

## CHAPTER XVI

### THE APOCALYPSE

*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — REVELATION.*

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

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

3 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of  
6 fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense  
12 The new Evangel Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means,  
15 and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy  
18 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

This angel had in his hand "a little book," open for 1  
 all to read and understand. Did this same book contain  
 the revelation of divine Science, the "right Truth's 3  
 foot" or dominant power of which was upon volume  
 the sea, — upon elementary, latent error, the source of  
 all error's visible forms? The angel's left foot was upon 6  
 the earth; that is, a secondary power was exercised upon  
 visible error and audible sin. The "still, small voice"  
 of scientific thought reaches over continent and ocean 9  
 to the globe's remotest bound. The inaudible voice of  
 Truth is, to the human mind, "as when a lion roareth."  
 It is heard in the desert and in dark places of fear. It 12  
 arouses the "seven thunders" of evil, and stirs their latent  
 forces to utter the full diapason of secret tones. Then is  
 the power of Truth demonstrated, — made manifest in 15  
 the destruction of error. Then will a voice from harmony  
 cry: "Go and take the little book. . . . Take it, and eat  
 it up; and it shall make thy belly bitter, but it shall be in 18  
 thy mouth sweet as honey." Mortals, obey the heavenly  
 evangel. Take divine Science. Read this book from  
 beginning to end. Study it, ponder it. It will be indeed 21  
 sweet at its first taste, when it heals you; but murmur not  
 over Truth, if you find its digestion bitter. When you  
 approach nearer and nearer to this divine Principle, when 24  
 you eat the divine body of this Principle, — thus partak-  
 ing of the nature, or primal elements, of Truth and Love,  
 — do not be surprised nor discontented because you must 27  
 share the hemlock cup and eat the bitter herbs; for the  
 Israelites of old at the Paschal meal thus prefigured this  
 perilous passage out of bondage into the El Dorado of faith 30  
 and hope.

The twelfth chapter of the Apocalypse, or Revela-

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

6 *Revelation* xii. 1. And there appeared a great wonder in  
 heaven; a woman clothed with the sun, and the moon  
 under her feet, and upon her head a crown of twelve  
 9 stars.

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

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

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

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

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

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

John the Baptist prophesied the coming of the im-

1 maculate Jesus, and John saw in those days the spiritual  
 idea as the Messiah, who would baptize with the Holy  
 3 <sup>Spiritual idea</sup> Ghost, — divine Science. As Elias presented  
 revealed the idea of the fatherhood of God, which Jesus  
 afterwards manifested, so the Revelator completed this  
 6 figure with woman, typifying the spiritual idea of God's  
 motherhood. The moon is under her feet. This idea  
 reveals the universe as secondary and tributary to Spirit,  
 9 from which the universe borrows its reflected light, sub-  
 stance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The  
 12 twelve tribes of Israel with all mortals, — separated by  
<sup>Spiritual idea</sup> belief from man's divine origin and the true  
 crowned idea, — will through much tribulation yield to  
 15 the activities of the divine Principle of man in the har-  
 mony of Science. These are the stars in the crown of  
 rejoicing. They are the lamps in the spiritual heavens  
 18 of the age, which show the workings of the spiritual idea  
 by healing the sick and the sinning, and by manifesting  
 the light which shines "unto the perfect day" as the night  
 21 of materialism wanes.

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

24 Also the spiritual idea is typified by a woman in tra-  
 vail, waiting to be delivered of her sweet promise, but re-  
 27 <sup>Travail</sup> membering no more her sorrow for joy that  
 and joy the birth goes on; for great is the idea, and the  
 travail portentous.

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

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

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

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

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

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

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

The author is convinced that the accusations against  
Jesus of Nazareth and even his crucifixion were instigated  
12 Malicious  
barbarity by the criminal instinct here described. The  
Revelator speaks of Jesus as the Lamb of God  
and of the dragon as warring against innocence. Since Jesus  
15 must have been tempted in all points, he, the immaculate,  
met and conquered sin in every form. The brutal bar-  
barity of his foes could emanate from no source except the  
18 highest degree of human depravity. Jesus "*opened not  
his mouth.*" Until the majesty of Truth should be demon-  
strated in divine Science, the spiritual idea was arraigned  
21 before the tribunal of so-called mortal mind, which was  
unloosed in order that the false claim of mind in matter  
might uncover its own crime of defying immortal Mind.

24 From Genesis to the Apocalypse, sin, sickness, and  
death, envy, hatred, and revenge, — all evil, — are typi-  
fied by a serpent, or animal subtlety. Jesus  
27 Doom of  
the dragon said, quoting a line from the Psalms, "They  
hated me without a cause." The serpent is perpetually  
close upon the heel of harmony. From the beginning  
30 to the end, the serpent pursues with hatred the spiritual  
idea. In Genesis, this allegorical, talking serpent typi-  
fies mortal mind, "more subtle than any beast of the

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

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

Led on by the grossest element of mortal mind, Herod 9  
 decreed the death of every male child in order that the  
 man Jesus, the masculine representative of the spiritual idea, might never hold sway and de-  
 spiritual idea, might never hold sway and de- The conflict  
with purity 12  
 prive Herod of his crown. The impersonation of the  
 spiritual idea had a brief history in the earthly life of our  
 Master; but "of his kingdom there shall be no end," 15  
 for Christ, God's idea, will eventually rule all nations  
 and peoples — imperatively, absolutely, finally — with di-  
 vine Science. This immaculate idea, represented first 18  
 by man and, according to the Revelator, last by woman,  
 will baptize with fire; and the fiery baptism will burn up  
 the chaff of error with the fervent heat of Truth and Love, 21  
 melting and purifying even the gold of human character.  
 After the stars sang together and all was primeval har-  
 mony, the material lie made war upon the spiritual idea; 24  
 but this only impelled the idea to rise to the zenith of  
 demonstration, destroying sin, sickness, and death, and  
 to be caught up unto God, — to be found in its divine 27  
 Principle.

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



- 1 As the children of Israel were guided triumphantly  
 through the Red Sea, the dark ebbing and flowing tides  
 3 **Spiritual** of human fear, — as they were led through the  
**guidance** wilderness, walking wearily through the great  
 desert of human hopes, and anticipating the promised  
 6 joy, — so shall the spiritual idea guide all right desires  
 in their passage from sense to Soul, from a material sense  
 of existence to the spiritual, up to the glory prepared for  
 9 them who love God. Stately Science pauses not, but  
 moves before them, a pillar of cloud by day and of fire  
 by night, leading to divine heights.
- 12 If we remember the beautiful description which Sir  
 Walter Scott puts into the mouth of Rebecca the Jewess  
 in the story of Ivanhoe, —

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

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

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

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

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

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

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

That false claim — that ancient belief, that old serpent 18  
 whose name is devil (evil), claiming that there is intelli-  
 gence in matter either to benefit or to injure  
 men — is pure delusion, the red dragon; and Dragon  
cast down  
to earth 21  
 it is cast out by Christ, Truth, the spiritual  
 idea, and so proved to be powerless. The words “cast  
 unto the earth” show the dragon to be nothingness, dust 24  
 to dust; and therefore, in his pretence of being a talker,  
 he must be a lie from the beginning. His angels, or mes-  
 sages, are cast out with their author. The beast and the 27  
 false prophets are lust and hypocrisy. These wolves in  
 sheep’s clothing are detected and killed by innocence, the  
 Lamb of Love. 30

Divine Science shows how the Lamb slays the wolf.

- 1 Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would
- 3 Warfare establish material belief, evil has tried to slay  
with error the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse
- 6 typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error.
- 9 The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits
- 12 the true warfare and then the false.

*Revelation* xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the

15 kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by

18 the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the

21 inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

- 24 For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty
- 27 Pæan of jubilee conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her
- 30 primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In Revelation xxi. 1 we read:—

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

The Revelator had not yet passed the transitional  
24 stage in human experience called death, but he already  
<sup>Man's present possibilities</sup> saw a new heaven and a new earth. Through  
what sense came this vision to St. John? Not  
27 through the material visual organs for seeing, for optics  
are inadequate to take in so wonderful a scene. Were this  
new heaven and new earth terrestrial or celestial, mate-

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

Accompanying this scientific consciousness was an-  
 other revelation, even the declaration from heaven, su-  
 preme harmony, that God, the divine Principle <sup>Nearness</sup> 15  
 of harmony, is ever with men, and they are <sup>of Deity</sup>  
 His people. Thus man was no longer regarded as a mis-  
 erable sinner, but as the blessed child of God. Why? 18  
 Because St. John's corporeal sense of the heavens and  
 earth had vanished, and in place of this false sense was  
 the spiritual sense, the subjective state by which he could 21  
 see the new heaven and new earth, which involve the  
 spiritual idea and consciousness of reality. This is Scrip-  
 tural authority for concluding that such a recognition of 24  
 being is, and has been, possible to men in this present  
 state of existence, — that we can become conscious,  
 here and now, of a cessation of death, sorrow, and pain. 27  
 This is indeed a foretaste of absolute Christian Science.  
 Take heart, dear sufferer, for this reality of being will  
 surely appear sometime and in some way. There will 30  
 be no more pain, and all tears will be wiped away. When  
 you read this, remember Jesus' words, "The kingdom of



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

He writes, in Revelation xxi. 9:—

- 6 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride,
- 9 the Lamb's wife.

- This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," — the spiritual outpouring of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing.

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

12 Vials of  
wrath and  
consolation

27 Spiritual  
wedlock

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

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

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

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

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to

6 Revelation's pure zenith us seems hidden in the mist of remoteness, — reached St. John's vision while yet he tabernacled with mortals.

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

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

12 There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also

15 The shrine celestial means *body*. The Revelator was familiar

with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt

18 (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with "no temple [body] therein"?

21 This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this

24 recognition of harmony consciously in proportion to his understanding of God.

The term Lord, as used in our version of the Old

27 Testament, is often synonymous with Jehovah, and ex-

Divine sense of Deity presses the Jewish concept, not yet elevated to deific apprehension through spiritual trans-

30 *figuration*. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine

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

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

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

In the following Psalm one word shows, though faintly,

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

## PSALM XXIII

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

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

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

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

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

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