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## CHAPTER XVI — THE APOCALYPSE

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*Blessed is he that readeth, and they that hear the words of this proph-  
ecy, 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 ST. 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.

### **The new Evangel**

9 This angel or message which comes from God, clothed  
with a cloud, prefigures divine Science. To mortal sense  
Science seems at first obscure, abstract, and  
12 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 de-

scribed by John the Baptist as consuming error.

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**Truth's volume**

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

## To-day's lesson

The twelfth chapter of the Apocalypse, or Revela-

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1 tion of St. John, has a special suggestiveness in connec-  
tion with the nineteenth century. In the opening of the  
3 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.

### True estimate of God's messenger

Heaven represents harmony, and divine Science inter-  
prets the Principle of heavenly harmony. The great  
12 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.

### Persecution harmful

Abuse of the motives and religion of St. Paul hid from  
view the apostle's character, which made him equal to

24 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-

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

#### **Espousals supernal**

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

#### **Divinity and humanity**

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

21 hood disappear, and the spiritual idea is understood.

### **Spiritual sunlight**

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

### **Spiritual idea revealed**

John the Baptist prophesied the coming of the im-

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1 maculate Jesus, and John saw in those days the spiritual  
idea as the Messiah, who would baptize with the Holy  
3 Ghost,— divine Science. As Elias presented 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, substance, life, and intelligence.

### **Spiritual idea crowned**

12 The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true

idea, — will through much tribulation yield to  
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.

### **Travail and joy**

24 Also the spiritual idea is typified by a woman in tra-  
vail, waiting to be delivered of her sweet promise, but re-  
membering no more her sorrow for joy that  
27 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.

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### **The dragon as a type**

1 Human sense may well marvel at discord, while, to a  
diviner sense., harmony is the real and discord the unreal.  
3 We may well be astonished at sin, sickness, and  
death. We may well be perplexed at human  
fear; and still more astounded at hatred, which lifts  
6 its hydra head, showing its horns in the many inventions  
of evil. But why should we stand aghast at nothingness?  
The great red dragon symbolizes a lie, — the belief

9 that substance, life, and intelligence can be material.  
This dragon stands for the sum total of human error.  
The ten horns of the dragon typify the belief that mat-  
12 ter has power of its own, and that by means of an  
evil mind in matter the Ten Commandments can be  
broken.

### **The sting of the serpent**

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

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

### **Animal tendency**

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

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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 stinct, 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  
9 last infirmity of sin will sink its perpetrator into a night  
without a star.

### **Malicious barbarity**

The author is convinced that the accusations against  
Jesus of Nazareth and even his crucifixion were instigated  
12 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.

### **Doom of the dragon**

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 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



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

6 *Revelation* xii. 5. 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.

**The conflict with purity**

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

*Revelation* xii. 6. And the woman fled into the wilder-

30   ness, where she hath a place prepared of God.

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**Spiritual guidance**

1   As the children of Israel were guided triumphantly  
3   through the Red Sea, the dark ebbing and flowing tides  
6   of human fear, — as they were led through the  
9   wilderness, walking wearily through the great  
12  desert of human hopes, and anticipating the promised  
15  joy, — so shall the spiritual idea guide all right desires  
18  in their passage from sense to Soul, from a material sense  
21  of existence to the spiritual, up to the glory prepared for  
24  them who love God. Stately Science pauses not, but  
27  moves before them, a pillar of cloud by day and of fire  
30  by night, leading to divine heights.

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

15           When Israel, of the Lord beloved,  
18                 Out of the land of bondage came,  
21           Her fathers' God before her moved,  
24                 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  
24                 In shade and storm the frequent night,  
27           Be Thou, longsuffering, slow to wrath,

*Revelation* xii. 7, 8. And there was war in heaven:  
 27 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.

### **Angelic offices**

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

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

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

### **Dragon cast down to earth**

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

### **Warfare with error**

Divine Science shows how the Lamb slays the wolf.

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

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

15 kingdom of our God, and the power of His Christ: for the  
accuser of our brethren is cast down, which accused them  
before our God day and night. And they overcame him by  
18 the blood of the Lamb, and by the word of their testimony;  
and they loved not their lives unto the death. Therefore  
rejoice, ye heavens, and ye that dwell in them. Woe to the  
21 inhabitants of the earth and of the sea! for the devil is  
come down unto you, having great wrath, because he  
knoweth that he hath but a short time.

### **Paeon of jubilee**

24 For victory over a single sin, we give thanks and mag-  
nify the Lord of Hosts. What shall we say of the mighty  
conquest over all sin? A louder song, sweeter  
27 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

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

### **The robe of Science**

6 The Scripture, "Thou hast been faithful over a few  
things, I will make thee ruler over many," is literally ful-  
filled, when we are conscious of the supremacy  
9 of Truth, by which the nothingness of error  
is seen; and we know that the nothingness of error is in  
proportion to its wickedness. He that touches the hem

12 of Christ's robe and masters his mortal beliefs, animality,  
and hate, rejoices in the proof of healing, — in a sweet  
and certain sense that God is Love. Alas for those who  
15 break faith with divine Science and fail to strangle the  
serpent of sin as well as of sickness! They are dwellers  
still in the deep darkness of belief. They are in the surg-  
18 ing sea of error, not struggling to lift their heads above the  
drowning wave.

### **Expiation by suffering**

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

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

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### **Apathy to occultism**

1 The march of mind and of honest investigation will  
bring the hour when the people will chain, with fetters of  
3 some sort, the growing occultism of this period.  
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.

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

### **Receptive hearts**

Millions of unprejudiced minds — simple seekers for  
15 Truth, weary wanderers, athirst in the desert — are wait-  
ing and watching for rest and drink. Give  
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.

### **Hidden ways of iniquity**

When God heals the sick or the sinning, they should  
27 know the great benefit which Mind has wrought. They  
should also know the great delusion of mor-  
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

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

3 iniquity.

### **Christly warning**

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

### **The armor of divinity**

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

### **Pure religion enthroned**

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



He enthrones pure and undefiled religion, and lifts on

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

**Native nothingness of sin**

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

**Fulfilment of the Law**

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 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: —

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.

### **Man's present possibilities**

24 The Revelator had not yet passed the transitional  
stage in human experience called death, but he already  
saw a new heaven and a new earth. Through  
what sense came this vision to St. John? Not  
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-

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

### **Nearness of Deity**

Accompanying this scientific consciousness was an-  
other revelation, even the declaration from heaven, su-  
15 preme harmony, that God, the divine Principle  
of harmony, is ever with men, and they are  
His people. Thus man was no longer regarded as a mis-  
18 erable sinner, but as the blessed child of God. Why?  
Because St. John's corporeal sense of the heavens and  
earth had vanished, and in place of this false sense was  
21 the spiritual sense, the subjective state by which he could  
see the new heaven and new earth, which involve the  
spiritual idea and consciousness of reality. This is Scrip-

24 tural authority for concluding that such a recognition of  
being is, and has been, possible to men in this present  
state of existence, — that we can become conscious,  
27 here and now, of a cessation of death, sorrow, and pain.  
This is indeed a foretaste of absolute Christian Science.  
Take heart, dear sufferer, for this reality of being will  
30 surely appear sometime and in some way. There will  
be no more pain, and all tears will be wiped away. When  
you read this, remember Jesus' words, "The kingdom of

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- 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.

#### **Vials of wrath and consolation**

- This ministry of Truth, this message from divine Love,  
carried John away in spirit. It exalted him till he be-  
12 came conscious of the spiritual facts of being  
and the "New Jerusalem, coming down from  
God, out of heaven," — the spiritual outpour-  
15 ing of bliss and glory, which he describes as the city  
which "lieth foursquare." The beauty of this text is,

18 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  
21 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  
24 heaven-bestowing.

### **Spiritual wedlock**

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

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

### **The city foursquare**

This sacred city, described in the Apocalypse (xxi. 16)  
as one that "lieth foursquare" and cometh "down from  
9 God, out of heaven," represents the light and  
glory of divine Science. The builder and  
maker of this New Jerusalem is God, as we read in the  
12 book of Hebrews; and it is "a city which hath founda-  
tions." The description is metaphoric. Spiritual teach-  
ing must always be by symbols. Did not Jesus illustrate  
15 the truths he taught by the mustard-seed and the prodi-

gal? Taken in its allegorical sense, the description of  
the city as foursquare has a profound meaning. The  
18 four sides of our city are the Word, Christ, Christianity,  
and divine Science; "and the gates of it shall not be shut  
at all by day: for there shall be no night there." This  
21 city is wholly spiritual, as its four sides indicate.

### **The royally divine gates**

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

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

### **Revelation's pure zenith**

3 This heavenly city, lighted by the Sun of Righteous-  
ness, — this New Jerusalem, this infinite All, which to  
us seems hidden in the mist of remoteness, —  
6 reached St. John's vision while yet he taber-  
naced with mortals.

In Revelation xxi. 22, further describing this holy city,

9 the beloved Disciple writes: —

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

### **The shrine celestial**

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 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.

### **Divine sense of Deity**

The term Lord, as used in our version of the Old  
27 Testament, is often synonymous with Jehovah, and ex-  
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

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1 sense, even as the material sense of personality yields  
to the incorporeal sense of God and man as the infinite  
3 Principle and infinite idea, — as one Father with His uni-

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

### **The city of our God**

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

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

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

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

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

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