calculus of man, whose weight was the “six” of manhood reversed (60,000 grains). Now, the whole structure, and the spiritual calculus, of man depends on the fact of Principle that it and its idea is one, - no more, no less, - and this fact has no heaviness at all. Therefore this hail that fell upon men was the whole icy weight of reason that has no reason at all, - the cutting and killing claims based on the lie that Principle and its idea are not one, but are two and are separate from each other.

You will remember how we read that verse before from Exodus, “Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down: upon them, and they shall die.” So unless you bring everything home to Principle and keep it there, you are in danger of having it destroyed by the icy blasts of sense. Take yourself home in that way; take your friend home; find that home for your so-called enemy; take

your treatment home; start from home and never leave home, but gather all to you in your home. That home is Principle, and its realization comes when we realize what Principle means by “It is done.”

The demand of Principle through this last plague is that we start from perfection – “It is done” – and never start from any other base. This demand is tremendous, for mortal mind cannot accept the idea of a completed picture at the beginning of your work, but that is the only way to begin if you wish to be equipped with a mental outlook equal to the way of Science.

A Summary of the Seventh Plague

So in this seventh plague John sets us to face the greatest obstruction to the instantaneity of spiritual realization and healing, and that is the claim of a time-element. The mandate of Principle is to all its activity, “It is done,” and man has to cross over the barrier of belief in a time-element as applicable to any of his activity before he can actually work as Principle works.

This is impossible to mortal reasoning, so John says that there was “a great earthquake, such as was not since men were upon the earth;” in other words, we must shake all the structures of our mortal or earth-reasoning to their very foundations, and transfer our whole allegiance to the realm of omni-active idea, the fourth dimension of divinity, where immediate realization becomes always possible and requires only a complete obedience to Principle. No method of Babylon, that is, no human reasoning, however transcendental, – can accomplish this end, but the complete allowance of Principle’s will to be our will, finally and irrevocably, will be found to have accomplished this great fact of Science here and now.

John also indicates that we cannot have “island” thoughts, or fragmentary ideas, for Principle demands a consistent wholeness in our reasoning; and he shows that we must not classify our thoughts as ranging in degrees of humanly so-called mountain-heights from perfection down to imperfection, for the demand of Principle is always that we hold our every thought at the level of perfection. He ends by telling us through the symbolism of the hailstones that the only calculus within which we can conduct our thinking is of that quality which is the only quality of the character of man, and which is clearly indicated in the sixth day of the Genesis story; for this man with all his thought-processes is neither above nor below his Principle, because he is in fact made in the image and likeness of God (Principle).

God and man, Principle and idea, are so close that they are one, and that oneness has no time-element in its realization. We must accept this fact, work from this fact, and enjoy the immediate fruitage of it, if we are to be what indeed we already are, - Scientists.

“It is Done”

Read these words of Mrs. Eddy’s in connection with this great mandate of Principle, “It is done”:

“Laus Deo, it is done!
Rolled away from loving heart
Is a stone.
Lifted higher, we depart,
Having one.”

“Laus Deo” means “Praise (be) to God,” and the only proper praise to Principle is to realize that all its work is done. The “stone” is rolled away—not going to be rolled away, and so the “loving heart” is free from every vestige of matter and the material so-called calculus. “Lifted higher, we depart, Having one” - one All-in-all, whose only story here and now is “It is done.”

“Laus Deo,- on this rock
(Heaven chiselled squarely good)
Stands His Church,
God is Love, and understood
By His flock.

This “It is done-ness” is the rock upon which the true church is built. It was on the instantaneous realization of Peter, “Thou art the Christ, the Son of the living God,” – the absolute “It is done-ness” of his declaration, – as well as on the truth of it, that Jesus founded his church and from which he demanded the fruitage of instantaneous healing. Note also in this verse that Mrs. Eddy says, “God is Love, and understood By His flock” - not going to be understood at some future time.

“Laus Deo, night star-lit
Slumbers not in God’s embrace;
Be awake;
Like this stone, be in thy place:
Stand, not sit.”

In this verse Mrs. Eddy clearly shows that this “It is done-ness” of Principle does not in any way allow us to sit back in any degree, until we have the full and proper realization both in theory and in practice – of what that means. She shows that this mandate of

Principle, "It is done," demands of us such an awakesness, such an alertness, that to every need which presents itself we are always able to see the answer fulfilled as "It is done." Principle is omni-action as well as the one All, and even as it is true in human experience that the really active worker is always at the point of happy realization which enables him to say, "It is done," so in that higher realm of idea we as Principle's expression of itself must express the same glorious resting yet never-stopping activity which is always found declaring, "It is done." If you toil, the work seems never done; but if you work, you will find yourself always at the point where you know that Principle's work is done.

"Grave, silent, steadfast stone,
Dirge and song and shoutings low
In thy heart
Dwell serene, -and sorrow? No,
It has none,
Laus Deo!" (Mis. 399:18-11)

In the last verse of this great poem Mrs. Eddy shows that this mandate of Principle, "It is done," includes such an active realization, which is final in its truth, that it has no need of an argument to assert that truth. It is indeed a "grave, silent, steadfast stone;" and yet in that heavenly silence of Principle's final realization are included all the triumphant knowings which go to make that realization, and which are indicative of the active and consistent work required of the student, even whilst he is as consistently aware that all of Principle's work is done. And so Mrs. Eddy says, as it were of the worker working in such a way, "Dirge and song and shoutings low In thy heart Dwell serene, - and sorrow? No, It has none." There is no sorrow to such activity embraced in such a final realization; in fact, all the worker's praise is given to God, because that very praise came from God and so activated him that all his life is in a sense consciously, consistently, and devotedly spelling out the meaning of those words, "Laus Deo!" No wonder Mrs. Eddy ends in that way, for only in our full acceptance of all the meaning of those three words, "It is done," can we truly praise our perfect Principle.

"Withdrawn. . . about a Stone's Cast"

The whole theme of these seven vials has really been that we shall dispense with all other impulse but the divine impulse of Science, that we shall remove every obstacle to the acceptance of at-one-ness, and that the only will we shall be left with will be the will of our Principle, which spontaneously becomes our will in the release of Science.

I should like to read you now a poem based on that verse in Luke, "And he was withdrawn from them about a stone's. cast, and kneeled down, and prayed."

Think of the truth of Easter:

Its crucial point
Was that great sweat
After they came to Olivet
Gethsemane !
That's where Easter meets
Both you and me
Gethsemane.
Think of the faithful friends
Spaced the distance of an active stone
Away,
And he alone,
Learning to pray
What we one day
Must say.

The healthy water from the human pore
Must turn to blood,
Not dried in stagnant gore
But pulsing, animate,
The alone nectar
At the costly gate
Of heaven,

When purest individual will
Is tamed and still
And manhood's mighty power
And tender grace
Drops there upon its loveliest face
To merge in the one great Love
Which men, as children, have called God.

The faithful friends were good,
But there is a sacred hour
With everyone
When nothing's understood
That he has done
And still must do,
To cross that one last span
That separates real God

From what we all must learn
Real man.

The greatest warmth of human heart
Fails at this point.
He stands alone,
Apart,
With his own calculus
Hewn from that stone
Which every structure learns to own
As sacred and foundational.

No one can touch his hand
In comfort;
This hour is far too grand
For any human phase
To touch or spoil its ways.

Here human life-blood bursts its normal course
Beneath the awful force
When all the highest symbols that we know
Begin to go
And merge into that purer plane
Of thought so like its Cause
That only those account it sane
Who know its laws.

Friendship itself
Must now be left
This symbol of all heaven's wealth
Is here bereft
Of its symbolic power.
This is the crucial hour
When all there is as friend
Is God.

Ask any student of his time
Of any science
How he would climb
Out from the beauty of symbolic form

Up and up beyond the learned storm
To where his every impulse,
All his will,
Is lost and found in Principle.
He knows a little how those life-globes red
Were shed
To that one end.

From there the Master said,
“ ‘Put up thy sword;’
The work is done,
The stinging cord
Has no significance.”

Pilate was never present at the trial;
The trial was when the loving Parent
Tested His loving son,
And that was done.
The rest was mockery,
Just vileness being vile,
The charivaria
Of a nightmared world.

The cross became the means to one great end,
For he was still their friend
And longed to show them
Through his fainting form
That Life for everyone
Stands clear of all the storm
The heat of passion or the heat of blood
Holds nothing to the warmth of Love and good.

Gethsemane
Had lifted him beyond the cross
Of Calvary,
And so he looked upon their loss
And said, “Forgive,
Forgive them, Father,
For they know not how
We live,

Since all my will
Was Thine.”

Then later he waited patient
In a tomb,
As a child will wait
Within the womb,
Whose only will
Is in its parent.
Three days of sacred worth
He waited in the mother-earth,
Whilst his great sense of Life
Grew into conscious Truth,
Until its rest it found
With everything unbound
And laid aside
For Love.

Think of the work and patience!
Waiting for the ponderous stone
Of dense unstable theory
To be forever moved aside,
That weight
Which mankind weary
In the learned tide
To push about,
And yet it only serves
To keep light out,
Or turn a restful cavern
To a grave!

His power to do these things
Had come to him on angel-wings
Of comfort
Just those few days ago,
When he had knelt
A throw
Of one essential stone
Away,
And learnt to pray

That higher prayer of Principle
Which bids our purest yearning to be still
And rends the dual veil
To speak the wondrous tale,
“One will
And one alone is Mine;
It therefore must be thine.”

Think of the glory and the tenderness
When stepping from this pure redress
With time forever sealed
He met his Mary,-
The centre of his warmest love
Before,
And now much more;
Yet now there was no human touch,
For love is not of such
When there's one Will.
Instead he spoke a name
Which lit for her that flame
Of sacredness
Upon that new-found altar
Of unbodied things
Nor did she falter
Over human love.

Here was the Master,
Not the mate,
Here was the Christ,
Which must translate
The very best your heart can give
Up to those levels where you live
Accepting.

For passion even in its highest form
Has all the elements of storm,
But to accept
And learn to “let”
And go on letting
Means that you join that heavenly flow

Which comes from Love to Love to go
In one long active rest
He'd learnt that that was best
Back in that garden.

Think later how it led him
Where he could rebuke
With such a love
That correction stirred no heat!
Pure love, like sun-ray,
Flows to acceptance
Everywhere,
Because it lives its prayer,
Nor can it know defeat.

Then think again
When came the parting
We are told of not one tear,
And yet their Master was so dear,
But we are told of joy
Which they called great,
And the power that they had
To now translate
These things to men.
Can there be sadness
If you let His gladness
Flow, and go on flowing
Until its joy you're knowing
Through all the fibres of your thought?

He was the Master,
All his will was good,
And yet that last great purge
Removed his highest human urge
With sweat of blood.

You are a student,
All your impulse may be of the best
And yet, as surely, it will be divest
Of every motive ever known

Here on this plane
That you also may gain
The unlaboured motion of that one great Will
Of Him who is best named as Principle.

When that is done,
At last you are a son,
And if they nailed you to a cross
Your only care would be their loss.
For you would know the balanced power
Which comes from this, man's finest hour,
"Thy will, not mine, be done."

INTERVAL

LOVE IN DIVINE SCIENCE

"Come Up Higher!"

This morning I have had a lovely sense of the oneness of being. I started the day with the thought that God is over all, through all, and All, and I began to realize what a wonderful statement that is. We have been learning this week that "In divine Science, God is One and All" (Mis. 258:13-14), – one infinite Principle, forever interpreting itself as one Life, one Truth, one Love, and one divine Principle, Love.

When I was thinking about the unfoldment of this picture of Science in our experience, I saw so clearly how orderly it has been. We first of all spent quite a long time studying the Word aspect, and then we began to love the Christ aspect, and then because we saw how naturally and dynamically Truth demonstrates itself, we felt encouraged and inspired and we glimpsed a little of what Christianity really is, and then we were led into some sense of Christian Science. Then Mr. Doorly began to talk about absolute Christian Science, and again our thought was lifted higher. We began to see the one Being as the operation of Life, Truth, and Love, – the Word; Truth, Life, and Love, – the Christ; Life and Love, – Christianity; and Truth and Love, – Science. Although Mr. Doorly did present the story of divine Science, I don't think that any of us have really dwelt before with the facts of divine Science. Today I am convinced that the demand of this hour is that we come up higher and live in this realm of divine Science.

If I look back over the months that we have been studying for these talks, I realize how entirely different my concept of Science has become through the study of this divine Science aspect. Let us remember that divine Science is the story of God Himself, the one

infinite Being. When we think from God's point of view, we see very clearly that there is only one infinite Life, the I AM, forever operating as the one divine infinite consciousness, or Truth, with every idea complete and fulfilled in the infinite plan of Love. If we keep our thought on these absolute facts of the one Being, I am certain that we shall find, instead of struggle and strain, that ideas will come to us spontaneously, and that these spiritual ideas will operate to heal and to bless. So we shall find healing and demonstration in every way quicker, until we get to the point where it is always instantaneous. It is a wonderful picture to look at, wonderful beyond words.

As we have already seen, we find that when we reach divine Science, – or rather, when we begin to glimpse it in all its loveliness, – we get the feeling that we have already “arrived,” and even human experience shows us that when we have already arrived somewhere, we don't worry about how we got there. And so Mrs. Eddy's references to divine Science in “Science and Health” and in her other writings are very brief. For instance, when Mrs. Eddy refers to Life in divine Science, she just says “Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (S. & H. 290:1-2); when she refers to Truth in divine Science, she makes this very definite statement, “Truth has no consciousness of error” (S. & H. 243:25); and she says of Love in divine Science, “Love never loses sight of loveliness” (S. & H. 248:3), as we shall see.

God is One, Infinite, and Triune

Before we go on to consider Love in divine Science, there is one reference which I would like to take with you, because I feel that it's very important for us to understand today. Here it is: “God is the author of Science – neither man nor matter can be. The Science of God must be, is, divine, predicated of Principle and demonstrated as divine Love; and Christianity is divine Science, else there is no Science and no Christianity. We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office” (Mess. '01, 4:12-27). Two points stand out in that reference. First of all, Mrs. Eddy is speaking as if every Christian Scientist understands the infinite One, and yet when I analyze my own thinking I realize that I am only just beginning to understand this one infinite Being. And so again, as I read that, I saw the importance of everyone of us learning about divine Science, – learning about it, loving it, and living with it, – because Mrs. Eddy obviously expected Christian Scientists to understand the oneness of the infinite.

Then I thought about the teaching of false theology; in all Christian churches they talk and write about the three-in-one, and yet so few can give you an intelligent answer if you ask what that three-in-one really is. Only Science reveals it, as Mrs. Eddy brings out in this passage, because Science reveals the essential nature of God as Life, Truth, and Love. Today I feel certain that there is such a longing and such an urge in the world for spirituality that these things are not only going to be much more real to us, but also much more real to humanity as a whole. There is no doubt but that the answer to everything lies in spirituality, and let us never forget that “God is the author of Science.” I mention that tonight because during these few months in which I have been studying this wonderful divine Science, I have seen a fact which I have never seen before, – that it is impossible for us to grasp this Science or to prove it in any way unless we are spiritually-minded.

I am certain that during recent months some of the cases which I have seen healed – and which sometimes seemed very difficult cases to bring through – were healed because I saw the need to bathe the patient’s thought as well as my own in spirituality. I feel that with each of us there is a great demand to be spiritually-minded and more spiritually-minded, so that we enjoy giving more and more time to think about the spiritual, to read about the spiritual, and to talk about the spiritual when we meet. If we put other things aside and we give time to think about the spiritual, I am sure that we shall all progress much faster than we have done in the past, and that we shall have a lovelier sense of what Science really is.

Meeting the Need of Modern Thought

You know, the teaching of false theology that man is a miserable sinner, that he’s got to be saved, and that there’s a mysterious trinity or three persons in one Godhead which is going to save him, isn’t being accepted by the modern thought of today, and thank God it isn’t. I am certain that when we lift up the Christ in our own thought and we really know what divine Science is, through loving it, living it, and proving it, then every individual who is reaching out for something better will find the answer and will be attracted to Science.

While we were studying this divine Science aspect, many lovely things happened. On one occasion, a girl with what one would call a very modern type of thought, dynamic and alive, rang us up and said that she had heard that we had left the Christian Science organization and that the church interested her no longer and so she wanted to come and talk to us. It’s quite true that this girl already knew the idiom of Christian Science, because she had known of it for many years, but it hadn’t meant very much to her for some time. We had only about two hours with that girl, talking to her simply about the system of Christian Science, but she glimpsed something of the picture and has now taken up the

study seriously. When that girl saw that there is a system and that you understand Science through the divine infinite calculus, she turned to it with all her heart.

I am convinced that if we will love this aspect of Science, study it, live with it, and prove it, – the modern thought of today will feel attracted to this Science. The answer to all the difficulties in the world today lies in the spiritual, and thinking men and women everywhere are seeing this fact. Nothing can give that answer but Science, and the responsibility on us is to show that answer.

Prayer and Study

Someone may ask, “How am I going to stay in this wonderful atmosphere of divine Science? How am I going to live in it?” Well, suppose that you cultivate the habit of sitting down quietly and thinking along lines such as these: “There is only one Being. That one Being is infinite Principle, and that infinite Principle is the one Life, the infinite I AM forever expressing Himself to Himself as infinite individuality, infinite exaltation, infinite inspiration, infinite immortality, infinite multiplication; that infinite Principle is also the one Truth, forever reflecting upon its own wholeness and operating as the infinite divine consciousness; and that infinite Principle is also the one Love, forever resting in its own manifestation of loveliness, fulfilment, perfection, and glory.” As you begin to think in that kind of way, what will be the result? The limits will be ripped right off, – right off your thinking, and consequently right off everything to do with you.

The moment we start to think divinely, the limitations of materiality begin to disappear. For instance, when glimpsing something of the one Life, we see that that Life is our Life, and so we experience exaltation, inspiration, and multiplication. As we understand this Life always in and of Spirit, we see that man has always been immortal and that he forever expresses Life in his individual way. When we consider the one Truth forever operating as infinite divine consciousness, within which is the fact of all reality, we behold the form of Truth, the form of the Son of God, and we then experience wholeness, or health, in everything. As we understand the one Love, which is forever glorified in its own loveliness and forever holds in its own perfect plan the complete fulfilment of every idea, we experience fulfilment and peace in our human lives. Now, Principle is infinite, and the only place in which it operates is in spiritual consciousness, and so if we will keep looking at this picture of divine Science until it becomes us and we become it, the results will be wonderful.

Then there’s the question of the way in which we can develop our understanding. We can take the Concordances to “Science and Health” and Mrs. Eddy’s other writings and use them to study the meanings of terms such as “newness,” “now,” “eternity,” “individuality,” and we shall find that the study of these words will lead to a very certain and definite

understanding of Life. The study of “consciousness,” “health,” and “manhood” will result in a lovely sense of Truth. And the study of “fulfilment,” “loveliness,” “rest,” “glory,” and “universal” will lead thought to a grand realization of Love. If we study these words and really see what they mean, we shall have a wonderful wealth of spiritual ideas.

“Love Never Loses Sight of Loveliness”

To-night we are going to look at the picture of the one Love in divine Science, which is Love forever resting in Her own fulfilment, Her own loveliness, Her own perfection, Her Own bliss, Her own plan, Her own glory. First of all we will take some statements which Mrs. Eddy makes about Love in divine Science. The first is this: “Love never loses sight of loveliness” (S. & H. 248:3). What does that mean? It means that Love is forever conscious of its own loveliness. If we are really glimpsing the facts of divine Science; we shall be so conscious of that loveliness of Love that we shall see it in ourselves, in the other fellow, and in everyone we meet. If Love “never loses sight of loveliness,” how could we ever be deprived of the fulfilment and glory of that Love?

Some of you will remember that last Whitsun when we were considering Love in Christian Science, we saw so clearly that we often talk a great deal about how much we have to love God, but we quite forget what Love itself is doing; we saw that Love loves to love. During this past year I was able to help someone out of hell just through that realization. I had to help someone who was full of hate, and because she was full of hate she was full of inflammation and poison and fear. So I sat down and bathed my thought in that fact of Love loving to love. I saw so clearly that there is only one Being, and that the only activity going on anywhere is Love loving to love. What did that do in my consciousness? It blotted out all sense of hate, all sense of fear, all sense of suffering, and this individual responded and became conscious of Love in the most wonderful way. As a result she got a very quick healing. And so the realization of these facts is so necessary. When there was an urgent call and things looked desperate, that realization of the one Love came to me and changed the whole picture.

“Divine Love is Infinite”

Mrs. Eddy makes another glorious statement: “Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love” (S. & H. 340:12-14). Here I want to tell you about a lovely experience, and had I not been conscious of the fact that “all that really exists is in and of God, and manifests His love,” I would have been scared stiff. I had heard of two similar cases, in which the individuals concerned had both passed on after an operation, and here was I asked to help someone with the same trouble. I knew this man, and he loved Science, but he didn’t know much about it. I was asked to go

and see him when he was unconscious, and I was told that for some time nothing had functioned in his body. I went to see him and I was told that in his delirium he had cursed his secretary, and that gave me the clue to the whole thing. It came to me so clearly that this man, who was the most lovable individual, had expressed resentment and hate and had been cursing the very person who was trying to help him in his business; and because for a period love had ceased to flow through his consciousness, the normal action of the body had ceased. I shall never forget how I sat there and how a wonderful sense came to me that “all that really exists is in and of God, and manifests His love.” That unconscious man didn’t bother me a bit, and I didn’t have any fear about the condition at all. The thought came to me that Love is expressing itself through every channel, and that there is only the loveliness of Love. I left for home at this point, because the family got disturbed and wondered what was going to happen. I knew that I had to stay in that consciousness of divine Love in which there was no fear, so I got away from the disturbance.

I went back again in a few hours, and his wife met me with the words, “It’s wonderful! Half-an-hour after you’d left, everything poured from him. It all happened so quickly that we could hardly act quickly enough.” That evening this man was well, and the next day he was back at his office. It was nothing but the consciousness of divine Love which brought that healing. It lifted me above the mesmerism of fear. I never once doubted about the outcome, and that consciousness of Love remained with me in a way that I can’t put into words. When you have an experience of that kind, you just can’t thank divine Love enough.

When that man was well, I began to talk to him about his secretary, and I found that he had been having a row with her. He had got fed to the teeth because she had been making mistakes, and yet his nature was to be loving and kind. So the hate in that man’s thought stopped every organ in his body from functioning. But the understanding of the one infinite Love completely changed the whole condition.

Let us be honest and ask ourselves, “Do we accept what divine Science teaches, - that there is one Life, one Truth, one Love, and one divine Principle, Love, and that in Science there is no error?” Let us accept it live with it and think about It, and let us see how much we have to wake up and resist the mesmerism of materiality if we are going to understand divine Science and experience the blessings it brings.

Handling Error as Nothing

If we are going to love this divine Science, we’ve got to take these facts and we’ve got to sit down quietly alone with God, or sometimes with our friend, and talk about them and live in them and see how wonderful they are. Someone may ask, “But if I do that, how am I going to handle error as we’ve been taught to do so thoroughly by John Doorly?”

Well, if we once touch divine Science, we handle error from the very “throne of grace,” and when we handle error because we know its nothingness through our recognition of the All-in-all of the one Being, it’s a very different proposition from handling it because we’re afraid of it, as we have most of us done up to now. We’ve handled error because we’ve thought that if we do, we shall escape something dreadful! I meet many patients who say, “I can’t think why this trouble has come on me, because I’ve handled error most faithfully,” but they haven’t handled it as nothing! They have handled it as something. How can you make nothing of error unless your thought is just filled with a sense of reality? For instance, how could you make nothing of hate unless you were conscious of the allness and loveliness of Love?

Someone may ask, “Why do you talk about animal magnetism when in divine Science there is no error, no sin, no disease, no death, no matter?” We have been learning this week that the facts of divine Science must be applied to every human condition until there is nothing left that can sin, suffer, be punished, or destroyed. As we understand this Life that knows no death, this Truth that knows no error, and this Love that knows no fear, no hate, and no imperfection, we shall be able to deal with the claims of materiality much better and more quickly. Let us always remember that the understanding of Principle, forever operating as the one Love, is that which makes certain the annihilation of error, because it demonstrates that Love is All.

Just think of that healing which I told you about at the beginning of this week, - the case of the man who rang me up and told me that he was suffering in his back. So quickly I saw that he had been having his back up against someone, and that he had had a painful experience mentally, which had manifested itself as a painful physical condition. The moment that came to me, I said to him over the ‘phone, “If you had never had your back up against anyone, nor felt hurt in any way by what people said or did against you, you would be well now;” he saw that the truth about himself was that he had never had his back up against anyone and had never been hurt, and so he quickly said, “Yes,” and he was healed right away, as he left the telephone. So in those few moments on the telephone the error of the situation was analyzed, uncovered, and annihilated. I believe that that kind of experience is going to take place much more often as, through dwelling with the facts of divine Science, we quickly see the governing error and quickly reverse it with the truth about the situation.

“Unseen, Silent Arguments”

I feel that it’s very important for us to look at the question of animal magnetism, and so we’ll take this reference from “Miscellany”: “All that error asks is to be let alone; even as in Jesus’ time the unclean spirits cried out, ‘Let us alone; what have we to do with

thee?’ 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 mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. 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. 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 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” (My. 211:9-28).

Now, Mrs. Eddy says there that animal magnetism “entices its victim by unseen, silent arguments.” Before we look into some of those arguments, let us remember what we’ve been learning this week; we have been learning that when we enter this realm of divine Science, there is never any condemnation, never any regret, never any penalty, never any error. The one infinite Principle is Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, and no imperfection. But how are we going to deal with all the phases of evil which we are, faced with to-day? Only by having a much greater understanding than ever before of the facts of divine Science and how they work. It’s no good having a sense of God as “up there,” and “down here” a great many things which need healing.

Let’s remember that we have been learning about Principle, and that this understanding enables us to impersonalize good and also to impersonalize evil. We can’t make evil nothing unless we impersonalize it, by seeing that it’s just the mesmerism of the carnal mind and by knowing that the man of God’s creating can’t be mesmerized by it or made a channel for it. And when we impersonalize good, we give God the entire glory. Mrs. Eddy says, “Love unfolds marvellous good and uncovers hidden evil” (My. 288:2-3). So I am convinced that through this story of divine Love we are going to be awake to the claims of the carnal mind, deal with them intelligently, and thereby prove the nothingness of every erroneous suggestion.

No Interference with Right Activity or Relationship

I suggest taking several illustrations to show how to deal with some of these “unseen, silent arguments.” First of all, let’s take the case of a young man in a business who for some reason or other is disliked either by one person or by several people in that business, so that he has an urge to get out and to do something different. He gets disturbed, he can’t sleep, and sometimes he can’t eat, and soon he finds that his health isn’t so good. I have

helped a great many individuals with problems of that kind, and we have proved that unless the governing error is uncovered and healed, getting out of that business or position will not result in success or harmonious relationships. This great urge to get out, - to get out of the business, or out of the country, to go somewhere else and do something different - is nothing but animal magnetism enticing its victim by “unseen, silent arguments.” That very urge to get out is what your enemy wants, and it’s just the subtle argument of animal magnetism. How are you going to deal with it? The first thing to do is to know day in and day out that animal magnetism can’t operate at any time, through any channel, or in any way to push you out of your right place, or to interfere with your right reward, or to interfere with your health, your happiness, or your success. Don’t you see that by doing that you are impersonalizing the evil, and that by so doing you are rendering it powerless? You stop blaming anyone, but you get to the very core of the situation, and it makes a difference to your entire life.

So remember that the only way to deal with a situation like that is to impersonalize the evil, and to know that animal magnetism can’t operate through any channel, at any time, or in any way to push you out of your right place, to withhold from you your right reward, or to interfere with your health, your happiness, or your success. It is always a great help to declare and realize that you live, move, and have your being in the realm of Principle, where no person can give you anything, and no person can take anything away from you, because everything is in and of Principle. Then go still further and see the loveliness of Love operating through you and also operating through the people who seem to hate you. Remember that if anyone is hating, it is us looking through the lens of sense, instead of looking at Love through the lens of Science. The only activity going on in the realm of reality is Love resting in the manifestation of its own loveliness. As we understand this one Love in divine Science, and only through this understanding, we see how to handle evil as nothing and prove its nothingness, and to see the loveliness in those who call themselves our enemies and to bless them. Now, we needn’t do it in what one would call a “sissy” way, but in a manly way. There are so many ways in which we can win the other fellow, and it’s such a lovely thing to do. On the other hand, I have seen men and women who have the opportunity of being great, and they go on messing up their lives because they make evil personal and don’t handle it as nothing claiming to be something.

The Loveliness of Love in the Home

Then let us take another error which is rampant in the world to-day. You find a fine young man and a fine young woman and although they love each other everything seems to go wrong in their marriage. You have to remember that as the Scripture says, “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” That old carnal mind would try to destroy everything that is lovely in human experience, and so it tries to

break up what is called a happy marriage. The only way that two individuals who have to face this problem can win through is this: first of all, they must both declare and realize that animal magnetism can't operate at any time, through any channel, or in any way to separate them or to interfere with the unity and the happiness and the loveliness of their friendship or with the loveliness of their home. Then they must begin to realize that the only thing operating through them is the loveliness of Love. If the man and the woman will do that, the friction that so often came will grow less, until it disappears and they find a wonderful sense of the loveliness of Love in their own experience. Happiness always follows this spiritual understanding of divine Love and the individual expression of it.

There are thousands of fine individuals in the world to-day, and they have lovely qualities, but they don't understand what animal magnetism does to them; for instance, when the impulse comes to be aggressive or to be unloving or to dominate or to be unkind, they don't realize that it's just error trying to attach itself to them and express itself through them, and so they do the very thing that it isn't their nature to do. But if two people really want to make a success of life as it should be in Science, there's only one way to do it, and that is to be awake to see that all friction, all inharmony, is nothing but aggressive mental suggestion, and that only the loveliness of Love can operate through them. The moment they begin to know that animal magnetism can't operate at any time, through any channel, or in any way to break up their friendship, their companionship, and their affection, and that it can't interfere with the unity and the happiness and the progress and the loveliness of their home, those aggressive mental suggestions get less and less, and the most wonderful thing takes place: instead of separation and discord and trouble, the two individuals concerned find themselves so close to each other and so dear to each other that they begin to live to glorify their Principle and to please each other. When they handle these arguments which come so subtly, and they see that it's just animal magnetism and they make them nothing, because they understand something of the allness of divine Love, that home becomes a joy not only to them, but also to everyone who goes there. It's worth everything to know how to have real happiness in our relationships, and only Science can give us the answer. And oh, how the world longs to know that answer!

If there are people today who are beginning to see the demonstration of harmony in their own lives through handling the claims of animal magnetism, not only are they healing the situation for themselves, but they are also helping to heal that belief for the whole world. We have a right to live together, to be happy together, and to share heaven together, but that old devil, - the carnal mind, animal magnetism, whatever you like to call it, - comes along as "unseen, silent arguments," and tries to deprive us of that right. Well, it doesn't get a chance when we see how to handle it, because we see the one Love forever operating! We do all need to know that animal magnetism can't operate at any time, through any

channel, or in any way to separate any of us or to interfere with our heaven, our happiness, or our loveliness. How different the world will be as people learn to think in this way!

Man Forever Wanted and Welcomed

Now we will consider another situation which one often meets. Take the case of a man or a woman who at the time of conception and birth wasn't wanted, and so right through their lives they come up against the sense of not being wanted, although they are probably lovely individuals. Oh, the curse of materiality and ignorance, and the more I see it operating in the world the more I make up my mind to go forward and understand this one infinite Science, wherein is the only remedy for all the ignorance and mesmerism of materiality! What is the remedy for the individual who feels that he or she isn't wanted? They probably find the suggestion constantly coming, "What does it matter if I go to such-and-such a place or not?" Sometimes a lovely individual finds it difficult to make friends, or to stay in a job, or to be successful in anything. Well, the first thing is to remember that these suggestions are the "unseen, silent arguments -" of animal magnetism. It's just the mesmerism of the carnal mind. The best answer is to declare each day that animal magnetism can't operate at any time, through any channel, or in any way to deprive you of what Love has forever given you; it can't deprive you of your individuality, it can't deprive you of your success, it can't deprive you of your heaven. The moment you begin to do that, you're doing as Moses did when he took the serpent by the tail and proved its powerlessness. Then you go further and know that the opposite of the error is always the truth of being, and so the truth about you is that from the time you were conceived, you were always loved, always welcomed, always wanted, because man is conceived spiritually. Man is "conceived and born of Truth and Love" (S. & H. 463:14). In that way you get right back to the very beginning of the lie, and you realize that you have always existed as an idea in the consciousness of divine Love, - "before Abraham was." You have always been wanted, welcomed, and loved; and you are wanted, welcomed, and loved now; and you always will be. That is the fact in Science. Now, it isn't just saying it that brings the healing, but it's a question of letting that fact become real to you, of living it and loving it so that it governs all your thoughts and actions and thus lifts you out of all the limitations which the false sense imposed on you.

There are millions in the world who have this problem and they don't know the answer, and therefore anyone is so blessed if he learns the answer in Science. I have seen this problem worked out with many individuals who, through this understanding of Science, have been able to express their individuality and to experience fulfilment in their lives, which before seemed impossible. I have seen that happen, and so I know how it works, and I know how certain it is that man is forever wanted and welcomed and loved. When

we begin to glimpse Love in divine Science, we stop putting any limits on the blessings which come to us through this understanding.

In this wonderful story of divine Love, how true it is that “Love unfolds marvellous good and uncovers hidden evil,” as Mrs. Eddy says. This understanding of the infinite Principle which is divine Love opens our eyes and makes us really intelligent; it doesn’t make us have that feeling of being just a “sissy.” It enables us to analyze every situation, and to deal with it intelligently.

No Epidemics in the Realm of Reality

Let’s take another phase of mortal belief and see how to deal with it. Suppose there’s an epidemic, and the thought comes, “I’m in for it!” It’s animal magnetism mesmerizing you. How are you going to handle it? Just to handle the belief of a cold or some particular disease won’t save you from it, because you need to know that animal magnetism can’t operate through you for one moment as fear, as mesmerism, as epidemic, as disease, or as error in any form; that the only thing operating through you is Life, Truth, and Love; and that in the realm of reality there isn’t any epidemic.

Just recently, on two occasions when I was asked to help school children during an epidemic, the moment I started to work with the parents along those lines, not only did the child not develop the particular disease, but the whole epidemic at the school also came to an end. I longed with my whole heart to help the entire school, and the work we did saved many children from suffering. The power of divine Love is irresistible, and as we begin to understand the story of divine Love, we have to remember that it must be universal, or it wouldn’t be of the nature of Love. We can’t just learn these facts of Science to prove them for ourselves alone. Of course, we have to learn and prove them individually first, but then our demonstration must become collective and universal. These facts that we are learning are certainly facts which the whole world needs to know, and we can do so much for all mankind if we will love those facts and live with them and share them.

“Brave Britain, Blest America”

There’s another suggestion which we need to watch and which I want to mention. Because we do need to be universal in our outlook, I believe that at the moment we have to recognize that the one thing which animal magnetism would love to do is to separate the people of Britain and America. Mrs. Eddy must have seen a wonderful thing when she wrote:

“Brave Britain, blest America!
Unite your battle-plan;

Victorious, all who live it,
The love for God and man.”

“The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above”
(My. 338:1-4; 337:11-14)

I feel that she saw that we have to stand together to guard against aggressions of evil, because we both have that “love for God and man,” and therefore our interests are common, but she also saw a great spiritual fact. She saw that the spiritual idea, having left the home circle in order to develop itself, as indicated in such historic incidents as the activity of the Pilgrim Fathers, must now return “home” in order to fulfil itself; this has been illustrated by the scientific activity recently initiated by John Doorly.

So when I see anything in the papers or I hear a statement made by anyone which is directed against America in any way, or I hear or read anything said in America against Britain, I immediately handle the error of the situation; I begin to know that animal magnetism can't operate at any time, through any channel, or in any way to separate “brave Britain” and “blest America.” There's one plan, one Mind, one being, one Love, and if we know this we may be the channel by which a world war is prevented. Now, don't let us be apathetic about it. If we love this Science, everything that operates in the world is vital to us, and our whole heart beats for mankind and goes out to all humanity.

Again, because I love humanity and would do anything I could to avert disaster, I begin to know if there's a strike, or talk of accidents on the news, that animal magnetism can't operate at any time, through any channel, or in any way as an accident, as a strike, or as minds many; there's one Mind, one being, one plan, and every idea is complete and fulfilled in that perfect plan. The only way to world peace is through an understanding of the one Love. If we all love Principle and also love mankind, so that our whole thought is awake to what is taking place in the world, then we shall be a blessing to humanity right here and now.

The Nothingness of Animal Magnetism

Someone may ask, “How about handling all the other errors which Mr. Doorly so very thoroughly taught us to do?” Well, I'm not going over that here, because if you want to learn how to handle the arguments of the so-called carnal mind, you can find the answer at the end of Mr. Doorly's book entitled Christian Science Practice” (pages 334-345). He

gives the most wonderful picture there of how we can make error nothing. In my own case I sometimes do it in just the way he has shown us in that book, and on other days I do it in an entirely different way, but I am seeing more and more that we've got to do it from the "throne of grace," and because we know that evil is nothing and that God is All.

Sometimes I love to sit down and to think in this way: "Because I am in the presence of God and there is only God, there is no animal magnetism. It has no tool, no channel, no place, no power, no mind, no intelligence, no power to think, no power to act, no power to be. It's nothing." And then sometimes I think in this way: "Animal magnetism can't operate for one moment to interfere with my study, my progress in Science, my demonstration in Science, my health, my happiness, or my heaven." During these talks I have known that animal magnetism can't operate as sleepiness or apathy or forgetfulness or disturbance, and I believe that that truth has been proved this week. So in everything we do, we need to be awake. From the "throne of grace" we've got to handle the beliefs of animal magnetism and know their nothingness and prove their nothingness. We must impersonalize evil and impersonalize good, and in that way Principle becomes the all and only of our being.

"To Infinite, Ever-Present Love, All is Love"

Now, all I can do during our short time together is to tell you a few of the ideas that come to me as I go on day by day loving this Science. I want to end this evening by telling you of something which I read the other day when I was looking at a book which records some beautiful healings accomplished by Mrs. Eddy. Just as I love to read of Jesus' healings, because I want to see how he worked, and thus be enabled to help humanity, so I love to take that book about Mrs. Eddy, "Historical and Biographical Papers" by Clifford P. Smith, and read of what she did on some occasions when she healed instantaneously.

I opened the book at a time when this wonderful sense of the one Life, the one Truth, and the one Love was flowing into my consciousness, and it was lovely that I opened this book at the story of how Mrs. Eddy healed a little girl through that same sense. This little girl lived near Mrs. Eddy's home, and one day Mrs. Eddy missed her and so she called at her home to enquire about her. The child's mother opened the door and said that the child had been taken ill and had just died. Mrs. Eddy asked if she might see the child, and she was left alone with her. She took the child in her arms and became conscious only of infinite Life, Truth, and Love; "she became oblivious of the material situation until the child recalled her to human surroundings by sitting up and asking for her mother." Then when the mother came, the child ran to her, perfectly able to use her limbs. That child had not only appeared to be dead, but she had also never walked. The child got down from

Mrs. Eddy's lap and ran out to meet her mother completely healed. Think what that must have meant!

The great fact is that the same consciousness of Life, Truth, and Love which came to Mrs. Eddy because of her spirituality can come to you and to me if we too are spiritually-minded and have that universal love which reaches out to help humanity.

Mrs. Eddy makes a wonderful statement when she says, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 567:7-8). What a perfect picture that gives of the complete annihilation of error through the one Love, operating at all times and under all circumstances! As we understand and love the things that God has shown us to-night, we shall be able to prove the nothingness of error and we shall be conscious of the loveliness of that one Love.

TALK SEVEN

Meeting where there is No Parting

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

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

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

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

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

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

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

Science is the Story of One

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

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

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

Unity with Our Divine Source

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

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

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

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

Material Science: The Limitations of its Apparent Achievements

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

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

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

good material science may appear to have brought to men, it can never lead mankind along its paths out to the final glory of true spiritual realization.

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

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

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

We use the symbols of earth – and in this age the symbols of material science especially – for our analogies, but only so far as they serve the purpose of these analogies, because,

being of the earth, they are obviously finite. Thus the Master was constantly using material symbols to illustrate spiritual ideas, but if we continued to dwell on those material symbols beyond the point for which he used them, we should only be led to conclusions involving their own finity and limitations; and this of course would lead us away from the spiritual fact to which he was pointing.

Material Science the Great Whore

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

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

Let us not think that material science is something which can be lightly dismissed; and the more etherealized it becomes in its phenomena, the more dangerous it becomes, until it destroys itself. Mrs. Eddy says, “In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears” (S. & H. 97:5-13).

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

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

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

Mrs. Eddy says that Science is "a persuasive animus" (My. 3:16), and we must learn to be first so persuaded by Science in ourselves that our very life will soon be found so to persuade mankind. But for goodness sake don't try to persuade anyone else in that which you are not as yet fully persuaded yourself.

Let us remember that in considering material science we have been talking about the shadow-stuff, the dreams from which we need to awaken, but they are only dreams. Any man at any moment anywhere can awaken from such dream-stuff and think and operate and enjoy in his natural element of being, - the realm of thinking in divine Science. Material science is nothing more than a lie; divine Science is nothing more and nothing less

than Truth; and you as man, the outcome of Truth, must therefore just revel in your own specific reflection of the ideas of Science. Material science has no system, no revelation, no principle, no proof, and certainly gives no satisfaction. Divine Science has system and revelation, Principle and proof, – and, thank God, has *you*, – and is therefore the most satisfying thing to man, for man is inherently a Scientist in all the stature of his glorious being.

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

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

Let us clearly remember that many of our best thinkers have given their lives to trying to solve some of the problems of being through the channels of material science. Whilst those very channels have ensured failure at the outset, this is no reflection on the greatness of the characters involved. In fact, if we who have now been given the correct channels followed them as assiduously, and with as much devotion to detail, and with as honest a desire to arrive at truth, as the followers of the channels of material science, then there is no doubt but that we should progress much faster than is at present the general experience.

Science Unites All True Desire in its One Purpose

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

requires little reasoning to see how drunken men can become, – how falsely exalted in their own esteem, and therefore how dangerous to the rest of humanity.

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

The most alert mentality which this earth has ever known was awake to this when he gave us that illustration of the Pharisee at prayer, for his prayer started thus: “God, I thank thee that I am not as other men are.” Do watch that you not fooled into looking across at some other man or society of men or, as is the latest fashion of this subtle trickster, some other country, and then led into the error of basing your outlook on the poor self-centred sentiment expressed by that Pharisee in the Master’s graphic illustration of some of the ways of error. History and our own experience have shown that when we are in a position to be acquainted with the full story of that individual or that group of individuals whom we are so easily gulled into condemning on the basis of a few half-truths badly told, we usually find that the true story reveals a totally different picture from that which we have come to accept; and this new, and much nearer true, picture usually also holds many silent rebukes to our own silly smugness.

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

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

Let us consider the case which is on trial in the world today. On the one hand there is the outworn and illogical reasoning of a false Christianity; this gives men a theory based on sin and suffering here, and a future heaven, or bliss, which cannot be attained until the

individual has passed over to some unknown state beyond. On the other hand there is the subtly attractive claim of a so-called science. It is very easy to see that if a section of the community, having seen something of the achievements of material science, develops a theory that such a science can produce an absolute harmony, or heaven, in the matter-realm here on earth where men find themselves, then such a teaching may have a greater appeal than the teaching of perpetual suffering here with a hope of heaven beyond.

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

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

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

But say a big brother, instead of holding the heavy hand of "duty" over the little chap, had said, "Of course it's better to wash properly — a man feels better when he's clean. And spruce up your hair when you're going to meet anyone — after all, they count; grown-up men keep tidy, so let's do the same. As for meals — well, kid, remember that Mother prepares them and she spends hours at it, so why not show her how you understand what a sport she is to do it by being a sport yourself and eating everything on the plate right up, just to see her smile? And Sister? How would you like to be in a world where there weren't any sisters? Why, what about the sister of Johnny next door? Aren't you kind of glad to show her how you can ride your bike without holding the handlebars, and weren't you happy when you were able to chase away that dog that was frightening her? Anyway,

when she asked you to build a bridge with your Meccano, (?)I noticed that you never stopped as long as she was there. I don't think Dad would get along so well without Mum, and yet once upon a time Uncle Tom must have seen her as just his sister. Come on, kid, let's be honest sisters are valuable, and so we should treat them as if we thought so."

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

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

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

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

False Womanhood versus True Womanhood

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

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

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

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

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

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

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

The material scientist will never arrive; each bubble will burst in his eager grasp, and from nowhere can the voice of divine approbation speak to him and say that he “hath.” The spiritual Scientist, on the other hand, should listen for those very words “He hath” each day, for his Principle is voicing them continually.

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

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

“Seven Mountains, on which the Woman Sitteth”

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

Thus an understanding of the creative purpose of Mind is all that can analyze, uncover, and annihilate the self-centred, so-called creative purpose of matter. The attempt at discernment and separation, in order to bring about the birth of a finalized and complete idea in the realm of material science, which attempt is impossible of accomplishment, because of the finite and ever-changing nature of matter, – can be properly seen through, and destroyed, only by a mentality which has been made so pure and clear in its reasoning through the ordered way of Spirit’s calculus that it immediately discerns this attempt for what it is worth. The exacting purpose of material science to make its adherents obey its so-called rules with definiteness and precision, – a process which often calls forth respect and praise from those who do not see the slavery involved, – can only be analyzed and laid bare as worthless by those whose vision is Soul-inspired, instead of sense-led, and who can therefore see the never-satisfying results of all the so-called precision and definite attention to detail which the slaves of this so-called science so willingly give. The obedience to so-called scientific principles which material science demands of its servants can only be analyzed and uncovered for its worthlessness by those who have responded to the high moral requirements of the one and only Principle of man; thus, for instance, in proportion to their obedience to divine Principle are they able to perceive how the obedience demanded by material science would under certain circumstances instruct its followers to ignore or even refute the demands which divine Principle makes upon them in their relationships with other men, teaching them indeed to break any spiritual or ethical law which they feel may stand across the path of the so-called progress of material science. The attempt at multiplication of good through the use of matter and the consequential repeated failures of such attempts can only be seen through by those who

have truly felt the great purpose of divine Life to open their eyes hourly to the fulness of its abundance of good right here and now; they are thereby so inspired by the multiplying wonder of their discoveries that they clearly know that there is nothing to create, but much to find in the joyous experience of Life. The attempts of material science to arrive at final truth and its inability to do so can only be clearly recognized by those who know that the one Truth is based on Spirit's onliness, and that therefore any line of reasoning which includes matter in its arguments could never arrive at any form of truth. The unfulfilled desires and strivings of material science can only be properly laid bare by those who have grown into a measure of divine Love's great meaning, and who therefore know what it is to be satisfied and rested, enjoying an already fulfilled sense of peace even whilst still moving forward to further fulfilments and greater measures of that peace.

So whilst a sevenfold and exacting so-called system does claim to operate in material science, and we must not ignore it, we shall find that a closer communion with the sevenfold nature of God, or divine Principle, will give us the true vision whereby thoroughly to analyze, uncover, and annihilate this sevenfold claim. The foregoing illustrations are just a small indication of this work.

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

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

The Outcome of Over-Sensitiveness to Evil

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

Now, that verse is open to many interpretations, each of which could be found to meet the human need that turned to it. But let us take one interpretation. For instance, if you

were over-conscious of a sense of false womanhood – and do remember that this claim tries to shadow the development of the true woman in us all, and is not confined to sex – you would find that the ordinary claims of the five senses, the out-in-the-open, blatant, animal-man stuff, would be “fallen” as far as you were concerned, – that is, such claims would repulse rather than appeal. But the sixth sense of sensitiveness to evil would be very much to the fore; it would be the “one is” of your harried experience. You would find suspicion and distrust rampant, and you would be keen and alert only to the expectancy of evil everywhere. Webster defines the sixth sense, in part, as “A power of perception like but not one of the five senses; a special ability to perceive or comprehend; often, a keen intuitive power.” This sixth sense is *like* the five senses, – that is, its purpose is to report on error, – but instead of the semi-harmless report recorded by the five senses, this sixth sense is devil’s play to the peace of man. False womanhood puts manhood on the defensive in a wrong way, as well as on the offensive in a wrong way.

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

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

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

in yourself, or your friend, or your society, – this malpractice will eventually kill your ability ever to discern good, and that last state is a living death.

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

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

“Marvellous Good, and Mysterious Evil”

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

If you and I cultivate the spiritual sense which discerns good as a natural phenomenon, – so that, for instance, we come to expect results of our work in Science with the same natural expectancy which we accord it in any other positive and scientific activity, such as

mathematics or music, – we shall attain that normal altitude of balanced thinking where evil will not be mysterious in any way whatever, but will be just plain evil, or error, the liar and its lie. It will be perfectly distinct to us as error. We shall recognize it as error and at once classify it as error. Mrs. Eddy says, “A lie has only one chance of successful deception, – to be accounted true” (Un. 17:1-2), so we must be alert to realize that it is always trying to be accounted true; but instead of being uncertain as to whether a particular impression is right or wrong (and thus being mystified, as animal magnetism intends), we must become so poised in our sense of right and wrong that we give an emphatic “yea” of acceptance to that which is right, and an emphatic “nay” of rejection and annihilation to that which is wrong.

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

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

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

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

The So-called Mystery of Atomic Energy

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

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

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

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Men have interpreted that to mean that a true faith can remove mountains of difficulties and obstacles to progress, and this is quite correct, but Jesus drew attention to a particular mountain and said "this mountain," and therefore we should not limit the full scope of his saying, nor think that he didn't mean just what he said.

Today's faith believes that it can remove mountains of difficulties, but if it was presented with an actual mountain to move it would say, "Well, I suppose all things must be possible to God, but what a faith you'd need to move that!" and this because that mountain would present a picture of such solidity of substance that it would seem absolutely illogical to believe that it could be moved. But may not Jesus have been pointing to new standards for faith, and may not he have been saying something like this, "Matter has no substance,

either as a little atom, or as a mighty mound. It has nothing more than the substance given it by thought, so therefore if you look at it as purely a mental make-up, you will see that it can be moved to any position or formation which a higher demand of a higher mental formation may require”?

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

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

Only divine Science can provide the answer to the diabolical development of material science in this its seventh, or final, self-destructive phase, for only divine Science will teach men that they are not the cause, that indeed they are not gods, but that they are like God. Working from a correct premise, there will always be correct conclusions, and no self-destructive or explosive quality will result. The beauty of Science is that it not only tears down the structures built on misconceptions of Truth, but it also provides truth. It doesn’t just prove to men that they are not gods, and then leave them with a vacuum, but it proves to them that they have the magnificence of manhood in being like God, – exactly as their cause in quality, – and this appeal to the inherent greatness of man will attract all men to Science when Science is presented correctly by those who know something of it. So we have seen a little of how this period of doubt, inquiry, speculation, selfishness, and divided interests has tripped men up badly into believing good to be “marvellous good,” and therefore they have been fooled into the consequential darkness of “mysterious evil.” When men unite their interests, and these interests are the finding of good as only natural, they will see through the claim of evil to being “mysterious,” and it will become plain evil, plainly undesirable, and finally nonexistent.

The Self-Destructive Nature of Material Science

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

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

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

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

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

A Present Opportunity for Both Men and Women

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

As humans, the male and the female stand side by side in this picture, and neither the one nor the other has any privileges, or any releases from the one overall obligation of each to his Principle, – to be exactly as that cause in the full rounding-out of its manifestation. Each one of us may wish to make the excuse that we have a long way to go, but if we admit that the final picture of Science contains all the sex-less beauty of pure gender, then there will be many who will say, “Is there any logical or scientific reason why we should procrastinate? Should we not cease our warfare now, accept the fact of our perfection, and begin to walk that way?” Then as they do so, and in the ratio of their gathering ability in this true reflection, they will find that where they walk is heaven. Many have done this and many more are doing it, and some-day all must do it.

Chapter 18 describes in great detail the annihilation of material science, and John earnestly calls upon us to have nothing more to do with that which is fast leading to its own destruction. He also shows that the “great stone” of the calculus of true thinking instituted by Science will indeed enter into the very lives of those who are serving material science,

and so leaven their thought that in time they may well become some of the best students and servants of the one Science.

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

“A New Heaven and a New Earth”

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

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

That new heaven and new earth are here in this room, outside in that street, and in every nook and cranny of our ordinary walk of life; they are waiting for us to behold them, and through Science we can open our eyes to find them just where they are, – everywhere. Do remember that it is all waiting for you. Mrs. Eddy says, “‘God is Love.’ More than this we cannot ask, higher we cannot look, farther we cannot go” (S. & H. 6:17-18). And

what more could you ask of divine Love than that actual heaven is a present possibility? Someday you will have to face the proposition of breaking through the mist that would try to shut off such a realization, so why be like the man at the pool of Bethesda and waste time in waiting for someone else to do your work for you? The voice of the healing Christ is as stern and imperative as it was then” Rise, take up thy bed, and walk.” We must learn to stop making our own little, soft, easy, leave-it-till-tomorrow beds, upon which we lazily lie. Heaven is never around the corner; it is always here, before our very eyes. The challenge is mighty, but the reward is mightier far.

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

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

The Holy City

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

This city is the consciousness of God’s knowing, but it is not an unexplainable consciousness, for it is revealed as the scientific operation of idea in that fourfold activity of realization which in this day we have had termed the Word, the Christ, Christianity, and Science. But what do these terms mean to you? They mean indeed that through their activity ideas can be made to live, to be vital, to be so much more than mere statements of fact, – to become

in truth the representatives and the presence of actual, living Life, dynamic, working Truth, and glorious, satisfying, and resting Love.

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

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

“Prepared as a Bride Adorned for her Husband”

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

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

The Calculus from Science (I): God With Us

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

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

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

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

“And they shall be his people” – the only true Christianity is based on the fact that all men are His people now. It is a false sense of Christianity which just hopes that all men will one day be His people, but which never has the strength of conviction to say that they are His people now – hence the weakness of its structure and the weakness of its appeal.

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

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

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

The Calculus from Science (2): Science Dispenses with the Things of Yesterday

Now in verse 4 John goes over his fourfold theme again:” And God shall wipe away all tears from their eyes” - there is no tear-stained seeking in the Word from the point of view of Science. There is just revelation, and we should know that. To the little boy, yes, he’s got to learn something and sometimes there are tears, but as he goes on he finds that one conscious sense of seeking brings him to another conscious sense of longing to seek, and then there are no tears, because at that point there is just revelation, - the Word of revelation. A pioneer knows tears as he cuts his way through the jungle of human reason, but the Science which he has discovered gives to all students who follow him the opportunity to go forward along the line of true reasoning, denoted by the Word, without the necessity of such tears. They can start from the point where he left off and then journey along in unburdened freedom, thereby playing their individual part in the further progressing of thought to higher heights, where others can come and join in the glorious theme. And so John says here, “And God shall wipe away all tears from their eyes.”

“And there shall be no more death”- at first, you find that the Christ translation means that when a right idea comes to you, something bad has to go, but later on with this Christ translation from the point of view of Science you are fully occupied with the idea in its purity. You immediately build up from that right idea to another Christ translation of God, and so there is “no more death.” When you and I think consciously as God is knowing, there can be no death. In every subject it develops in that way; at first, when you’re a beginner, the Christ comes as a new idea, and it dispenses with something outworn, and you’re very glad, but later on there is nothing outworn left, and it’s all a matter of new idea building up to new idea. We must learn to come quickly to this higher Christ process and dwell only with the living Christ, the living idea; We shall thus do as the Master bid when he said, “Follow me; and let the dead bury their dead.”

“Neither sorrow, nor crying”- as you look out on men through scientific Christianity, you do not see the tear-stained faces of a needy humanity, but rather can you find only the glorious and joy-filled reflection of Principle through its man.

The time for sorrowing saints is past; this is the day of Science, and we must walk in the Science of Christianity, in which every individual comes to reflect back to our expectant sight only the glory of God. How true it is that you help yourself and other most not by seeing their earth-weights, but by holding and acknowledging all their heaven-found qualities.

“Neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). Mrs. Eddy says of Christian Science, “It is not a search after wisdom, it is wisdom: it is God’s right hand grasping the universe, - all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power” (Mis. 364:12-17). It isn’t a striving to arrive: it is a full arrival, and to such there can be no pain or stress.

The Calculus from Science (3): Heir to All Things

Now for the third time John goes through the fourfold calculus, starting thus with the Word: “And he that sat upon the throne said, Behold, I make all things new” - Principle through the Word of Life makes everything new. Let us realize that. Let us realize that if we want life, and if we want it more abundantly (for this was the purpose of the unfolding Christ, Truth, as indicated by Jesus), then we must have an attitude of such glorious expectancy, towards even our learning, that every moment brings something new. In fact, we must live in such constant newness that we grasp the true meaning of that saying of Mrs. Eddy’s, “Infinite progression is concrete being” (Mis. 82:20).

“And he said unto me, Write: for these words are true and faithful” (Rev. 21:5) - the sense of the Christ, the one Truth. Sometimes when we hear something beautiful, as you and I are hearing now, we say, “Oh, that’s lovely,” but it’s much more than lovely, because it’s divine. We should engrave it upon our hearts” ‘with the point of a diamond’ and the pen of an angel,” as Mrs. Eddy says (S. & H. 521:16-17). Men have spent years of searching to find something which was “true and faithful,” and Science has it in its everlasting Christ. So don’t just accept it, but after you have accepted it, say, “It’s divine,” and engrave it upon your heart, your deepest affection.

Never forget that we have been given that which is “true and faithful.” If some of the “wise men” of today, - some of our greatest and most consecrated thinkers, - could only be led to conclusions that were “true and faithful,” the whole weight of their present toil and hard

experience would make them bring all their costly gifts of consecration to the feet of those conclusions. And yet how lightly we sometimes refer to the great purpose of this the only Christ, the only “true and faithful” outcome, or child, of a perfect Principle!

“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” (Rev. 21:6). What a glorious sense of Christianity! “It is done,” so there is nothing for you or me to do, although much for us to discover. In the other man Science lives and has its being, and therefore what an active life of discovery we have before us! We have the tools, so let’s use them, but never let us think that we have to manufacture good. “It is done.” Principle’s story is always done. In any form of Science, - even the human symbolic sciences, that is Principle’s story, and it says, “Come, my student, discover what I have already done.” We have only to be athirst with the zest of this discovery, and then Principle through the true meaning of Christianity will satisfy our thirst with “the fountain of the water of life freely.”

If we begin by admitting perfection everywhere, we shall always end by finding this admission to be true, and the work between will be a glorious experience of our unfolding manhood. Because Jesus spelt the “Alpha” of his life-purpose aright and at the age of twelve said, “wist ye not that I must be about my Father’s business?” he was able at the end of his earthly career to enjoy the “Omega” of his experience and say, “I have finished the work which thou gavest me to do,” and thereby claim the just reward, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” But in between he had had the full joy and glory of his unfolding manhood. And then John goes on, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Rev. 21:7). It is essential to be positive in Science. Science says, “Inherit all things.” Be subjective in your attitude; don’t be tentative. Go out as the Master did, always knowing that God is knowing through you, and use that knowing.

Now, the serpent will get you trying to look back. You remember that Jesus said, “let him that is in the field not turn back again for to take up his garment.” Sometimes when the student finds himself in some untoward condition, he tries to say, “Oh, if only I could get to my books!” or “I wonder what should think about this.” At that moment he should know that that’s the devil talking. He should *act*, - act with the power of God. I think that we have to learn to say to any situation, “What is Principle knowing right now? Let me know it too.” And then we act with a subjective sense of manhood, *from* Science, and thus prove John’s words here, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” In other words, “He who overcomes the tendency to be anything else but what he already is, - a son of Principle, - will enjoy immediately the fruitage of the sonship to which he has laid claim.”

Mrs. Eddy says, “Science knows no lapse from nor return to harmony” (S. & H. 471:1-2), for it indeed requires us to overcome any temptation to listen to any suggestion which detracts from its perfect standard of a perfect God and a perfect man, perfect Principle and perfect idea, as the basis of thought and demonstration (see S. & H. 259:11-14).

“I Will Shew Thee the Bride”

John continues, “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” (Rev. 21:9). We must remember that every human situation has an answer, and that that answer is a step further on in the line of our progress than before the situation arose. So whatever angel-thought comes to you at any time with the impulse of progress which uncovers one of the seven last plagues (some of the dream-stuff which must be uncovered in all progressive experience), do realize that that impulse carries with it not only the promise of fulfillment, but also the specific outlining of that fulfillment. And so these experiences are not mere experiences without a specific and progressive meaning, for they are part and parcel of our whole line of progress; they always not only uncover some error, but also much more reveal a new truth, - a new bride for a new wedding of our own higher selfhood to our own progressive Christ ideal.

If you deal rightly with the situation you are in, it will always outline for you a higher and better situation, where you may dwell momentarily, until once again the call of infinite progression comes to you to go forward to a new outlining made for you by Principle, - your latest bride for your latest marriage to your latest idea of your infinite Principle.

“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” (Rev. 21:10). Don’t leave the sense that your individual city of consciousness is finally and actually God knowing Himself through one of the individual ways of His own infinite individuality, for the consciousness that John had was the divine consciousness, individual to him and infinitely individual to all of us. Is there any higher mountain than the realization that the holy city is actually your true consciousness here and now, and that this consciousness is the consciousness of God in one of His infinite ways of realization?

And then John goes on in his description of the holy city: “having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:11). The magnificence of the man in his detail! Do you remember that we saw that the writers of Exodus said of the breastplate, “Foursquare it shall be . . . and thou shalt set in it’s settings of stones, even four rows of stones. . . And the fourth row [symbolizing Science] a beryl, and an onyx, and a jasper”?

And so John was saying, “From now on I’m going to look at everything from the great sense of Science.”

Twelve Gates

“And [the city] had a wall great and high, and had twelve gates” (Rev. 21:12). Jesus said to his students, “when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.” He said this because he realized that the wall of our city, - that is, the height of our ability to reason correctly, - is always of a height equal to the demand of the hour. Our understanding is always equal to the call made upon it for the defense of our heritage as the sons of God.

Jesus also knew that this foursquare wall of our spiritual fortress has twelve gates. When he went up into a mountain and prayed all night, he opened those gates to a conscious realization of the - great truths of being; and when he came down, either to his disciples, or to the multitude, or to any human condition, he opened those gates the other way, towards men, towards their need, to let the flow of the realization which he had just enjoyed flow out to them in the healing of the practical Christ.

“On the east three gates; on the north three gates; on the south three gates; and on the west three gates” (Rev. 21:13). John uses that order of east, north, south, and west because, as I see it in my individual contemplation of this great masterpiece, his revelation came to him in four main movements as the Christ (“the east”), then the Word (“the north”), then Christianity (“the south”), and then Science (“the west”).

You remember that the “east” was illustrated in John’s revelation of the Christ nature of man in its sevenfold fullness through the symbolism of the seven churches. And this realization of the stature of man naturally led on to a desire to learn and contemplate more of the detail and build-up of the revelatory processes which lead to such a realization.

This not only led John to substantiate the truth of his picture of man’s stature, but also to defend that truth from the little niggling suggestions of sense which would undermine the structure and endeavor to pull down the ideal. This second movement of his divine theme was illustrated by John through the seven seals (the “north”), given in the Word order.

Having thus begun by contemplating the ideal, and then secondly strengthened our understanding of its foundations, we are equipped to pass to the next movement of John’s great theme, - the expression of true manhood through the activity which has been rightly termed Christianity (the “south”). Here we have the trumpet-call upon man to be and to do, to reflect, and to find himself more fully in that reflection, and through his own finding to aid all mankind in their own individual findings.

The accumulating realization of the prestige and power endowed upon man, which comes through this expansive activity symbolized by the term Christianity, must now naturally lead to the fourth main movement of John's great revelation (the "west"). This he illustrates by the seven last plagues, for in proportion as we live fully and properly as a Christian in the great realm of Christianity, we are not only given a further and fuller glimpse of the inherent right of man to perfection in Science, but we must also be impelled by our previous convictions to face up to and cross those further barriers which John so magnificently symbolizes through his seven last plagues.

Having dealt with the claims of mortality as they apply to ourselves, through this natural sequence of idea as illustrated by John through the seven messages, the seven seals, the seven trumpets, and the seven last plagues, we are bound to arrive at and forever live, move, and have our being in that atmosphere of Science - illustrated by this foursquare city of holy thought-processes, which we are now considering.

And so we see a new significance in that order of east, north, south, and west, which John follows here.

In that fourfold spiritual activity which today we have had classified as the Word, the Christ, Christianity, and Science, We find that each specific line of realization must use something of each of the other three in the full round-out of consciousness, as we saw in considering the six wings of the four beasts in Chapter 4, verse 8. Here John symbolizes this by the three gates on each side of the city. For instance, when you are seeking, do open the gate of the Christ and have a little peep and say, "Yes, I know what I'm going to find;" then open the gate of Christianity on that same side and say, "I know how I'm going to use it;" and then open the gate of Science and say, "I can feel what a sense of realization it will bring me." That's the wine of inspiration which impels you on. You'd never seek if you didn't consciously have some sense of what you knew was coming.

Men have always gone forward because of this, - because the three gates have opened for them, - and so we should use those three gates. We shouldn't just think, "I've got to be a seeker," but we should have the vision to say, "What am I going to find, and how am I going to use it? How glorious it will be!" And then our seeking will be a magnificent adventure, instead of a duty.

Twelve Foundations

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). May not Jesus have chosen those twelve disciples very much as a great artist may choose twelve colors and place them on his palette before

beginning to paint a picture and project on canvas some great idea? In our life also we choose our friends because in some way they are projections of some part of our own character. Hence those lines of Ben Jonson's which Mrs. Eddy quotes at the beginning of "Miscellaneous Writings":

"When I would know thee . . . my thought looks
Upon thy well made choice of friends and books."

But in the case of Jesus it was a scientific and specific choice according to a divine design, for he had set his already immaculate character a standard of such rounded-out manhood (symbolized by the number "twelve") as would not only be perfect here on earth, but would also have the measure of perfection equal to that wholly spiritualized experience to which he so naturally passed at that time which has since been called the ascension. It was as if he were an explorer choosing a perfectly balanced team for an expedition, whose purpose was the journey of his character from a human perfection to a purely spiritual perfection.

We should not forget that the same framework of character building has been set for us by the great Bible teachers, who used the twelve Israelitish tribes to symbolize thought-characteristics of which the full complement is necessary for the fully rounded-out individual manhood of each one of us. Hence Mrs. Eddy's statement, "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" (S. & H. 562:11-16).

Let us remember that she goes on to say, "These are the stars in the crown of rejoicing" (S. & H. 562:16-17), and that Jesus rejoiced with his disciples. He loved the picture of complete manhood which was unfolded before him as he walked and taught and demonstrated in company with these twelve. He must have seen something in each one of them which spoke to him specifically of the Principle, or Father, to whom he had so perfectly consecrated his whole thinking. And so to him these twelve individual characters would have meant what John is here symbolizing in the term "twelve foundations." Jesus must have been satisfied with the twelve-man "orchestra" which he had chosen, because in their company and through their responses he was able to play the great symphony of his own complete manhood. Although at one time they were scattered from him, he did not leave them until he had completed his earth-symphony, up to the point where it carried him beyond the need of any further earth-symbols for the experience and realization of his manhood.

It is also significant that three of these disciples - Peter, James, and John - were always chosen by him when he was experiencing some of the more refined processes of character

unfoldment, such as at the transfiguration and in the garden of Gethsemane. It was as if they meant to him something of that essential nature of manhood which we now find symbolized by the terms Life, Truth, and Love.

Thus Peter's impetuosity had all the "brim-up", and quick uprise which we love to associate with the term Life. The fact that Peter had to learn to sustain this uprise in constancy and fidelity to Principle was one of the things which concerned his Master, and it was a lesson which he faithfully brought home by allowing Peter his deep, humiliating dejections through his denials and, much, more, by his later thrice emphasized instruction to Peter to arouse this natural instinct of constancy and use it, and in such use to keep it always alive. Jesus' understanding of Peter must have come from his own understanding of himself, and therefore it is reasonable to infer that he, the Master, had had to unfold to himself that quality of constancy of purpose; for as the writer of Hebrews tells us, he "was in all points tempted like as we are, yet without sin,"- that is, he never swerved from the path of fulfillment which some temptation tried to counter.

May not James have symbolized something of those qualities which we now find embraced within the meaning of the term Truth, for although we know little of this disciple, the little that we do know indicates qualities which are the mortal opposites of the true qualities covered by this synonym for God? Thus it was James who instigated that request to cut through all learning processes and be allowed to sit on one side of his Master with his brother John on the other. This was somewhat like the small boy who discerns the truth of his right to be at the top of the class, but then wishes to avoid all the processes and be placed there by special dispensation; and so James' attitude quite naturally received a rebuke from the Master who was willing to learn every lesson of Truth thoroughly before he was "set down at the right hand of the throne of God." James' other impulsive request for permission to call fire down upon certain Samaritans, who had received his Master unfavorably, again indicated something of hasty condemnation, although it also showed a desire to use the sword of Truth in a way that he thought correct. When faced with this question of judgment, Jesus had said, "Ye judge after the flesh; I judge no man,"- in other words, he had learnt that only Truth through its own true standard of unfallen manhood can judge its man, and that in handling error we must never condemn individuals,

With John there should be no doubt about the qualities which speak to us of the synonym Love; but when the young man John so naturally rested his head upon the bosom of his young Master, was not all that made natural because that same Master was always resting *his* head upon the bosom of his Father, - always resting all his reasoning, all his logic, all his dynamic knowing, on his Principle? And thus in John may not Jesus have seen all that highest sense of Love which was unfolding to him, and which towards the end of his career caused him to say, "A new commandment I give unto you, That ye love one

another,” of which Mrs. Eddy says, “It must have been a rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding” (Mis. 292:9-11)?

And so it must have been that through all the twelve he saw some part of the wholeness of the character of true manhood objectified before him. It was as if in them he found himself, and surely there can be no lovelier theme to friendship, home, and heaven than that we in them should find ourselves.

In considering these “twelve apostles of the Lamb,” let us see how the picture applies to ourselves. Don’t you think that somewhere in you and me there’s a little bit of Peter, for instance? How often we’ve been so impetuous that we’ve tried to walk on the water long before we were able to! Thank God that the loving Christ was always near to lift us up, but the impetuosity of Peter is something that we need to watch. And Judas? That Judas sense will come sometimes and try to suggest to you that you betray the Christ, and suffer the temporary shame of so doing. But the great Master loved Judas as well, and when Judas came to betray him, his only word was, “Friend.” The time must come when even we shall be able to say of the temptation which may present itself for us to betray our Christly nature, “Friend.” For instance, say you were tempted to take a little so-called “harmless” medicine to help things along a bit, and the subtlety of this suggestion suddenly roused you to a higher and more manly fidelity to your Christ understanding, so that you immediately avoided either taking such medicine or following any line of that suggestion - in that rousing would not even this suggestion have been your friend? Mrs. Eddy says of those whom we call enemies that they are virtually our best friends (see Mis. 9:9-15). The lesson must be never to condemn ourselves, but to thank God for *anything* (whether this be friend indeed or the foe who is finally our friend in Science) which arouses us to our higher Christly calling.

The Measurement of the City

“And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof” (Rev. 21:15). When I looked up that word “reed,” I found that Isaiah refers to “the paper reeds by the brooks,” and that a similar Greek word was used for “paper” in John’s Epistle when he said, “I would not write with paper and ink.” So I realized that the golden reed to measure our city is the written word in our great textbooks, the Bible and “Science and Health with Key to the Scriptures;” John’s textbook was his Bible, so in his day he measured with that golden reed. What a golden rule it is to go back and constantly measure the standard of our thinking by the standard set us in these textbooks.

“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” (Rev. 21:16). Sometimes we forget that. We are so eager to get out into the “length” of it in Christianity, and do something such as talking or teaching, that we forget that we must get the “breadth” right first, - the foundation work, - and that our vision must be equal in “height” to the amount of work which we can ever hope to do. But the eager little Peter in us says, “Let me come on the water too,” before we have been up the mountain where the Master had been all night before *he* walked on that water. Peter had been toiling in a boat, working at his business, and then thought that he could do what the great Master could do. So don’t let’s forget that the “length” and the “breadth” and the “height” must be equal.

What a Science this man is showing us, - what stately Science!

And then John tells us that “the foundations of the wall of the city were garnished with all manner of precious stones . . . And the twelve gates were twelve pearls” (Rev. 21:19, 21). Never forget that your “gates” are “pearls.” When you go away and study and you open the gates to a new aspect of consciousness, wholly between you and Principle, don’t forget that it’s a pearl. Don’t be in a hurry to come down and talk about it until you have made it your own. The great Master went up into a mountain and then came down and used what he had learnt when he had opened his gates towards Principle, and so he was able to open the gate outward from Principle and come and still the storm for men, but he didn’t tell them what he’d seen; it was a pearl to him, and he kept its precious import, although he illustrated that import in symbols, - perhaps later in some healing or parable.

So don’t forget that your gate, - you and your Principle, and the communion you have, - is a pearl, and that it is not to be treated lightly, nor to be lost, nor trodden under foot through your hasty use of it.

No Temple, No Sun, No Moon

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22). Don’t think that you have your own private little piece of consciousness; don’t hedge it about; don’t have a little organization all of your own by thinking inwardly about yourself all the time. There is no “temple,” or entirely segregated entity standing on its own, for this is the claim which is symbolized in the limits of bodily existence (see S. & H. 576:12-20). There is definite individuality for each one of us, but that individuality is integrated into the unmeasured greatness of the All of all individualities, here referred to as “the Lamb.” Man is not a little chunk in a great big heap of many chunks: he is a specific theme interwoven in the one great harmony of being, and that harmony is the expression of the one and only Being. So John tells us here that there was “no temple

therein,” - no limited, outlined, mortal concept, -”for the Lord God Almighty and the Lamb are the temple of it. “You live, and move, and have your being in the infinite consciousness, and it is ever-present.

Verse 23 reads: “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.” When you have arrived at “the city” state of consciousness in any sphere of activity, you no longer need its principle or its idea for guidance. As you are journeying there, yes, you need constantly to remember both the principle and its idea, but once there you have merged into an individual expression of that principle as its idea. For instance, when you have arrived at the true experience of music, you have “no need of the sun, neither of the moon, to shine in it;” you no longer need to watch what you are doing, for it isn’t you “doing” it - at that point it is music operating through the transparency of your musical sense.

How much more must this be so in life itself! There must quickly come that time when we act as one who is a being, not a hoper-to-be, but an actual *be*-ing. We must get past the stage where we hesitate back to our system for guidance, and we must *be* that system in our own individual way. Man is the city foursquare of God, - the activity of Principle in its glorious knowing of itself, - for there is only one activity. Whatever faces you at this moment, faces God, and the way God faces it is the way you must face it if you would change its experience into what God is experiencing.

“Nothing that Defileth”

“And the nations of them which are saved shall walk in the light of it” (Rev. 21:24). You haven’t got a holy city until everyone walks in it with you. It’s a great truth that in order to enter heaven, your consciousness of everyone else must be heavenly. Let us think about that. Let us take that demand of Principle and measure our life so that our city isn’t spoiled in any manner. Let us lose all parochial sense and become universal in our outlook, as symbolized by this term “nations,” for “nations” in John’s day indicated that same state of thought which we now cover by the term “universal.”

“And the kings of the earth do bring their glory and honour into it” (Rev. 21:24). John also saw that the “king-points,” the best, of enlightened thought in the great universal realm of all thinking are outcomes of the activity of this city in human consciousness, and therefore bring their glory to increase the overall glory of this great spiritual flow of heaven-born conscious realization.

“And the gates of it shall not be shut at all by day: for there shall be no night there” (Rev. 21:25). Think of this as a picture of yourself, - you subjectively objective, as the Master

was; he was always a master in his subject, and yet he always yearned for more. You going away to study and think and opening your gates towards Principle, and then sometimes perhaps working all night so that you can open them for humanity and for yourself in the other way of positive demonstration.

Mrs. Eddy gives a picture of true manhood when she says, “The Scriptures declare Life to be the infinite I AM, - not a dweller in matter. For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death” (Mis. 189:20-25). So open your gates to the greatness of your life as part and parcel of the one Life, and then you will be able to open them towards humanity with conscious power to heal.

We must see that the gates open both ways, but we must also see that there is no let-up, no night, in the forever resting activity of consciousness. If we see this, we shall be able to understand more fully the naturalness of Mrs. Eddy’s demand to her students, “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (S. & H. 442:30-32). Mrs. Eddy would not have asked this of us if she had believed that there is any actual lapsing of the activity of true consciousness during a period when the sun does not happen to be above our horizon.

“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie” (Rev. 21:27). A man who is learning, - that is, seeking and finding and using and being, a man who is opening his gates upwards, - and then using what he sees in any form of Science, will find his consciousness becoming so active that nothing enters “that defileth, neither whatsoever worketh abomination, or maketh a lie.” It is only when you become stagnant, or when you think that you know it all, and so you sit down, that the “defiler” can enter. Manhood can’t sit down. Like the great Mind, man, its idea, rests in action. No strain, no stress, no toil, but rest in action. And so nothing that defiles will enter into your city, your consciousness, if you use your gates properly.

If you were active in music and constantly practicing music, you would find that no discords would enter into your expression of that music. But if you were inactive and gave up your practicing, then when you played it would be possible for little mistakes to occur which would defile the true expression. When we are really active in our Science, we shall not find any of those little impatiences or hasty judgments which defile an otherwise pure outlook. True activity gives true peace.

Never be worried if at any time through true earnestness you feel that you are completely empty of scientific realization, for that is a sacred hour, a moment tremulous with the

coming of a new and more glorious Christ-idea. Mrs. Eddy says, “We cannot fill vessels already full. They must first be emptied” (S. & H. 201:13-14). So let us remember that if our sincerity leads us to this feeling of utter emptiness, it is only a call for our sincerity to go that one step further and fill the vessels of consciousness with a new and higher divine realization.

The Christ Order: “A Pure River of Water of Life”

Now in Chapter 22 this great man John runs through the four orders of the synonymous terms for God. First of all he takes the Christ order, because to him his story was the revelation of Jesus Christ.

“And he shewed me a pure river of water of life,”- Principle shows you your individual flow in the one great flow of being, which should be pure in its devotion and unselfed purpose; Principle always shows or teaches you, and here John depicts it as showing the pure purpose of Life: -”clear as crystal,” here is the sense of Truth, because Principle shows you the stature and clarity of your Christ manhood through Truth; if you abide in the truth and listen to no other voice, then everything becomes as “clear as crystal,”-”proceeding out of the throne of God and of the Lamb” (Rev. 22:1) -Principle tells you through its nature as Love that you are always “proceeding out of the throne of God and of the Lamb” in the resting activity of your being. You have all the peace and rest of your infinite source, divine Love. And so there we have the tones of Principle, Life, Truth, and Love in one verse.

“In the midst of the street of it” - there is the tone of Soul. Your “street” is the rule of Soul, forever taking you to and from your Principle, so walk in that street, instead of straying in the bypaths of sense. Walk through the rule of Soul in the midst of Science. Walk with God as Enoch walked; Enoch “was not” to the senses’ cognizance, and you will have that experience here and now as you let Soul rule. The “prince of this world” may come and tap on your door in various ways, but he will have nothing in you if you are walking as Enoch was with Soul in conscious satisfaction. How different from the emptiness of sense! “And on either side of the river, was there the tree of life” (Rev. 22:2) - there is the tone of Spirit, for when Principle’s great “tree” of Science becomes the “tree” of your own individual life, you are using the calculus impelled by that Science, and you have the thrill which such a use always brings. “On either side of the river” indicates the “Yea, yea” and “Nay, nay” which are on either side of the great Christ flow to you, and which guide it through the ordered course of Spirit’s calculus. The “Yea, yea” is to amplify some truth for yourself, and the “Nay, nay” is to negative a negative; both these processes are accomplished through the discernment given you when your thinking is ordered and strengthened by the purposeful guidance of Spirit’s calculus of idea.

John goes on to say that this tree of life “bare twelve manner of fruits,”- for it will meet all the needs of your manhood and round it out to that fullness symbolized by the number “twelve,” - “and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. 22:2). Those “leaves of the tree” are the ideas of Mind given you to enlighten your thought specifically in each detail of the Christ-healing right where you are.

So we have been given, there some of the magnificent tones of our synonyms according to their Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind, which brings to us that wonderful experience of the “pure river of water of life.”

The Word Order: “No More Curse”

Now John goes over the Word order: “And there shall be no more curse” (Rev. 22:3) - Mind brings the light which removes the curse, because the curse on nations and on man is the belief that blood must run before a birth can come, and the enlightenment of Mind shows us that that is not necessary. Even to the student somebody says, “You’ve got to sweat blood before you’ll understand Science,” but Science is going to move that sense of things, and it’s going to move it for the nations. There won’t be any need for war in order to have progress - such a course will soon be outlawed. There won’t be any need of suffering in human experience in order to be equipped to give birth. Mind has brought the great light, but we need to stand up to this claim, with the light of intelligent thinking, both for the nations and for ourselves.

The whole lie of the belief of matter’s reality is a curse from beginning to end; and when we come to see that all is Mind and Mind’s idea, - that is, when we clearly recognize that we “live, and move, and have our being” in the realm of thinking only, and that this being so, our thoughts must finally be found to have only the qualities of ideas, Mind’s ideas, - then will the curse of matter be removed from our experience.

“But the throne of God and of the Lamb shall be in it” (Rev. 22:3) - the very throne of God is Spirit’s calculus; Principle revels in its calculus, and is enthroned in it, and Principle becomes enthroned in your consciousness with the blessings of power and demonstration only in proportion to your use of the calculus of true thinking, on the basis of Spirit’s onliness and materiality’s nothingness.

“And his servants shall serve him” (Rev. 22:3). The true sense of service comes through Soul, and if ever there is a laboured sense, - that is, if the “servant” in us doesn’t wish to serve our Principle, - we should always know that it is not us talking, but sense trying to

make itself heard. We should turn away from this serpent-suggester and realize that the most attractive thing to us is to serve our Principle through the higher calling of Soul.

“And they shall see his face;” - the promise to any man who follows the law and the order and the rule of Mind, Spirit, and Soul is that he shall see Principle face to face; -”and his name shall be in their foreheads” (Rev. 22:4). Principle’s great name is Life, Truth, and Love. If you want to be a principled man, you must have the balance of those three; they must be written in your “forehead,”- that is, your thinking must be balanced by being governed by their threefold requirement. Mrs. Eddy writes, “The Master said, ‘No man cometh unto the Father [the divine Principle of being] but by me,’ Christ, Life, Truth, Love; for Christ says, ‘I am the way’ “ (S. & H. 286:8-11). So let that name of Life, Truth, and Love always be on your forehead, and thereby enable you to fulfill the purpose of this Word order.

The Christianity Order: “No Night There”

John now turns to the Christianity order. “And there shall be no night there”- Principle as Mind demands a universal light in Christianity. If you go to the other fellow and you think of him as in the night of ignorance, you’ve started wrongly. In Christianity the way to start is to know that there is no night there. Your prayer should be, “We are within the light; he knows it and I know it; let’s discover it.” How many good men have made that big mistake of going out to save a miserable sinner from the night of error! It can’t be done. If he’s a miserable sinner now, you’re lost before you start; whereas if he’s the son of God now, and he is, you have a wonderful opportunity of discovering it, and that is so different. How exact and exacting is this Science!

“And they need no candle” - we need no flicker from the senses, for we have Soul and its glory. I met someone the other day who told me that when she feels really “down,” she must have a “perm” to restore her happiness! Well, if we are consistently happy through the satisfaction of Soul, then we may indeed enjoy whatever we will in the normal goodness of living, - be it “perms” or motor cars, new hats or lovely yachts, - but we do not *depend* on them for our happiness, for there is no need of such “candles” to promote a joy which is already conferred and made permanent by Soul. Sense may need “candles” to stimulate its dim vision, but Soul confers such a freedom of thinking that its joy is just radiant and altogether unbound. “Neither light of the sun” (Rev. 22:5) - we need no false so-called calculus. We have had the tones of Principle, Mind, and then Soul rebuking the candle of sense, and now we have Spirit rebuking the thought that we need anything else to give us light but the calculus of the onliness of Spirit, reflecting itself in its own active glory. Oh, if you and I would only work on that basic theme, “It is the spirit that quickeneth; the flesh profiteth nothing”!

“For the Lord God giveth them light”- there we have the tones of Life and Truth, because Mrs. Eddy says, “Christ was ‘the way;’ since Life and Truth were the way that gave us, through a human person, a spiritual revelation of man’s possible earthly development” (Mis. 75:2-5). The spiritual revelation of *your* possible earthly development will be given to you as you see more clearly, through your understanding of the synonym Life, something of the greatness of your God-given individuality and purpose, and also as you behold the greatness of your stature of manhood through your understanding of the synonym Truth. Hence John’s words, “for the Lord God giveth them light,” because the light of your specific individuality and the way of your specific manhood are certainly shown you through Life and Truth. “And they shall reign forever and ever” (Rev. 22:5)-there is no greater sense of reigning than that enjoyed by the mother working in the sublime poise of the love which she has for the family which loves her, or by a man working for an ideal which he loves and in whose responses he feels the touch of Love.

So you see in that one verse the tones of the Christianity order, and every time you come back to this gallery of Revelation and dwell with this picture, it will give you a clearer sense of what the synonymous terms for God mean in this Christianity order.

The Science Order: The Scriptures in their Science

Now John gives the Science order: “And he said unto me, These sayings are faithful and true”- Principle permeates this Science order, even as the main stem of the candlestick upholds all six of its branches in that picture given in Exodus. All the sayings of Principle throughout the whole Scriptural record, culminating in this Revelation story, are “faithful and true;” and the experience of men when brought into line with these teachings proves how “faithful and true” they are in proving to man his own perfection. The sayings of the Bible are not personal expressions, but rather are they Principle’s projections of its own idea translated into symbols which are understandable to man; this makes them of all things on earth the most faithful and true.

“And the Lord God of the holy prophets”- Soul forever identifying man with Life through “the chain of scientific being” (S. & H. 271:2), represented here by the “holy prophets.” Now, that may seem a big statement, but if you dwell with it, you will see that the story of the Bible is the story of Soul forever causing men to contend against the claims of sense, and thus reach to a fuller realization of Life and its meaning. Jesus epitomized this Bible theme when he said, “I am come that they might have life, and that they might have it more abundantly.”

“[And the Lord God] sent his angel to shew unto his servants the things which must shortly be done” (Rev. 22:6). Spirit’s calculus is sent to the student to show him Truth, and

how Truth's healing must be done, for only through thinking from the basis of Spirit as All and flesh and all fleshly so-called laws as naught can we be led to the true idea which is the truth about any specific need or claim. Through its illustrations of this calculus of true spiritual thinking, the Bible surely contains the recipe for all healing, as Mrs. Eddy tells us (S. & H. 406:1).

Now we come to the tones of Mind and Love: "Behold, I come quickly"-Mind's idea is always here, and so it comes quickly. Thinking things out with a human brain is obsolete. The brain never had a thought; I have heard that the physical scientists have taken it out and cleaned it and put it back again! Think of that great instruction of the Master to his students, "ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, - take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." This was an instruction to them to rely wholly on Mind's omnipresence. Hourly we shall be delivered up before errors which endeavor to govern mankind, or "king" it over them and subjugate their inherent right to freedom, and therefore it is imperative to realize that this delivering up simply means that we are called by Mind to express a higher idea of its own ever-present knowing, and that we should not have been so called had not that actual specific idea caused the calling.

The Bible is a record which reveals how the shadow-play of human experience is caused only by the light which is ahead of it and which throws up the shadow-experience only that it may be annihilated to human thought. Thus the Scriptural writers used illustrations of human experience to reveal the reflection of the spiritual idea, but in fact it was the actual ever-presence-the "Behold, I come quickly" of Mind's knowing which impelled the waking dream-shadows so perfectly illustrated in those Bible stories.

"Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). Blessed is he who, like Love, embraces all good and keeps it to its Principle. Don't try to leave any portion of the prophecies of this book - that is, the whole rounded-out story of man - out of your consciousness, but develop the ability to accept and allow the full gloriousness of being, as exemplified through all the illuminated stories of the Bible, developing the one great basic theme which is climaxed in this Book of Revelation.

So there we have been given the Science order of our synonyms for God through a word-picture of such artistic and yet dynamic coloring that, like every word-picture which John has given us, it makes those synonyms live in our thinking and companion us in our daily round.

“I John Saw These Things, and Heard Them”

“And I John saw these things, and heard them” (Rev.22:8). Two of the most important things to our reasoning are the ability to see clearly and the ability to hear distinctly. Jesus, in dealing with this, appeared to give his disciples what we today should call an audible treatment when he said, “blessed are your eyes, for they see: and your ears, for they hear.”

Along this line of reasoning we shall often find that for clarity of sight, singleness of vision, we need just that purity of purpose and devotion to the ideal which keeps our vision so definitely towards the Principle of this ideal that we not only see clearly how to go, but we also see just as clearly what to avoid. A purification of purpose will often clarify an otherwise dim vision.

Again along this line, hearing nearly always signifies alertness. Mrs. Eddy knew this when she said, “I will listen for Thy voice, Lest my footsteps stray” (Mis. 398:1-2). She was ever alert to listen to the voice of Principle through its Christ-idea, and if we too are alert to listen to that voice, we shall become so quick of ear that we shall not only hear the directive of Principle in our daily living, but we shall also detect the whisperings of sense for what they are; we shall not ignore them, but we shall answer them with the audible voice of Truth.

John continues, “And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.” Often, when through some angel-thought we have heard and seen in the way we have just considered, the understanding of the specific truth which this angel-thought holds may cause us to prostrate our thinking before it. But as John now shows, that angel-thought says to us, “See thou do it not: for I am thy fellow-servant, . . . worship God” (Rev. 22:8, 9). We must realize that however wonderful a true idea is, it is still only our “fellow-servant,”-fellowed with us in the brotherliness of the one conscious realization of Principle, to whom alone we owe homage. No truth which comes to us, whether through an idea brought to us by our own experience or shown to us by some other individual, must be deified. To us ideas are indeed but “brother birds, that soar and sing, And on the *same* branch bend” (Mis. 387:10-11), and they should make us turn beyond them to the one Principle who is “the Father of us all.”

“The Time is at Hand”

“And he saith unto me, Seal not the sayings of the prophecy of this book: ‘for the time is at hand’” (Rev. 22:10). What a thing to watch - that we don’t seal this prophecy and think that this picture is a far-off event in the millennium! It’s the picture that to John on Patmos

was actually present, - the revelation of Jesus Christ to him, - and it carried him through and past the belief which we call death. So it's not a far-off event, don't seal it up. Don't close your books at the end of this evening and think, "Well, that's that." No, sir, it's not that. The nature of idea is such that it never stops in activity. Dwell with it and it will multiply itself, and it will go on in multiplication of blessing, and you cannot seal it up.

Mrs. Eddy says, "The time for the reappearing of the divine healing is throughout all time" (S. & H. 55:22-23), so never forget that right at your hand and *through* your hand, - that is, your conscious power of spiritual reasoning, - this time for the reappearing of the Christ-healing is always present. Where you are at this moment, you have just that amount of understanding which has brought you to that moment and all that that moment presents, either for healing or for further realization. Principle's time is always "at hand" through the lovely hand of your own spiritual ability.

In verse II John is saying very much what Jesus meant when he said, "Follow me; and let the dead bury their dead."

Verse 12 reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If you do your work rightly now, Principle says, "I come quickly." In the measure of your faithfulness to any principle anywhere the reward is with you. In arithmetic the man who reckons that $2+2=4$ has got his answer immediately, and in Science the man who conforms his thinking to Principle's perfect requirements may also have his answer just as quickly and just as perfectly.

The Morning Star

In verse 16 we read, "I Jesus have sent mine angel to testify unto you these things in the churches." You remember that we saw that the churches represent your and my true selfhood, the "structure of Truth and Love" (S. & H. 583:12). The whole theme of the teachings of the Master was that you should find and experience the glory of this structure, and in that sense it is still the "I Jesus," for his teaching has never passed out of its original purpose, and we must learn that the individual is always present in the ideal which he upheld while still apparent to the senses.

"I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). Mrs. Eddy says of this star,

"Fast circling on, from zone to zone,
Bright, blest, afar,
O'er the grim night of chaos shone
One lone, brave star". (Chr. 53:1-4).

Your star and my star, - the only star that identifies us, - is that morning star. One of the great stars of Science is that song of Principle, "Principle and its idea is one" (S. & H. 465:17). It's morning and nothing else *but* morning to the Scientist. The Scientist is always eating the "morning meal" (S. & H. 35:11) with his Principle. Sense may say that it is night, but sense is all that can cognize night. To Science there is no night, nor in deed any lessening degree of light, for Science holds its reason at the point of revelation, - the point of perfection understood,-"and there shall be no night there."

The whole root of the David individuality, and later the offspring of it climaxed in the Christ nature of Jesus' individuality, was this realization of perfection here and now as being the standard of man, without the necessity of passing through any night-experience to reach it. Both David in a measure and Jesus in full accepted perfection as their natural and basic standard from which to work. And so John could say of this ideal of manhood which we should all hold, "I am the root and the offspring of David, and the bright and morning star." David in his youth and Jesus throughout his whole experience had the sense that they were endowed with perfection. This was illustrated in David's life in his disdain for and rejection of any other need than the pure, straight reasoning of manhood to overcome the Goliath of sense; and Jesus' whole life was based on the conscious realization of being "the royal reflection of the infinite," as Mrs. Eddy says (S. & H. 313:16-17).

The obvious lesson from all this is that we must learn how to step out across the threshold of each hour's experience with the same fearless dignity and mental assurance; for, being the sons of God, we are all truly royal-blooded in the supremacy of our mental capacity.

"The Spirit and the Bride Say, Come"

"And the Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. 22:17). There is nothing more attractive than that picture of the Spirit and the bride saying, "Come." Mrs. Eddy says, "Christian Science healing is 'the Spirit and the bride,' - the Word and the wedding of this Word to all human thought and action, - that says: Come, and I will give thee rest, peace, health, holiness" (My. 153:27-30). It is the practical application of Christian Science which is the bugle-call summoning us to the continuous joy of a constantly ascending experience in the realm of thinking more and more spiritually. So if, as we do, we feel the warmth and attractiveness of this constant call, we also as one that "heareth" should watch that we say "Come" to others in the practical manner of spiritual healing (both in the physical realm and in all the activities of man), so that they too are attracted by this call.

In dealing with humanity it is almost useless to try and extend this invitation through the theory alone, for it is only through the practical application that you can truly invite mankind to the feast of the spiritual theory which we all later learn to love as much as the practical illustration which such theory must impel. So remember that it is not only the Spirit which says "Come," but also the *bride*, - the things that men want here and now more than anything else on earth, such as health, freedom, happiness. Therefore it is our job always to reveal this bride as truly adorned and awaiting from everyone a husbanding.

Take Nothing from Truth

John goes on, "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" (Rev. 22:18, 19).

John is here first of all showing that Scripture is complete and whole, and that if we attempted to add to it through some newfangled theory, we should only besmear the picture from our point of view and therefore be plagued with our own indecisions, until such time as we learnt not to interfere with, or add to, that which is already divinely whole. He is also showing that if we try to take *from*, or belittle in any way, any experience or illustration or part of this one whole theme of Scripture, again we are interfering with something which is not of men, but of Principle, for it is Principle's whole and in every-detail-equally-important statement of itself through its idea, as translated by the enlightening symbols used by the great seers throughout all time.

If we try either to add to or to take from that which is divinely whole, we come within the range of the rebuke given by Jesus to him who sins against the Holy Ghost, for the Master said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Such practice could never be forgiven by Science, for Science knows only its own wholeness, and only we would have to learn how to forgive ourselves through relinquishing the obvious evils of such a practice.

John also means that every statement of truth, however simple, is in itself a whole statement, and we must learn to accept it in its fulness without trying either to add to it or take from it through our human opinions. Therefore if, for instance, anyone has employed a practitioner to help him and that practitioner has told him to say of himself, "I am loving," then he should accept that statement in its entirety and dwell with it until its

meaning is revealed to him. He should neither try to belittle it by saying, “Oh, I couldn’t be always loving,” nor try to add to it by sticking out his chest and saying, “Of course I am always loving,” but he should accept it in its pure, untouched truth - that because of Love he is loving at that very moment and through every moment.

This repetition of words, which are given to convey a specific spiritual fact to the human mind and to bring about a true contemplation of that spiritual fact, is not the exercise of will-power; indeed, the human habit of resisting such acceptance of spiritual fact is the only will-power. The initial acceptance of truth and the continuity of that acceptance through the repetition of such statements is often necessary until the individual human thought gets caught up in the flow of actual spiritual realization which those words symbolized; at that point repetition is no longer necessary, and the proof of the joy of the experience makes such an individual realize how true were the practitioner’s words and how necessary that repetition was until sense was silenced and he was carried forward in the theme of Soul to the end of his journey, - in this case, the realization of the specific healing.

Mrs. Eddy covers both these points, - the necessary declaration of the truth and the need to understand what we are declaring, - in the following statement: “You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so,” and she goes on, “Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom” (My. 242:3-7).

“He which testifieth these things saith, Surely I come quickly” (Rev. 22:20). What a glorious sense! And “Surely I come quickly” is the eternal promise to the worker. Finally that “come quickly” must mean the absolute coincidence of the idea with that which called for it.

The Grace of Science

John ends, “The grace of our Lord Jesus Christ be with you all” (Rev. 22:21). The grace of Jesus was his complete at-onement with the motions of Science. He walked in Science, and wherever you see a man walking in the science of a subject, he walks in grace. The worker in the factory who is in rhythm with his work walks in grace; the fisherman pulling his boat, the ploughman over the earth - when they are at one with the science of their work, they walk in grace. And therefore John, who in this great Revelation has depicted Science perhaps more clearly than it has been depicted in any other of the Bible compositions, could truly use this word “grace” in all the fullness of its meaning.

When power becomes grace,
We've seen His face
And found true man.

The fisherman with rhythm'd oar,
Where you or I would toil much more
And move less more

The woodman cleaving clean the cut,
Where we might work in vain, save but
To blunt the blade

The plough man guiding straight the plough,
Where some would stand and wonder how
The furrow's made

In each we see the truer man
Clothed in some grace from heaven's plan,
And yet they also had to start
Before that grace could rule their heart.

Each must have caught some gleam of light,
Then used it to dispel his night,
Lift right from wrong
Until they worked, why, just the same
As that great power which called their name
And made them long.

And once that power was made their own,
Theirs was that grace forever known
By Him as three
At first their thought would multiply
With grace unhampered in His sky,
Creative, free,
Then to arrive at fact and form

Which can despise the earlier storm
Strong grace of man!
Which grows to find the grace of Grace

When it beholds its Parent's face
And lives Her plan.

So John wasn't ending with a few sentimental words in his last verse. He was saying, "The grace which that great Master had through his declaration every moment, 'Not my will, but thine, be done,' was grace indeed, and so see that that most perfect grace of our Lord Jesus Christ be with you all."

Remain in Science, never leave it, and then such grace will come to you,-grace of expression, grace of healing, grace of learning, grace of knowing. All your experience will be grace, - the grace of that Master.

God's Forever Realization of Himself is Made Manifest as You

You never leave this classroom, for this classroom is not within these Jericho walls: it is within divine Science. These walls have proved to be no walls, for even here we have walked on Patmos and down by Galilee and the patient planets have come below this futile ceiling, for there is no ceiling-height to Science.

Wherever you go, you walk in your own atmosphere of thought, and yet it is not yours - it is God's. Jesus said to his students of the Christ Mind, whose power of spiritual grace he had so perfectly imparted to them, "Lo, I am with you always, even unto the end of the world," of which Mrs. Eddy has said, "that is, not only in all time, but in *all ways* and conditions" (S. & H. 317:14-15). Wherever you go, whatever way is your way of life, - whether it be the schoolroom, the kitchen, office, factory, laboratory, or shop, - you and your Christ Mind can never be parted. That Christ Mind impels the translation to you where you are, and in a way which you can understand and *feel*, of the Mind which is God. God's actual realization of His own selfhood, - with all the wonder, certainty and power, and bliss such a constantly flowing realization implies,- when translated through thought-symbols which are within the present grasp of your present understanding, is your own here-and-now Christ Mind at work.

You and your Father are one, for there is only one thing or Being going on, and that Being is God. The forever smile of His own satisfaction and active realization of His own selfhood is you. Each one of you is just another line of the forward-moving realization of God; forever moving forward in fresh realization of a selfhood that always was. Each one of you is just another smile of the infinite One, as in the great All of His infinity He constantly and consciously discovers something more of His own wonder. Principle is the great Discoverer, forever discovering in every untimed, undimensioned "minute" His

own infinitude; and this forever new and active conscious being of the one Being is the Christ-man of which you and I are some glorious part.

Principle being All; His All is foreordained and therefore foreknown, but when the foreordained is made manifest as the ordained perfection of the “now” of experience, and the foreknown is felt as the perfect knowing of conscious realization, it is the Christ-Mind allness which constitutes the all of man. Within this wonder of constant active discovery and realization of that which always was, you and I have our interwoven and interdependent individuality. In one sense, therefore, man is the forever well-up or breaking surface, in infinite individual manifestation, of God’s own realization of Himself. Mrs. Eddy says, “The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake ‘the smile of the Great Spirit’ “ (S. & H. 477:26-29).

You are that limpid lake, that calm, strong, lit-up smile of the satisfied reflection of Principle as it thinks of itself - and that you will always be. That smile is alight with the warmth and active wonder of the constantly fresh realization which is forever going on within the All-in-all of the one Being. You are a smile, but not a static smile; rather, like the sparkling smile on the surface of that well-named lake, you sparkle every moment with a new inspiration all your own, and yet you come to see that even so it is not your own, for it is indeed God’s own, expressed in the one infinite individuality, of which you are a satisfied but ever-active participating part.

You are indeed the expressed graciousness of God’s own gracious knowing, so never forget to be just what you are. Never forget to stand on the height of the realization of what you are, and to see the infinite possibilities which stretch before you. And so standing, remember that this present height has been made possible by all the build-up of good through all the centuries, by the fidelity of the Christ to its man as much as by the fidelity of man to his Christ; and realizing these things, let these wonderful words of Mrs. Eddy’s run through your thought in conscious prayer and satisfaction:

“The centuries break, the earth-bound wake,
God’s glorified!
Who doth His will-His likeness still
Is satisfied.” (Po. 79:18-21)

INTERVAL

“The Eyes of the Blind Shall Be Opened”

This morning some lovely words from the Bible just poured into my thought and made me see how wonderful is this picture of Science. These were the words which came to me:

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” And so I turned to Isaiah and read the verses which follow: - “Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:5-10).

That whole passage flooded my thought this morning, and as I dwelt on it, I saw that God had shown me in a very definite, very simple, and yet very profound way a picture of complete fulfillment in Christian Science. As men and women understand divine Science, these things will surely come to pass. So let us individually understand divine Science, love it, and live in it. Science is the realization of perfection, and to gain this realization is the loveliest thing that can come to any individual. Just think what it means to experience health, happiness, abundance, peace, fulfillment, and heaven all the time!

The One Principle Operating as Life, Truth, and Love

Let us remember that there is only One, - the infinite One, the infinite Principle. This One is Life, the one Being, the I AM, forever expressing Himself to Himself as infinite individuality, infinite inspiration, infinite exaltation, infinite immortality, infinite multiplication; this One is also Truth, which is forever reflecting on its own wholeness and forever operating as infinite divine consciousness; and this One is also Love, forever resting in Her own fulfillment, Her own loveliness, Her own perfection, Her own bliss, Her own plan, Her own glory. The more we look at that picture, the more we see that it's all in and of Principle. And so we have been shown in a very intelligent way this week how to think from God and as God.

As I began to listen to Principle this morning, I saw how important it is for each one of us to know each day that we live, move, and have our being in that one Life, eternity; in that one Truth, divine consciousness; and in that one Love, infinite fulfillment; and that we are living outside the material body, outside the material world, because we exist as individual consciousness, and so everything to do with us is fulfilled, complete, perfect, and glorious now. I want to ask you to know that day in and day out. And remember that we never have to make anything work in Science, because Principle is forever interpreting itself

and demonstrating itself. But we do need to let that flood our individual consciousness, because it is the forever truth about you and me and every other idea.

Another thing that I was thinking about this morning was how wonderful this story of Revelation is, with its symbolism of the city foursquare and all its instructions on what we must do and what we must not do if we want to live in the realm of Science. I feel certain that the time is near at hand when a multitude of men and women will love this story and thus find the new heaven and the new earth so beautifully portrayed by John, the beloved disciple. One of the things that I love especially in that whole story is the picture of the river Euphrates, which Mrs. Eddy defines as “Divine Science encompassing the universe and man” (S. & H. 585:16-17), and as Clifford told us earlier this week, in one Concordance it is defined as “bursting, sweet.” What a sense of the unlimited nature of divine Love! “Bursting sweet”!

Love and Mind

Yesterday we were talking about how we reach that aspect of *divine* Science where we see the loveliness of Love in ourselves and in everyone all the time, and I have seen very clearly that what we have been doing here this week will help us to gain that realization. We certainly have been thinking in the realm of ideas, and so when we come to this wonderful story of Love and Mind in *Christian* Science, we find that we have already arrived there, almost without knowing it.

Love expresses itself as intelligent ideas, and therefore Love manifests itself through Mind. When anyone has once glimpsed that fact of Love manifesting itself through Mind, he can never be mesmerized into looking to the material to find healing in any way; because he turns spontaneously to divine Love for the ideas he needs.

To Express Love is to be Intelligent

Here is a reference which gives a very clear sense of Love and Mind: “Ideas are emanations from the divine Mind . . . To love one’s neighbor as one’s self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses” (S. & H. 88:10-11, 18-20). First of all, Mrs. Eddy shows there that Mind manifests itself as ideas, and then she makes that profound statement: “To love one’s neighbor as one’s self, is a divine idea.” To love one’s neighbor as oneself is to express the greatest intelligence which anyone can express, and we shall see how true that is as we go on.

Take, for instance, the problem of lack of fulfillment, which we all have to face or help others to overcome. Through helping many people with this problem, I have come to one

very definite conclusion. I have seen individuals who love this Science and who have a clear sense of it, and yet they are limited, - limited in health, limited in opportunity, sometimes they're in debt, - sometimes there's a problem which won't solve itself no matter how much they work, - and so often it is because they do not understand divine Love and therefore are ignorant of the way in which it must be expressed. Now, let us remember that Love is forever expressing itself as ideas, - ideas of affection, compassion, tenderness, loveliness, gratitude. The trouble with us so often is that although we may sit down and think about divine Love in a vague kind of way, we do not express divine Love enough in our lives. I am sure that that one failure is often at the root of lack of fulfillment.

How little we express our gratitude! How many people have the habit of saying to each other in their own homes, "I love doing this with you," or "I love my life with you," or "I love all these things we're seeing together"? How many homes exist where people say to each other, "You are lovely to-day," because they are looking through the lens of Love? Well, I go into many, many homes and sometimes I am amazed at how little love is expressed. I feel with all of us that if we are going to have the fulfillment of Love in our lives, we must accept what Science says about our true nature. If the carnal mind says that it's not your nature to express kindness and sweetness and affection and loveliness, it's a lie; the nature of Love is to express itself forever in ideas, and how is another individual going to feel your love unless you *express* gratitude, sweetness, affection, appreciation, and all the other lovely qualities which are the reflection of the one Love? I have seen healing take place over and over again where this belief called reserve existed, when the individual began to think intelligently about divine Love. As the understanding of Love comes to any home, love and appreciation are expressed, and health, happiness, peace, and abundance are the natural outcome of this spirituality.

I am very blessed, because I live with an individual who freely expresses divine Love, and no one will ever know how much his expression of divine Love helps and inspires me. So if anyone is facing this claim called lack of fulfillment in any direction, the answer lies in understanding and expressing divine Love. When we touch divine Love as we're doing this week, we can't help expressing it; we can't help seeing the loveliness in the other fellow and expressing loveliness ourselves. So remember that it is Love, understood and expressed, which brings fulfillment.

I feel so grateful that this study of the one Love in divine Science is enabling us to see that Love is forever expressing itself through me, through you, and through every other idea. As we gain this universal sense of Love, the peace which "passeth all understanding" will come to us individually, and eventually to all mankind. Men will see that they all need each other, love each other, and bless each other.

“Love Fulfils the Law of Christian Science”

Let us take a very important reference here: “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death” (S. & H. 572:12-17). Love is the fulfilling of everything, as we’re beginning to see, and the more we understand and express the one Love in divine Science, the greater will be our ability to uncover and overcome “the myriad illusions of sin, sickness, and death.” The facts of divine Science must be translated down to the human picture, and as we understand the operation of Love and Mind in Christian Science, we shall quickly see the patient’s mental state and also quickly be able to heal it through the ideas which come to meet the specific need.

Love is Forever Expressed through Every Idea

Then again it’s lovely to remember that if we grasp something of this Science which is Christianity and this Christianity which is Science, we can never condemn nor blame anyone. For instance, if we see someone who the carnal mind says is deaf, we can immediately know - that the man of God’s creating, because he is spiritual, has infinite spiritual understanding, that he’s awake and active and intelligent, and that his whole thought is open to the interests of every other idea. Don’t let’s have any sense of the evil as *real*, or of somebody as imperfect, but let’s remember that there is always the need to be compassionate and to lift the other fellow out of the claims of materiality.

And then what about going into a home where we see that the children are suffering with catarrh and colds and coughs because of discord between the parents? With our old sense of Science we used to say, “Well, it’s up to those parents to learn about Christian Science and change their methods, and then the children will be all right.” But the understanding of the one Love in divine Science gives us quite a different feeling, because now we are learning never to have a sense of penalty or condemnation. If we go into a home like that to-day, our whole heart goes out to that family and we begin to know the fact that Love is expressing itself through every idea in that home, - that that home is full of the warmth of Love, the sweetness of Love, the gratitude of Love, the loveliness of Love, - and then the inharmony between the parents ceases, and a wonderful sense of Love floods that home, and consequently the children become happy and free from those beliefs called colds or catarrh or coughs. I’ve seen that happen. There is no doubt in my mind that any discord between parents is always reflected in the small children and in the animals in the home, just as when two people love the spiritual and love each other, their children reflect that spirituality, that warmth, that happiness, and that loveliness.

So although the story of the one Love in divine Science is right up in the realm of reality, right up to the very “throne of grace,” how dynamic and lovely is its operation in our human experience! As we touch this wonderful picture of Love in divine Science, and then we see that Love’s fulfillment is always taking place in the realm of metaphysics, the realm of ideas, entirely outside the material, we shall live to glorify our Principle by freely expressing the quality of love. Nothing is more intelligent than divine Love and its expression. When I look back at our old sense of Christian Science before we knew how to study the system of it, I realize that we did the silliest things and we said the silliest things! Without any understanding, although we were very much in earnest, we sometimes went to someone who was ill in bed and said, “There’s nothing the matter with you,” but we couldn’t demonstrate it. Now as we look out through the lens of Science and see the perfect man, of God’s creating, we find the patient lifting *himself* up and becoming well and free. I love that picture which Mrs. Eddy has in “Christ and Christmas,” where a patient is lifting himself up from the bed and the light is shining on him. Oh, this story of divine Love is glorious!

The Understanding of Love is True Substance

I once saw a lovely proof of how divine Love comforts. It was during the war, when invasion seemed very likely, and I was asked by some people if I would go and see them. Although it was quite a long journey, especially in those days when petrol was scarce, I went to their home. It was a lovely home; they were wealthy people and they had everything that the world could give them, but I have never in my life seen such a picture of sadness as I saw when I arrived there. I went into one of the most beautiful rooms I have ever seen, and there huddled up in a chair was the wife, - no energy, no inspiration, suffering mentally and physically, - and the husband in another room the same. The husband had held a very important position in the previous war, and he knew that he was a marked man if Germany invaded England. He and his wife loved each other so dearly that they were simply mesmerized by the fear that they were going to be separated and that neither would know what was happening to the other.

They had known something about the old sense of Science, and so I began to talk to the wife about the sevenfold nature of God. I went several times to see them, and in a few weeks both those dear people were lifted out of that darkness and misery and sadness and right out of that hopeless condition. They were like two new young people. Now, what brought that wonderful inspiration into their home? They had everything they needed materially, but when I left for home after my first visit to them and I began to think about the real home and the real man and the loveliness of Science, I never felt so rich in all my life, and yet with great humility. Those two individuals proved that the only substance is the understanding of divine Love, and the understanding of the sevenfold nature of God

lifted them up, brought them inspiration, brought them comfort, and gave them what nothing else in all the world could give them.

Now, that wasn't all! Living near this couple was another very fine man, and he was very sad about conditions in this country. So some months after these two people had been helped, the husband rang me up one day and said, "I wonder if you can help our neighbor. He's a great friend of mine, and he's dying. The doctors say that the worry and the fear have affected the heart, and he can't last probably more than today." He said, "I'm awfully fond of this friend." There was such a sense of love about the whole situation that I said immediately, "Yes, I'll help right away." In a few days this other man was healed too, and was able to carry on with his business in a wonderful way, to the astonishment of the medical thought. What an illustration of Love expressing itself through every idea! When I first went into that home, the awfulness of the situation brought a great longing to help that couple; and God gave us the answer through the study of the sevenfold nature of God. And so those people began to study the textbooks to see how priceless it is to have spiritual substance.

Do let us one and all love the spiritual above everything. When we are thinking or studying, let us say with all our hearts, "This spiritual understanding is everything to me. Nothing else matters" Now, when we reach this spirituality, we don't ignore our human obligations, but we become better wives, better husbands, better friends, better citizens, and we become a blessing to ourselves and to everyone. I don't feel that we can grasp Science unless we have that one hundred per cent love for the spiritual, - so that we live to glorify our Principle and so that we see the loveliness of Love operating through us and through everyone.

"Perfect Love Casteth Out Fear"

Another reference which I want to take with you is this: "The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love' Here is a definite and inspired proclamation of Christian Science" (S. & H. 410:17-21). I don't suppose that there's anybody living who wouldn't give anything never to be afraid, and the answer is in this story of divine Love. All our fear comes about because we don't understand divine Love and are not spiritually-minded. We think that we've got to make something work, we think that something has to be fulfilled, we think that we've got to do this or that, or we think that something dreadful may happen to us.

Don't you see that that fact given to us in the Bible "Perfect Love casteth out fear"- is the remedy? The way to get rid of fear, or to have that sense of not being afraid, is to be

conscious of the great fact of divine Love, in which every idea is fulfilled, is perfect, is complete, and is glorified now.

When I have had to help people out of fear, I have often said to them, “You can’t have love and fear together, so if you’re afraid of a disease, or afraid of travelling in a train, or afraid of anything else, right away begin to say, ‘I love everyone, I love doing all these things, and I love doing them for God,’ “ and it has always operated in a lovely way. But that is love with a small “I”, and in the last few weeks I have seen a higher way of dealing with fear - through Love with a big “L.” During these last few weeks I have seen that we must let divine Love flood our thought and see that the one Being is Love, - forever knowing its own fulfillment, its own loveliness, its own perfection, its own glory; because of this fact, there isn’t such a thing as a mortal who is afraid, and so we are able to lift ourselves and others out of materiality and out of fear. When we see that divine Love has an intelligent plan, how can we be afraid that something dreadful is just around the corner, or that we have to take care of everything?

Let us always remember that there are not two factors, the spiritual and the material. The spiritual is the only reality and the material is the dream. Mrs. Eddy talks of “the belief and dream of material living,” as we have seen. Thank God that we are beginning to wake up from this “belief and dream” to glimpse something of reality!

Living to Glorify God

During these last few weeks, the moment I have woken up, I have gone over the story of the one Life, the one Truth, the one Love, and the one divine Principle, Love. I have gone over it and over it morning after morning, until it has flooded my being, and, as I have told you, it has given me a new sense of Science. The feeling of how much I love people has been so much freer and so much more spontaneous. I find that I say kind things so much more quickly and so much more naturally.

Let us never forget that Love isn’t a lump of something: Love is infinite, the one infinite Being, forever resting in its own loveliness and forever expressing itself as ideas. Therefore as we express ideas of sweetness, of tenderness, of affection, of kindness, and of loveliness, and as they flood our being, we have a wonderful sense of health and happiness and heaven, and we bring it to everyone with whom we come in contact. Nothing to me is lovelier than when I see, through a universal sense of Love, that I can be a joy to myself, to everyone I live with, and to everyone in the whole world, and that that is why I exist, - to glorify my Father which, is in heaven. That is, the teaching of the great master Metaphysician, but it can only come as we love the spiritual above everything and are awake to see the nothingness of everything unlike it. That experience some years ago in that home where

there was everything that matter could give and yet there was so much misery - oh, it made me love the spiritual and love it more than anything else!

Reaching Out to Divine Love

When we touch the great heart of Love, it doesn't matter much what words we use. For instance, when I have to go forward and prove this Science in a way that I've never had to do before, I sometimes say with my whole heart, "O divine Love, just help me." Of course, I know that divine Love can't do anything more than it has already done and is forever doing, but that prayer helps me, because it makes me trust divine Love completely. Again, when I see patients healed quickly, - for instance, someone rang me up last night and told me of a lovely physical healing which has come very quickly and beautifully – I often say, "O divine Love, give me much humility." There again I know that Love doesn't need to be implored, but that prayer brings humility and love into my individual consciousness. What matters is that we accept this one Love and see that it is infinite in its disposal, and that there are infinite ways in which we can approach it. The important thing is that you and I should have that humility, that reaching out, so that we become conscious of Love's presence, not in a limited way, but in a way that is infinite.

The Fruits of Science

You know, the world has never heard the story of divine Love as we are hearing it to-night, and we're hearing it because God brought us all together this week, and God has poured us out a blessing too wonderful to put into words. I love what Clifford said: "Let's keep on the stairs which lead up to spiritual love," because if we go forward individually and yet as a whole, loving the spiritual more than ever before, living in that sense of Love and Mind which obliterates the mortal concept, then we shall be a mighty influence for good in the world. Remember that Mrs. Eddy says that if your mind is filled with Truth and Love, then "all whom your thoughts rest upon are thereby benefited" (My. 210:10-11).

I see more and more that as we let thought dwell on the picture which God has shown us this week of this Science which is Christianity and this Christianity which is Science, and as we live with it and love it, so that it becomes us and we, become it, not only have we already started to gain immortality, but also in this human experience health, happiness, and heaven will be more certain. Friendships founded on this infinite Principle, divine Love, will forever unfold in all their loveliness; and those friendships, because they exist in the realm of Soul where animal magnetism can never operate, will be a blessing not only to the friends themselves, but also to all mankind. We shall each find that God has indeed opened the "windows of heaven," and that whatever we need is at hand in abundance, –"good measure, pressed down, and shaken together, and running over;" we shall have a

sense of a new heaven and a new earth; and we shall glorify God in a way we didn't know how to before. The lovely thing that has happened this week is that we have been shown in no uncertain manner the way to think, the way to live, and the way to act as Science demands.

No wonder Mrs. Eddy says, "Who wants to be mortal. . .?" (Mis. 104:28) All the loveliness of Love comes to us as we give up the mortal concept of life, with all those limits which bind us and pull us down. What we have to do is to lift thought to the facts of divine Science, and let those facts operate in our human experience.

Controlled by Love and Mind

There are two more references which I would like to take. The first is this: "Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind" (S. & H. 269:11-14). Let us be metaphysicians from now on, never looking into matter and never being mesmerized by matter. Let us see that the only thing we ever have to deal with is thought, and that all that we ever need is ideas coming quickly and spontaneously from the great heart of Love and bringing fulfillment.

Here is another very wonderful reference: "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers. The basic error is mortal mind. Hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer. Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success" (S. & H. 404:26-11). What a statement! How are we going to overcome the hatred and the envy and the dishonesty and the fear and all those errors of thought unless we first understand what Love and Mind really mean, - the fact that all men have one Mind, and that that Mind is Love? I have seen so many cases helped during these last few months because ideas have come through the study of Love and Mind. I have been able to help people in a way that I couldn't have done six months ago. It's so important that each one of us begins to think of Love and Mind, because in that understanding is to be found the remedy in no uncertain way for all fear and all beastliness.

There's nothing that brings an upheaval to the body but disturbance in your thought, whether you call it hatred or fear, or dishonesty or anything else. Many people have said to me time and time again, "I would give anything to have poise and balance. How can I get it? I so quickly get disturbed, I so quickly get bad-tempered, I so quickly get afraid." There's one answer: know that you are controlled every moment by Love and Mind, and that because you are controlled by Love and Mind you are always calm, poised, and peaceful. Isn't it wonderful to learn how to reflect these qualities? Love expresses itself as intelligent ideas: it is not something abstract. When we understand something of the one infinite Love, ideas come to us, - ideas of tenderness, ideas of compassion, ideas of patience, ideas of sweetness, ideas of loveliness,- and those ideas bring a sense of peace and rest.

I have helped many people suffering with palpitation of the heart, interference with the workings of their insides, and all sorts of skin troubles, and I have seen all those conditions just disappear through realizing some aspects of Love and Mind. For instance, if someone has palpitation of the heart, what's at the back of it? It's sometimes that the individual has got worried and disturbed and tense, and so the old organ begins to respond to that state of thought. A good heart is that state of thought which is calm and poised and is generously expressing kindness and affection. When we have that sense of being controlled by Love and Mind, it doesn't matter what other people say to us; we find that we are always restful, poised, and at peace.

The Love of God Encircling the Universe

Somebody has asked me, "How do you get this sense of Love?" and I can only tell you that I often sit down and consciously bathe my thought in divine Love. There is a very lovely statement which has helped me whenever I have let it flood my thought. In one of her classes Mrs. Eddy asked what a Christian Science treatment was, and on this occasion she described her own healing work in these words: "I saw the love of God encircling the universe and man, filling all space, and that divine Love so permeated my own consciousness that I loved with Christ-like compassion everything I saw. This realization of divine Love called into expression 'the beauty of holiness, the perfection of being' (S. & H. 253:2), which healed, and regenerated, and saved all who turned to me for help." And so I often sit down and bathe my thought in that wonderful picture of divine Love filling all space, and I realize that nothing else exists, that nothing else has power, and that nothing else is present. When I have done that, I have found ideas coming to me and enabling me to help people who have needed my help. That sense of infinite Love always obliterates the mortal concept with all its fears and doubts.

I am certain that if you will think of the one Being, the one Love, you too will have the most holy experiences that you have ever known, you too will entertain angels unawares, and Love will become the all and only of your being and your universe.

Love is Infinite and Universal

When God has shown us a picture like this, it's up to each one of us individually to accept it, to live it, to love it, and then to see how it transforms everything in our experience, How privileged we are that we are just beginning to glimpse some of the great spiritual truths which that master Metaphysician saw, which that wonderful woman Mrs. Eddy saw, and which that wonderful character John Doorly saw! We have glimpsed this week something of the one infinite Principle, forever operating as one Life, one Truth, and one Love, but we shall not have time to consider the one divine Principle, Love, and that must wait for another time.

God has shown us the way, - the only way, the infinite way, the lovely way, - and so there's no excuse for anyone here to-night if they don't take it. I feel that we are all going forward individually and yet as one. It doesn't matter whether we live in Denmark or Switzerland or America or England, because we're always together in the one plan. As we keep our thought on the one infinite divine Love, we shall always be together, we shall always progress together, and the world will feel the influence of it. Jesus' disciples once said to him, "All men seek for thee," and I feel that the same will be said of us if we are faithful to this story of divine Love.

Nothing is needed more in the world today than a realization of this great fact of divine Love. It's irresistible, and it's the one and only truth. I love that sense which Clifford brought: "Let us keep on the stairs which lead up to spiritual love," ever up and up, in our individual realization of this great glorious fact of Science. The thing which is so lovely to remember is that as we are lifted up individually, we not only enjoy heaven ourselves, but we also lift others to it. I believe that every one of us here tonight is going to be able to lift many people up, because divine Love is infinite. That line from Mrs. Eddy's hymn, "His arm encircles me, and mine, and all" (Mis. 389:13), gives a beautiful picture of Love including every idea. Mrs. Eddy also says, "Universal Love is the divine way in Christian Science" (S. & H. 266:18-19).

As we understand the one Love in divine Science, we shall be able to fulfill the command of the Master, "Thou shalt love thy neighbour as thyself." We shall also see that Love manifests itself in Christian Science as intelligent ideas, and nothing is more intelligent than to love every other idea and to take every idea into heaven with you. When we have that glorious realization that Love is forever expressing itself through every idea, we shall

have health, peace, and fulfillment in our human experience and we shall be a blessing to all mankind.

Let us always remember that there is no fulfillment without divine Love. The inspiration, exaltation, individuality, and multiplication of Life is fulfilled only in Love; and the infinite consciousness of all reality, or Truth, is fulfilled only in Love.

Oh, this story of divine Science is lovely beyond words, for it is the divine fact about God Himself; and Christian Science is the application of that fact to the human. Moreover, this whole story of Science is irresistible. I have never known such a wonderful experience as this week, and I thank you for all the loveliness which you have brought. God has certainly opened “the windows of heaven” and poured out a blessing. Let us watch that we constantly turn away from the mortal picture and look, at the divine facts about God. As we think intelligently as God, - as the one Life, the one Truth, the one Love, - and we become conscious of the eternal fact that the only thing going on is the “I AM, the Being who was and is and shall be,” forever operating as infinite divine consciousness with a divine infinite plan of fulfillment, we shall find that the new heaven and the new earth which John saw will appear to us and our hearts will rejoice. Mrs. Eddy truly writes, “What but divine Science can interpret man’s eternal existence, God’s allness, and the scientific indestructibility of the universe?” (Mis. 206:8-10).