

The
Works of
JOHN W.
DOOKLY

Talks
at the
Oxford
Summer
School
1948

Vol. II
Matthew
Revelation

FBC

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AT HIS
OXFORD SUMMER SCHOOL
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THE AUTHOR

John W. Doorly was an Englishman, born in the island of Barbados in the British West Indies. As a young man he emigrated to the United States where, in 1902, he became deeply interested in the teachings of Christian Science. He joined the Christian Science church and for forty-seven years he taught and practised Christian Science. For fifteen years he lectured on this subject all over the world and at one period he was President of The Mother Church in Boston, Mass., U.S.A.

In 1945 he was forced to leave the Christian Science church organization because his interpretation of the teachings of Christian Science differed from that of the authorities of the church at that time. Always a deep student of the Bible and of the Christian Science textbook, John Doorly continued his research and practice and lectured on the Bible weekly in London and also frequently in the provinces. In 1947, 1948, and 1949 he held a Summer School in Oxford for a month, attended by about 500 people each year from every part of the world.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings are fresh, dynamic, and full of a warm humanity. His contribution to the Science of Christianity will continue to inspire and encourage all who are seeking Truth.

By the same author

THE PURE SCIENCE OF CHRISTIAN SCIENCE

(Mr. Dooley's first book, in which he outlines the structure of the system of Christian Science)

THE PURE SCIENCE OF THE BIBLE

(A verbatim report of a public lecture given in 1947. Printed in pamphlet form)

GOD AND SCIENCE

(An undenominational book for any thinker, showing the practical union of science and religion through a unique interpretation of the first three thousand years of Bible history)

TALKS ON THE SCIENCE OF THE BIBLE:—

- Vol. I The True and False Records of Creation
- Vol. II Noah, Abraham, Isaac, Jacob, Joseph
- Vol. III Moses
- Vol. IV Joshua, Judges, Ruth
- Vol. V I and II Samuel
- Vol. VI I and II Kings
- Vol. VII Amos, Micah, Isaiah
- Vol. VIII Ezekiel
- Vol. IX Daniel, Ezra, Nehemiah, Haggai, Zechariah, Malachi

(Verbatim reports of weekly talks given in London between October, 1947 and May, 1950)

TALKS AT OXFORD SUMMER SCHOOLS:—

- 1948 Vol. I Hosea and Jeremiah
- Vol. II Matthew and Revelation
- 1949 Vol. I Matthew and Mark
- Vol. II Luke and John

(Verbatim reports of talks given in 1948 and 1949)

CHRISTIAN SCIENCE PRACTICE

(A verbatim report of talks given in London in 1950)

Talks

GIVEN BY JOHN W. DOORLY

AT HIS

OXFORD SUMMER SCHOOL

1948

A verbatim report



VOLUME TWO

MATTHEW and REVELATION

THE FOUNDATIONAL BOOK COMPANY

for

THE JOHN W. DOORLY TRUST

LONDON, ENGLAND

First published 1949
Reprinted 1956, 2006

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Printed in Great Britain by
Biddles Ltd, King's Lynn, Norfolk

VOLUME TWO

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The first part of the present work, which contains a verbatim report of the first week's talks of John W. Doorly's Oxford Summer School, 1948, dealing with Hosea and Jeremiah, is published separately as Volume One.

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this book:—

| | |
|--------------------|--|
| <i>S. & H.</i> | <i>Science and Health with Key to the Scriptures</i> |
| <i>Mis.</i> | <i>Miscellaneous Writings</i> |
| <i>Ret.</i> | <i>Retrospection and Introspection</i> |
| <i>Un.</i> | <i>Unity of Good</i> |
| <i>Pul.</i> | <i>Pulpit and Press</i> |
| <i>Rud.</i> | <i>Rudimental Divine Science</i> |
| <i>No.</i> | <i>No and Yes</i> |
| <i>Pan.</i> | <i>Christian Science versus Pantheism</i> |
| <i>Mess.</i> '00 | <i>Message to The Mother Church, 1900</i> |
| <i>Mess.</i> '01 | <i>Message to The Mother Church, 1901</i> |
| <i>Mess.</i> '02 | <i>Message to The Mother Church, 1902</i> |
| <i>Hea.</i> | <i>Christian Healing</i> |
| <i>Peo.</i> | <i>The People's Idea of God</i> |
| <i>My.</i> | <i>The First Church of Christ Scientist and Miscellany</i> |
| <i>Man.</i> | <i>Manual of The Mother Church</i> |
| <i>Chr.</i> | <i>Christ and Christmas</i> |

JOHN W. DOORLY'S
OXFORD SUMMER SCHOOL
1948

First Talk on
MATTHEW
Chapters 1 : 1 — 2 : 23

Now we are going to consider Matthew. We have seen for many years how Matthew unfolds in the divine order of the Word,—that is, in the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—but now we see a fuller and more detailed picture. We can begin to recognize in Matthew the order of the Word in all its fulness,—that is, we can trace, throughout the development of this Gospel, Mind in three tones (Mind as Mind, as Spirit, and as Soul), Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones. The detail is absolutely perfect. Of course, the story can be split up again and again into its divine tones, because there is no end to the scientific classifications within classifications,—the categories of divine metaphysics. As your thought develops, you can discern more clearly the infinite reflection of ideas which Science presents.

The Reason for the Four Gospels

Before we start on this wonderful Gospel, I want you to hear what some of the Commentaries have to say about the reason why there are four Gospels. It is most interesting to see that they realize that each Gospel presents from a specifically different point of view what is essentially the same story. In their own language these Bible scholars are expressing the fact that the four Gospels indicate the operation of the Word, the Christ, Christianity, and Science.

It is perfectly natural that there should be four Gospels, because from all eternity there have been, and could only be, four processes of spiritual reasoning in the realm of reality. As the divine system is understood, it will be seen that the seven infinite spiritual tones

operating through four divine processes have always permeated, and always will permeate, the development of intelligent thought in every conceivable subject. There is no other process of intelligent calculation.

First of all, let's hear what The Companion Bible says. The writer has put it beautifully :—

The Four Gospels . . . form one complete whole, and are not to be explained by any "synoptic" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ . . .

God has so ordered these that a "Harmony" is practically impossible ; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make *one*, is to ignore the Divine purpose in giving *four*.

No one view could give a true idea of any building ; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth . . .

Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and *the same point of view*, and thus to differ from the fourth Gospel : whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the *four*, and not one standing apart from the *three*.

The structure he speaks of is this :—

MATTHEW. The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9 : 9). "Behold . . . I will raise unto David a Righteous BRANCH, and a KING shall reign and prosper" (Jer. 23 : 5, 6 ; 33 : 15). Hence the *royal* genealogy is required from Abraham and David downward (1 : 1-17) : and He is presented as what He is— . . . the highest earthly position, the King.

So in Matthew the genealogy of Jesus is given from Abraham downward through David to Joseph. We shall see that in Luke, which presents the Christianity sequence, the genealogy is given upward to Adam, because the sense of inversion so often occurs in the Christianity order. We will go into the reason for that in a few minutes.

MARK. The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42 : 1). "Behold, I will bring forth My Servant THE BRANCH" (Zech. 3 : 8). Hence *no* genealogy is required : and He is presented as what He is— . . . the ideal Servant.

A servant has a message. Christ is "the divine message from God to men" (S. & H. 332 : 10).

LUKE. The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH" (Zech. 6 : 12). Hence the *human* genealogy is required upward to Adam (Luke 3 : 23-38) : and He is presented as what He is— . . . the ideal man.

Christianity always brings the sense of God's man.

JOHN. The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40:9). "In that day shall Jehovah's BRANCH (i.e. Messiah) be beautiful and glorious" (Isa. 4:2). Hence no genealogy is required; and He is presented as what He is— . . . Divine. . .

We have already seen . . . that each of the Four Gospels has its own special character and design . . .

This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New.

The Old Testament and the New Testament form one complete story. The New Testament is a new birth, it presents a new aspect of the one story.

In any case they have nothing whatever to do with the founding of "the Church," or with the beginning of "Christianity." . . .

That is why the Gospels are so different from the Epistles and the rest of the New Testament.

They are four distinct presentations of the Messiah, and together form one perfect whole.

This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

To illustrate how the four Gospels use the same incident in different ways, we have only to consider such an incident as John's baptizing of Jesus. Matthew describes that baptism in detail. Mark only mentions it in a spiritual way—he was declaring the Christ, and Paul writes, "For Christ sent me not to baptize, but to preach the gospel." Luke uses the incident to show the advantage of baptism to the individual. John uses it to reveal the Lamb of God,—the man of Science. The Word shows one how to approach God; the Christ reveals God's ideal of Himself; Christianity enables one to use that ideal in detail; and Science proves that the ideal is forever operative in its Principle.

This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are *repeated* on other occasions, and with varying words. Also why we have "the kingdom of heaven" only in Matthew, and "the kingdom of God" in the other Gospels.

In Matthew alone the phrase "the kingdom of heaven" is used. Mrs. Eddy defines "Kingdom of Heaven" in this way: "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (S. & H. 590:1-3). In fact, Mrs. Eddy describes it as Mind, Spirit, and Soul, and that gives the Word sense.

Scofield writes of the four Gospels :—

Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold :

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so ; for Matthew's King is also Servant, Man, and God ; and Mark's Servant is also King, and Man, and God ; Luke's Man is also King, and Servant, and God ; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen ; the incidents in which He is seen are sometimes different incidents ; the distinctive character in which He is presented is a different character ; but He is always the same Christ. That fact alone would mark these books as inspired.

It is impossible to describe the Christ except through the seven-fold or complete aspect of the divine nature, and the four fundamental divine modes of operation. It is impossible to describe the Christ or fundamental idea of any subject except through the tones of " Let there be light, let there be development," and so on, operating as the seeking, the finding, the using, and the being of that subject. Some day it is going to be seen very clearly that there is no other process of reasoning in any subject whatever.

The Christ Comes to Matthew

Matthew was a tax-gatherer, who of all people was most hated and despised by the Jews. As a publican, he paid the Romans a lump sum, and then collected as many taxes as he could—the more the better. Despised by the Jews and scorned by the Romans, although wealthy, his lot was not an easy one. He must have heard Jesus speak in Capernaum, and was probably troubled, but his thought was evidently ready for the Christ-idea. One day Jesus saw Matthew " sitting at the receipt of custom," and he said, " Follow me," and Matthew left all and followed him.

That should be such a lesson to all of us, as it has been to me. When I saw that Mrs. Eddy's revelation was really Science, I tried to get all sorts of people whom I thought ought to be interested in it to accept it, and I spent a considerable amount of time trying to show them what I'd seen, in the hope that they would spread the good news to others. They seemed to see it for a while, but under pressure their vision of it faded ; it sometimes seems as though the fear of losing prestige proves for the time being to be more important than the love of the Christ-idea as Science. They'll all come back, though, because Truth is inescapable. But meanwhile the Christ was touching the thought of many humble people, many " fishers " with their " nets ; " it was saying, " Follow me," and they were

obeying that demand. Mrs. Eddy says, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (S. & H. 570 : 14-16). And so we have to learn that it is no good trying in a human way to convince any special person. If he wants this idea, and he loves it, of course that is well and good. Otherwise, it is no use pushing humanly.

Jesus' courage and wisdom in selecting a publican as one of his disciples was amazing, and Matthew proved to be a wonderful disciple. The redemption of Matthew is outstanding in early Christian history.

One of the most courageous things Matthew did, after being called by Jesus, was to give a great feast at his house, and invite many of his hard-boiled friends—"publicans and sinners"—to come and hear Jesus. Think of the courage, the sincerity, the backbone of that man in calling together his publican friends and saying, in effect, "Come on, boys, I've got the goods!"

I remember an incident that happened when I was a young Christian Scientist in America. At one time I used to go around with a gang of young fellows and we used to drink a good deal, but after I became a Christian Scientist I stopped drinking. When I was coming back to England, these friends of mine asked me to go out with them to dinner and the theatre, and I went. Well, they drank too much. One of the fellows had so much to drink that I had to take him home that night. I didn't condemn him, but I knew the truth about man. Next morning I met him, and he said, "You know, John, I'm going to give up drinking. We were just fools last night. You were the only *man* at that dinner." The Christ had touched his thought, that was all.

Matthew's Gospel was written later than Mark's, and Mark was the chief authority employed. Mark's was written in about A.D. 65, and Matthew's in about A.D. 70. Matthew's appears first in the New Testament, because it gives the Word sense. For the same reason, the first chapter of Genesis, which was not written till about 550 B.C., was put at the beginning of the Old Testament.

The Significance of Inversion in the Christianity Order

Now I would like to take a few minutes to explain why we so often find the Christianity order inverted,—why, for instance, we find that in Luke the genealogy of Jesus is traced upwards, back to Adam, whilst in Matthew it is traced downwards from Abraham.

When we first began to recognize the exact Science of Christian Science, I was always trying to see the divine system as stated in "Recapitulation" and in the "Platform," which Mrs. Eddy gives in her chapter "Science of Being." There are thirty-two sections in the "Platform," and I knew that the first eight corresponded to the Word, the second eight to the Christ, the third eight to Christianity, and the last eight to Science. I saw that the Word of Life, Truth, and Love appeared through the order of Mind, Spirit, and Soul in the first eight paragraphs; also that the Christ, expressing itself as Truth, Life, and Love, was made manifest through Soul, Spirit, and Mind in the second eight; I naturally expected to see in the third eight paragraphs Life and Love (the sense of Christianity in absolute Christian Science) reflecting itself through Mind, Soul, and Spirit, but I couldn't see it, and in Science you can't force anything. One day, however, I was studying "Science and Health," and I read this: "The fundamental propositions of divine metaphysics are summarized in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth." If you reverse statement and proof, you have proof followed by statement, and this is exactly what Christianity involves. Mrs. Eddy continues: "De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical." Further down the same page she writes, "The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion" (S. & H. 113:9-15, 26-27). So proof can come by inversion. It suddenly struck me that because Christianity has to do with the *using*, the *proving*, of the divine rule, I might see the Christianity sequence inverted in the third eight paragraphs in the "Platform"—that I might see Life and Love reflected through Spirit, Soul, and Mind, instead of Mind, Soul, and Spirit. I began to see that if you invert the Christianity order, you begin to understand how Spirit diversifies, classifies, and individualizes the ideas of Life, Truth, and Love,—that is, it brings out the details of all ideas; how Soul then identifies every detail with Principle; and how Mind manifests every detail as idea included in Principle. And so I wondered if the order of Spirit, Soul, and Mind would be indicated in the Christianity part of the "Platform," and at once I saw that it was.

The third part of the "Platform" begins like this: "XVII. Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God. There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it,

or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

" XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Æon or Word of God, 'was not anything made that was made.' Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial " (S. & H. 334 : 31-15). So the tone of the beginning of the third part is Spirit.

Then it goes on : " XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light " (S. & H. 335 : 16-24). So there you have Spirit and Soul.

Then comes Mind : " XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God " (S. & H. 335 : 25-26). The tone of that paragraph and of the following four paragraphs is predominantly Mind. And the twenty-fourth paragraph ends in this way : " God is the parent Mind, and man is God's spiritual offspring " (S. & H. 336 : 30-31).

So inversion, in the sense of Christianity taking every idea back to divine Principle, gave me my answer as to the order in the third eight paragraphs of the " Platform." When we come to Revelation, you will see that the foundations of the city are described by the stones which are known to symbolize the twelve signs of the Zodiac, but their order is inverted, and this fact has never been satisfactorily explained. The reason simply is that this description is given in the Christianity order. The inversion of the Christianity order means that when thought really understands something of the nature of Life, Truth, and Love as God's one ideal of Himself, Spirit then begins to bring out the details of that ideal,—begins to diversify, classify, and individualize it, to give it infinite order ; then Soul identifies each one of those details with its Principle ; and then Mind reveals that every detail is the idea of Principle. And so every idea is taken back to Principle. The inversion of the Christianity order thus shows you that the one divine ideal is infinitely ordered and infinitely identified with divine Principle as idea.

Now let's begin Matthew.

MIND (Chapters 1 and 2)

MIND AS MIND (Chapter 1 : 1-17). *The forever coming of the light.*

VERSE 1. "the son of David"—David so often figures prominently in the genealogy of Jesus, and it is because he had a wonderful vision of the male and female of God's creating, of generic man. David's achievement in uniting Judah and Israel did not last long humanly, but divinely the unity of manhood and womanhood, which it symbolized, was never broken, and his vision had its influence right through the Scriptures, and still has its influence. Mrs. Eddy says, "What remains to lead on the centuries . . . is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 347 : 2-5). She doesn't mean just the centuries from now, but all ages.

VERSE 2. It is rather interesting that the genealogy begins with Abraham. The stories of Adam and Noah were myths, but the story of Abraham was a saga, and it was the first attempt at definite history in the Scriptural record. When Abraham came out of Ur of the Chaldees, the "dry land" began to appear.

VERSE 17. "fourteen generations"—that symbolizes the "seven" of perfection seen both subjectively and objectively. Subjectively, the Word is God's statement of Himself, God's revelation of His own nature. Objectively, the Word comes to us as a process of seeking : darkness is "upon the face of the deep," and God says, "Let there be light."

Here three stages of revelation are characterized : first, from Abraham to David ; second, from David until the carrying away into Babylon ; and third, from the carrying away into Babylon to the time of Jesus. Abraham had a great sense of fatherhood, and David had a glimpse of the manhood and womanhood of God, so that he was able to do what no one else could—unite Judah and Israel. In captivity in Babylon, the Priestly document was compiled and the first chapter of Genesis introduced : that certainly emphasized both the manhood and womanhood of God. Finally, Jesus fully demonstrated that idea of generic man in his lifework.

So that whole verse presents a perfect sequence. It gives a sense of the line of light, the forever coming of the light. If only we had the sense that the one infinite is forever declaring

itself, and that when the light comes, it is perfectly natural and it isn't personal ! When it comes, it simply means that some Matthew has listened, and that the light has shone for him.

MIND AS SPIRIT (Chapter 1 : 18-25). *Creation through purity.*

VERSE 18. As you know, there is a great deal of controversy to-day as to whether there really was a virgin birth. It has been much more generally discredited of late, but I don't see anything more miraculous in some pure, spiritually-minded woman conceiving that God was the only creator, which enabled her to bring forth the man Jesus, than someone being instantaneously healed of a tumour through Christian Science treatment, as I myself have witnessed. A woman came into my office with a tumour, and I declared the truth, and that tumour dissolved. When thought is ready for it, material law can be overruled in any particular direction. In those days, every good Hebrew woman was hoping to be the mother of the promised Saviour, and so there seems to me nothing extraordinary in the fact that the spiritual concept of the Son of God should have made a woman conceive. I don't believe that kind of thing will happen in this age, because the incidents of an age are governed by the thinking of the age, and in those days there was the expectation of a human Messiah. To-day the Christ is born to you and to me every minute of the day as Science, as a calculus of divine ideas, because this is the scientific era. Whenever the Christ-idea comes to us, because with pure and earnest desire our thought is reaching out scientifically to receive it, there is a virgin birth. The spiritual idea has been born to men in one way or another throughout the ages—in the way for which thought has been prepared. For instance, it came to Abraham and Jacob as fatherhood, and then the idea of sonship began to develop in the prophetic era, and at the time of the Virgin the spiritual idea was beginning to be conceived of as fatherhood, sonship, and motherhood. The Virgin conceived of the Son of God, and that it should have manifested itself humanly is not to me in any way extraordinary.

It says that Mary was "found with child of the Holy Ghost." Mrs. Eddy speaks of the Holy Ghost as the advent of some understanding of divine Science (see S. & H. 43 : 3-10). As your spiritual understanding advances, that is the coming of the Holy Ghost, the Comforter, the "Spirit of truth," which Mrs. Eddy defines as "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8). I am absolutely certain that at

these meetings we are experiencing in a great measure the descent of the Holy Ghost. There is nothing far-fetched about it at all, nothing mysterious or miraculous. Science is the most natural thing in all the world to spiritual consciousness ; it is understandable and provable through spiritual consciousness.

VERSE 20. Joseph was spiritually-minded enough to see that Mary was with child of the Holy Ghost ; he was pure enough to see that true creation is divine, not human. We need that Joseph state of spiritual enlightenment, because we have each individually to reflect fatherhood, sonship, and motherhood to the spiritual idea as it appears to us.

VERSE 21. " Jesus " is the Greek form of " Joshua," which means " Saviour."

I love the fact that it says that he was to save them from their sins. If you can save a man from his sins, you can certainly heal him of disease. On the other hand, you can sometimes heal him of disease without saving him from his sins. Mrs. Eddy says, " It is easier to cure the most malignant disease than it is to cure sin. The author has raised up the dying, partly because they were willing to be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin " (S. & H. 373 : 5-9). To heal a man of a sin is undoubtedly a much greater proof of the Mind of Christ. Lots of different systems of mental healing to-day heal people of disease, but the healing of sin is a different matter. I have healed a lot of people of disease, but the joy it brings is as nothing compared with the joy of healing people of sin. The only healing there is, is the breaking up of the belief of animal magnetism. Your only patient is animal magnetism. Animal magnetism would try to get you to deal with a human patient instead of animal magnetism itself. Disease, physical personality, sin—it is all animal magnetism. Mrs. Eddy says, " How can one enter into a strong man's house and spoil his goods, except he first bind the strong man ? " In other words : How can I heal the body, without beginning with so-called mortal mind, which directly controls the body ? " (S. & H. 399 : 29-1). That " so-called mortal mind " may also be termed " animal magnetism."

It is the woman sense which makes you give up the nonsense of saying that a sin or a disease is yours. If you think that it is yours, you just let it bind you. Your only hope is to throw it back to where it comes from, to trace it back to animal magnetism. People tell you that sin or disease is in your con-

sciousness, but it isn't—it's in animal magnetism. The practice of Christian Science shows you that there is only one enemy, and Mrs. Eddy makes it abundantly clear that that one enemy is the carnal mind. It is true that if you admit an illusion to your thinking, you've got to eradicate it, but what is your mortal thinking but part of the carnal mind? Where the real metaphysician deals with trouble is in the carnal mind, which claims to operate as disease, as sin, as individual mortal mentality, as person, and as truth. You can bind it with divine Mind, and if you don't do that, disease and sin will appear to you as personal. The carnal mind is "a liar, and the father of it," and that is all there is to it. We may uncover the specific individual lies of the carnal mind, but the enemy we deal with is the carnal mind itself.

VERSES 23-25. Here we have a perfect sevenfold statement :—

"Behold, a virgin shall be with child"—the parent Mind bearing the child.

"and shall bring forth a son"—the birth of Spirit.

"and they shall call his name Emmanuel"—naming, the tone of Soul.

"which being interpreted is, God with us"—at-one-ment. "Principle and its idea is one" (S. & H. 465 : 17). Principle is also that which interprets itself.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife"—"raised" gives the sense of exalted thought, rising above the mortal, which we have in the fifth day of creation. You remember too that it is in the fifth day of creation that we first find the phrase "after their kind," and here we have that same sense of manhood and womanhood.

"and knew her not till she had brought forth her firstborn son"—till the fact of true sonship was established. True womanhood brings forth generic man, the man of God's creating, who has dominion over all the earth.

"and he called his name Jesus"—"Saviour." Love is the great deliverer.

The Christ Translation Touches Thought

Divine Principle, Life, Truth, and Love, is from everlasting to everlasting translating itself down to the point of idea in Mind, down to the point of "Let there be light." That is the eternal translation

of the Christ-idea to the point of your true being, my true being, everybody's true being. Sometimes thought, either through suffering or through spiritual awakening, comes to the point where it can grasp some particular aspect of that translation. Evidently, at the time of the birth of the spiritual idea as the man Jesus, the Christ translation was touching human thought to one great issue. The Christ-idea came in some measure to Zacharias in the Temple, to Elisabeth, to the Virgin, to Joseph, who realized that his wife was with child of the Holy Ghost, to the shepherds who sought and identified the Christ-idea—all within a short time of each other. There are times in human history when a great idea comes to more than one person at once—for instance, the idea of the differential calculus came to Leibniz and Sir Isaac Newton at about the same time. Nobody can explain why it is that there are periods in history when there are great floods of music or literature, but it is just that thought is ready for a particular revelation at a particular time.

If to-day we turn our thought to the Christ, it will translate itself to us in this scientific age as Science. Not only will it translate itself to us, but it will go out into the atmosphere of human thought, and every good man and woman who is seeking it will feel the impulse of Science irresistibly. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." There is a saying that it is seldom that we find a soul still enough to hear God speak. We are all so busy with the things of matter that we seldom do what Moses did—turn aside. The record of Moses' turning aside to see why the burning bush was not consumed was just a symbol of a process which may have taken a good many years. This turning aside, this listening, means letting our thought dwell on the things of Spirit. To-day we know that the things of Spirit are scientific, and because they are Science they are power. Divine Principle, Life, Truth, and Love, is forever translating itself as Soul, Spirit, and Mind, and is always impelling every one of us to have the Mind of Christ, to be Godlike. If only we would yield to that impulsion! Don't let's have that inferiority complex which comes from animal magnetism and which says, "I can't do it," or "I'm not educated," or "I haven't got the time." That is not the truth about you. There is only one thing fundamentally true about you, and that is that you have the Mind of Christ. That is the Science of the situation. "Son, thou art ever with me, and all that I have is thine." We need a body of men and women who will say, "Beloved, now are we the sons of God," and who will say to the carnal mind, "Go hang yourself!" Then we shall get somewhere. We need many Matthews, many "go-getters" in a spiritual way.

In the tone of Mind as Mind we saw symbolized the forever

coming of the light. In the tone of Mind as Spirit we saw symbolized creation through purity ; the light of Mind was developed in thought. Now we come to Mind as Soul.

MIND AS SOUL (Chapter 2). *Creation made safe.*

Mind as Soul shows the safety of the line of light. Isn't it lovely that these things are ordered and intelligent, that they can be clearly stated, that they partake of the nature of Science, and therefore they are universally available ? Everybody can understand and use them. That does away with the idea that to be spiritually-minded one has to have a flair, which is made up of mere religious sentiment and emotion, and that about one person out of ten thousand has that flair. The way is open for Jeremiah's prophecy to be fulfilled : " And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them." It is a straight and narrow way, because it is an ordered way. In this age the Christ-idea has been born as Science, as a divine infinite calculus of God's ideas revealing Him, as a calculus which can be understood and demonstrated.

VERSE 1. " wise men "—the tone of Mind.

" from the east "—from the Christ.

VERSE 2. Have we that definite state of thought ? As the light of Mind breaks on us, as the revelation of God's true nature is defined in our thought, do we too say, unhesitatingly, " we have seen his star in the east [the identity of the Christ-idea], and are come to worship " ? That worshipping doesn't mean kneeling down : it means definite spiritual understanding.

VERSE 3. " troubled "—the opposite of the calm and joy of Soul.

VERSE 4. " gathered "—a false sense of the gathering together which takes place in the third day of creation.

VERSES 5, 6. " Bethlehem " means " house of bread," and Micah had foretold that the Christ-idea as a sense of the rule of Soul would come out of that " house of bread," the consciousness of Truth. This prophecy referred specifically to Jesus, but its application should not be limited, because the Christ-idea will be born to each one of us as we have the consciousness of Truth. To-day we may say that Jesus' parable of the woman who took leaven and hid it in three measures of meal is applicable to what Mrs. Eddy did, and that is quite true, but it is also true of the woman state of consciousness in any one of us.

VERSE 7. Mortal mind always wants to know something definite through material sense, but it is impossible to know anything definite that way. Mortal mind always wants to personalize and localize. It wants to put the limitations of time, place, and person on the spiritual idea. Spiritual sense doesn't personalize. You remember that when Mrs. Eddy was asked if she were the second Christ, she said, "Even the question shocks me" (Pul. 74: 15). If to-day we can prove to men that the identity of the Christ-idea is always in Science, they will accept it. After a while they will see how it appeared through Mrs. Eddy, and they will recognize what a wonderful thing she did. Mrs. Eddy expressed her attitude on this subject when she said that "personal revelators will take their proper place in history, but will not be deified" (Mis. 308: 9-11). If you understand the Science of the Christ, you must give everyone his eternal place, but if you don't understand that the Christ comes through Science, you will personalize it, as Herod did.

VERSE 9. The star to-day is in the west—it is in Science. But it is the same star. Christ in divine Science shows us the way to-day. We must ask ourselves: are we going to follow the star in the west? It is the most definite star mankind has ever known; it is the definite identity of "Science vast" (My. 354: 22), not the identity of person. Mrs. Eddy loved and mothered this idea of Science, and when it is recognized as Science, Mrs. Eddy will be given full credit for all she did, and rightly so.

This verse indicates the definiteness of the light of Mind.

VERSE 10. "rejoiced with exceeding great joy"—they identified the line of light, and experienced the joy of Soul.

Mrs. Eddy tells the story of this star in a wonderful seven-fold statement. "To those leaning on the sustaining infinite, to-day is big with blessings"—the parent Mind, carrying the child, is "big with blessings." "The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day"—the development of the light through Spirit. "So shone the pale star to the prophet-shepherds;"—it was identified:—"yet it traversed the night,"—the journey from sense to Soul,— "and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain"—interpret through Principle—"to benighted understanding the way of salvation through Christ Jesus,"—the idea of Principle,— "till across a night of error should dawn the morning beams and shine the guiding star of

being"—the way of Life. "The Wisemen were led to behold and to follow"—through the consciousness of Truth—"this daystar of divine Science, lighting the way to eternal harmony" (S. & H. vii : 1-12)—the fulfilment of Love.

VERSE 11. "they saw the young child with Mary his mother"—are you going to see the mother as well as the child? You are the mother to your own spiritual selfhood, to your own spiritual consciousness. Every one of God's ideas is father, child, and mother to itself and to every other idea. Every idea of God reflects the nature of God as fatherhood, sonship, and motherhood. Every one of God's ideas is father to itself, son to itself, and mother to itself, and it is the same to every other idea. That is why we all need each other.

"worshipped him"—are you going to worship the Christ-idea in your own thinking,—that which is God translating Himself as your true selfhood? That is the "young child." The mother is the sense of divine Principle, Life, Truth, and Love, forever translating itself. The longing to know God, to be Godlike, brings about the subjective translation of the Christ-idea, and as the outcome of that, there is born to you a sense of your own true selfhood and the reality of things, and that is the child. Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01. 20 : 8-9).

"gold, and frankincense, and myrrh"—you've got to present to the "young child" the "gold of human character" (S. & H. 565 : 22),—a symbol of divine Love; frankincense,—exalted thinking; and myrrh,—the readiness to accept the apparent bitterness of burning the tares when Soul gathers the wheat into the barn.

VERSE 12. Every step of the way was identified to them. At that time it was believed that divine revelations came in dreams. So it says that the wise men were warned of God in a dream not to return to Herod; in the next verse it says that Joseph was told in a dream to take the child and its mother down into Egypt; in another dream later (see verses 19 and 20) he was told that he could take them into the land of Israel; yet again (see verse 22), when he found that Archelaus reigned in Judæa, he was warned in a dream to turn aside into Galilee. In our idiom we should say that he was led by spiritual insight of Science. It warned him not to dabble with mortality. Spiritual insight is always awake and alert, and it warns you of the danger to your true selfhood. God knows nothing about being asleep

or awake, and so Science comes to you whether you are asleep or awake. The dream you have at night, the sleeping dream, is sometimes far more removed from materialism than the waking dream of your daily life, and sometimes Science comes to you more clearly in the night dream than in the day dream. The waking dream often consists of a little bit of fun and a whole lot of worry—and what a price we pay for the little bit of fun! Mortal mind is a hard taskmaster, but if you understand Soul, he can't tyrannize over you at all, and you will have "the peace of God, which passeth all understanding."

VERSE 13. The true father sense protects and provides. It knows whether it is the right moment to take the young child (your own spiritual selfhood) and its mother (the revelation that comes to you from divine Principle, Life, Truth, and Love) down into Egypt—not through fear or sensualism or ignorance, but through wisdom. Sometimes it is wisdom to take the idea down into Egypt in order to hide it for a time, in order to keep it safe while it is developing, and if your sense of fatherhood is exalted and inspired, it will know when to do it.

I was once talking to a woman who had been associated with Mrs. Eddy, and I told her of something which I had seen in Mrs. Eddy's writings. She asked me how long I had seen it, and when I said, "Not very long," she went on, "Well, let me tell you something which Mrs. Eddy told me. I told her of something wonderful I had seen, and she asked me how long I had seen it, and I replied, 'I have only just seen it.' Then Mrs. Eddy said, 'Don't tell it to everybody. You will lose it. Keep it until it becomes yours. If you tell it to everybody, you will only spill the idea.' " I can see now that the growing conviction that Christian Science was really Science, which began to come to me in about 1916, was hidden for a long time, because it did not really establish itself clearly in my thought until just after 1930. As I look back now, I can see that Principle was at work. Principle always operates in spite of persons. If the infant idea had been spread all over the place in those early days, it would have suffered temporarily and it might even have been killed, because thought wasn't yet ready for the idea. When that time eventually came, the idea was definite and safe, and nothing in all the world could touch it. It could stand by itself, as it is doing to-day. So remember that this record in Matthew is no casual human account, but is an inspired and exact record of the development of the Christ-idea in thought that is prepared to receive it.

VERSE 15. "Out of Egypt have I called my son"—the prophet who said that was making a generalization on a spiritual basis, and through Mind as Soul you can identify your experience with that generalization. Mind as Soul is always identifying the light of intelligence, as the Christ is born to you. It shows you that the idea of Mind is safe in Soul, that nothing can touch it, that it is sanctified and satisfied and free, that it lives in the realm of the Holy Ghost, where the fires of the Holy Ghost destroy sin, disease, and death (everything that would kill the spiritual idea, including the Herod sense), and where the rule of Soul is forever gathering the wheat into the barn.

VERSE 16. "two years old and under"—that state of thought which knows something of Mind, Spirit, and Soul, but doesn't go on to identify that understanding with Principle, can always be slaughtered. It is like the man who tries to learn mathematics and says, "I will just learn three numbers and I will learn addition." You can knock a hole through that kind of mathematics.

When you have seen that Mind says, "Let there be light," and that Spirit says, "Let there be development," and your thought has touched definiteness in Soul, but you haven't identified yourself with Principle, then the idea is not safe in your thought, and it can be destroyed. The majority of people are content to have some sense of God as Mind and Spirit, and they go half-way to an understanding of Soul, but they don't want to understand and demonstrate divine Principle, Life, Truth, and Love; and yet you don't touch the essential nature of God until you arrive at some understanding of divine Principle, Life, Truth, and Love. When you come to the Christianity sense, however, Principle says, "All ideas are mine, because I am Mind," and before the idea is born in Spirit, Soul says, "All ideas are identified with Principle." So, in true Christianity, when the idea is born in Spirit, it is already identified with Principle, and therefore safe. The Christ was born of that high spiritual sense, and so it was safe.

If you are satisfied in Christian Science only to gain a little sense of God as Mind and Spirit, you won't progress very far. You must be willing to go on, and so gain not only a slight sense of the Word, but also a sense of the Christ, Christianity, and Science. If you have understood anything that is true about Mind, you must also have understood something about all the synonymous terms. In the same way, anything really fundamental which you have understood about the Word means that

you must have understood something about the Christ, Christianity, and Science, because they all reflect each other. If you are quite happy to go no further than thinking that God will heal you because Mind is thought, what little understanding you have can be slaughtered. And so you are wise if you are not content just to know a little of the Word and the Christ, but press on to gain an understanding of Christianity and Science.

VERSE 18. If you have enough of the mother sense of Rachel to bring forth something which symbolizes a divine idea, and yet you haven't identified that idea with Principle, then you will lay yourself open to the desolate sorrow pictured here. But there is no necessity for that, if you allow Soul to identify thought with divine Principle, Life, Truth, and Love.

VERSES 19, 20. Divine guidance definite and identified—the tone of Mind as Soul.

VERSE 23. “Nazarene” is thought to indicate here “a mere offshoot, of little importance.” To the human mind, the Saviour is always of little account. Paul pointed out that “not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty.”

Second Talk on

MATTHEW

Chapters 3 : 1 — 5 : 48

SPIRIT (Chapter 3)

SPIRIT AS MIND (Chapter 3 : 1-9). *The purity of Spirit involves revelation, which is true creation.*

Whenever Mrs. Eddy writes of the creator fundamentally, she uses the synonymous term Mind, but if she is speaking of the creator of spiritual things as opposed to any supposititious creator of matter,—if she is emphasizing the purity of creation,—then she uses the term Spirit.

This third chapter of Matthew symbolizes the three baptisms which Mrs. Eddy speaks of in "Pond and Purpose,"—the baptism of repentance, of the Holy Ghost, and of Spirit,—and they correspond to Spirit as Mind, Spirit as Spirit, and Spirit as Soul. There is little doubt that Mrs. Eddy based "Pond and Purpose" on this chapter. (See Mis. 203—207.)

VERSE 2. Mrs. Eddy defines "Kingdom of Heaven," in part, as "the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (S. & H. 590: 2-3).

VERSE 3. "Prepare ye the way of the Lord, make his paths straight"—ordered and intelligent development.

VERSE 4. These details are introduced to indicate John's purity of thought.

VERSE 6. Remember Mrs. Eddy's definition of "Baptism :—" "Purification by Spirit; submergence in Spirit. We are 'willing rather to be absent from the body, and to be present with the Lord' (II Corinthians v. 8)" (S. & H. 581 : 23-26). She also says, "The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration" (S. & H. 241 : 27-30).

VERSE 9. John was pointing out to them that claiming descent from Abraham as a historical figure was no substitute for genuine repentance, but that an understanding of the spiritual significance of Abraham was the important thing. Mrs. Eddy's definition of Abraham is "Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (S. & H. 579 : 10-14). And so "God is able of these stones to raise up children unto Abraham"—wherever there is thinking that is basic and substantial, it will develop into the Abraham state of thought.

This first baptism, corresponding to the baptism of repentance in "Pond and Purpose," gives freedom from the flesh and a sense of the "kingdom of heaven." The first sense of baptism in Spirit thus makes itself manifest as Mind, the one intelligence. Thought and action begin to be guided by intelligence.

SPIRIT AS SPIRIT (Chapter 3 : 10, 11). *The understanding which separates is true substance.*

Here we see symbolized the baptism corresponding to the baptism of the Holy Ghost in "Pond and Purpose."

VERSE 10. A symbolic illustration of the three processes of analysis, uncovering, and annihilation.

"the axe is laid unto the root of the trees"—analysis.

"therefore every tree which bringeth not forth good fruit"—uncovering.

"is hewn down, and cast into the fire"—annihilation, the disappearance of materialism.

VERSE 11. "baptize you with the Holy Ghost"—with increased spiritual understanding of the "new tongue" of Spirit. Remember that Mrs. Eddy defines "Holy Ghost," in part, as "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8), and true development always has the tone of Spirit, because Spirit is divine order. As the development of eternal Life, Truth, and Love takes place in your thought, you begin to find the true substance of your being as the idea of Life, Truth, and Love. Reformation thus follows the baptism of repentance.

"and with fire"—the baptism which purifies, which separates the dross from the gold.

SPIRIT AS SOUL (Chapter 3 : 12-17). *All identified development is divine order.*

The third baptism corresponds to the baptism of Spirit in "Pond and Purpose," of which Mrs. Eddy says, "After this, man's identity or consciousness reflects only Spirit, good . . . Mortal man's repentance and absolute abandonment of sin finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever" (Mis. 205 : 16-17, 25-28).

VERSE 12. Soul burns the tares and gathers the wheat into the barn.

VERSE 16. "out of the water"—out of the elements of thought.

"the Spirit of God descending like a dove"—"dove" is a "symbol of divine Science" (S. & H. 584 : 26). To show how perfectly correlative are the Bible and "Science and Health," let us remind ourselves that Mrs. Eddy writes of the tone of Spirit as Soul in the second day of creation, "Through divine Science, Spirit, God, unites understanding to eternal harmony" (S. & H. 506 : 10-11). Here the dove descends to unite understanding to eternal harmony.

VERSE 17. There we have the most perfect sense of the baptism of Spirit and the joy of true identification in Soul.

Just think what Spirit as Soul means. It means—to give just a few examples—baptism identified, purity identified, development identified, substance identified and made safe, birth made safe. How we need to see that the birth of the Christ-idea as Science is made safe, through identifying it with Principle ! That gives us the joy of true birth, and then we hear "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The Three Baptisms

When the Science of the Christ comes to us, we begin to think our way honestly and sincerely out of the darkness of mortality into the light of Spirit as Mind,—out of matter into Spirit. That is the baptism of *repentance*. That leads us to the baptism of *the Holy Ghost*,—developed spiritual understanding. Then, as thought goes forward, we begin to experience the baptism of *Spirit*,—we begin to understand true spiritual values, and thus we touch divine Science.

There is nothing mystical or mysterious about these baptisms. Every idea that comes to us goes through these three baptisms, whether we realize it or not. As thought touches the fact of Spirit, Spirit operates as Mind,—as intelligent spiritual thought, as idea,—and that brings the baptism of repentance, because when the sub-

stance of Spirit comes to us as idea, we immediately begin to think our way out of the chaos of mortal thought. Then thought develops, and as the tone of Spirit as Spirit makes itself felt, there follows the baptism of the Holy Ghost, the "development of eternal Life, Truth, and Love,"—an advanced spiritual understanding. Finally, we experience the baptism of Spirit when we touch Spirit as Soul ; at that point we see identified the Son of God, the Christ-idea, and we begin to find our life "hid with Christ in God."

To put it more simply : an idea comes to us and we like it and we follow it up (the baptism of repentance), then we begin to understand the idea (the baptism of the Holy Ghost), and finally we see that it is wonderful and we rejoice in it (the baptism of Spirit).

And so these three baptisms symbolize the nature of God through Spirit as Mind, as Spirit, and as Soul. It is most interesting to see the correlation of these three baptisms with the three tones of the second day of creation. Remember that we epitomized Spirit as Mind as *creator* and *purity* ; Spirit as Spirit as *substance* and *understanding* ; and Spirit as Soul as *order* and *development*.

SOUL (Chapter 4 : 1-22)

SOUL AS MIND (Chapter 4 : 1-4). *Spiritual understanding defines itself as idea alone.*

As spiritual understanding defines itself to us as definite individual spiritual ideas, the "dry land" appears. As we come out of the "water,"—the "elements of Mind" (S. & H. 507 : 3),—the "dry land," the "absolute formations instituted by Mind" (S. & H. 507 : 2), appears.

VERSE 1. As soon as we are baptized of Spirit, we often have this temptation experience. Remember how Mrs. Eddy defines "Wilderness," in part : "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). Jesus saw that he was "led up of the *spirit* into the wilderness"—he saw that he could not be led into any experience where Love had not been before him (see My. 149 : 31-2).

VERSE 2. "he had fasted forty days and forty nights"—he had refrained from believing in the so-called physical calculus.

"he was afterward an hungred"—he was hungry for divine idea.

VERSE 3. This was the first of the three temptations—the temptations we all have—to believe in life, substance, and intelligence in matter. The temptation to command that the stones be made bread constitutes the temptation to believe in life in matter,—to believe that the “stones” of human belief, of the so-called calculus of mortality, have life in them. Material theories are supposed to be the staff of material life.

From another aspect, this temptation is the temptation to believe that instead of translating matter out of itself, our spiritual vision of the “stones” (the great spiritual facts) of the divine infinite calculus should be used to support material life. That was probably Jesus’ temptation at this point.

VERSE 4. Man lives, not by material means, but by entertaining divine ideas, ideas that proceed from divine Mind. Spiritual understanding defines itself as idea alone. As you begin to understand Soul as Mind, you begin to recognize that that which is identified is always idea. You begin to identify yourself as idea, and to see that everything which comes to you is idea. And so you begin to defeat the temptation to believe that life is in matter,—in greed, selfishness, money, hate, division, and so on. You say to the temptation, “No ; my life is idea, because it is in Mind,” and you begin to identify yourself with idea.

This first temptation may come to us to-day in the form of the temptation to use the Christ-idea to demonstrate a motor car or a big house or a better business. The only thing we can ever demonstrate is divine idea, and as we do that, it will give us harmony in everything. How idea manifests itself is the business of the divine will. Mrs. Eddy writes, “God gives you His spiritual ideas, and in turn, they give you daily supplies” (Mis. 307 : 1-2). But if you try to demonstrate daily supplies only, you are trying to command that the “stones be made bread,” and that is impossible. Our job is to seek spiritual values, and then let them demonstrate themselves in a right sense of health and harmony. They will operate in human experience to destroy sin, poverty, disease, and so forth.

Don’t use Truth like a medicine-bottle : use it to become more spiritually-minded. It is a temptation which comes to us all—to use spiritual reality for material gain, to outline the operation of spiritual values in a human way. If you are asked to help a business, know that all there is to that business is of the nature of Mind,—of power, wisdom, intelligence, law, activity, demand and supply, circulation, and so on,—all there is to it is of the nature of

Spirit,—of substance, development, birth, fruit,—and likewise all there is to it is of the nature of Soul, Principle, Life, Truth, and Love. In that way, you are placing it in the realm of idea. Then know that the truth you have known is the Christ to that business, that it “removes properly whatever is offensive” (S. & H. 463 : 13), and that it restores everything that needs to be restored. Whatever you do, don’t work on a material basis. And so with health—don’t try to heal a mortal body. Demonstrate the true man, God’s idea. To try to *command* that “these stones be made bread” is sheer human will. Try to demonstrate Christ in your business, in your body, in your home, everywhere, and then you will see that “Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually” (S. & H. 442 : 22-25).

SOUL AS SPIRIT (Chapter 4 : 5-7). *Soul-sense alone identifies the blessing of Spirit.*

The second temptation is that which would have us believe that there is substance in matter. Soul-sense is that which recognizes *one* substance. Soul as Spirit identifies for us the one substance, the one reality, the one fruit of the Spirit, and it won’t let us recognize any other substance.

VERSE 5. “the temple”—this refers to the Jewish Temple, a symbol of false theology, but it may also be regarded as a symbol of the material body.

VERSES 6, 7. Jesus was a Jew, and to the Jew the Temple was all-important. So it was not unnatural that the temptation should come to him to spread his message by using the existing organization of the Temple, with all its money and influence. If he could have persuaded the authorities of the Temple to accept his theology, it might have seemed an easy way to spread his message. But he knew that unless you establish a spiritual idea by spiritual means, it will die on you. Mrs. Eddy tells us, “Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science” (Mis. 152 : 30-2). Unless you identify a spiritual idea through the development and order of Spirit, it will fade. The temptation came to Jesus, as it comes to us, to work out the idea of Science on a material basis, to identify it with matter.

The effort of the carnal mind is to make us trim the sails of our theology to suit the world, to confine spiritual values in what looks like a good human organization. But Jesus knew

that organization eventually stifles a spiritual idea. It just leads to compromise, which adulterates the spiritual idea. The only church which Jesus was interested in was the spiritual fact of the Christ. When Peter identified Jesus with the Christ, Jesus said, "thou art Peter, and upon this rock [the spiritual fact of the Christ] I will build my church;" and remember that Mrs. Eddy defines "Church," in part, as "The structure of Truth and Love" (S. & H. 583 : 12). Our church to-day is the spiritualized consciousness in each one of us of the Christ-idea as Science, and there is no other true church. In that church there is no cruelty or persecution, but only identified reflection,—Soul as Spirit,—by which all men identify the idea of God and reflect it to each other.

SOUL AS SOUL (Chapter 4 : 8-11). *Spiritual translation identifies Spirit as Spirit, and matter as matter.*

VERSES 8-10. The third temptation was the temptation to believe in intelligence in matter. Jesus was tempted to identify Soul-sense with material sense, to identify the rule of Soul with the lust for power. That temptation comes to each one of us. We need to have more and more of that humility which recognizes that there is only one power and one being. Humility is strength, not weakness. "Blessed are the meek : for they shall inherit the earth" (the spiritual idea). The meek are those who learn the power of divine idea, and identify themselves with divine Principle, Life, Truth, and Love. If we begin to think that we personally have influence or power or importance, we are yielding to this third temptation, a false sense of intelligence, which Jesus met and mastered by nullifying it. He was "in all points tempted like as we are, yet without sin."

VERSE 11. "angels came and ministered unto him"—divine ideas poured into his thought. He identified himself with the divine translation.

To summarize : the first temptation which comes to us is to use spiritual ideas for material gain ; the second is to mingle Spirit and matter ; and the third is to identify the rule of Soul with personal domination, personal preference, and so on. If we don't see how this record of Jesus' temptations applies to each one of us, then we shall just say, "Wasn't Jesus wonderful?" and leave it at that. That sort of attitude won't bring salvation to anybody. What we need to see is the Science of all these symbols, and then we see their universality. They are as available to us as any mathematical

fact. Jesus said, "If ye love me, keep my commandments." And so with these three temptations the important thing is to see that Jesus was identifying life as Mind, substance as Spirit, and intelligence as Soul. Each one of us must do the same.

SOUL AS PRINCIPLE (Chapter 4 : 12-17). *The rule of Soul always brings enlightenment.*

VERSE 16. The minute thought touches Soul as Principle, it begins to identify interpretation, and that interpretation is the "great light" mentioned here. In the fourth day of creation, Principle as Soul is symbolized by the two great lights to rule the day and the night.

VERSE 17. "preach"—the tone of Principle.

"Repent"—the tone of Soul.

"kingdom of heaven"—the "reign of harmony in divine Science" (S. & H. 590 : 1-2).

SOUL AS LIFE (Chapter 4 : 18-22) *gathers and multiplies.*

We need very much to understand this tone. We have glimpsed the idea of Science as really scientific, and we know that it is the only thing that is worth-while, but through Soul as Life we must see that Science identifies and multiplies itself. We want to bring this idea to our fellow-man, and the carnal mind will do all it can to prevent us getting it to him. All the apathy, the fear, the doubt, the hesitancy, and the sense of limitation in us will rise up to prevent us giving this idea to mankind, and so it is imperative that we break down that barrier by identifying Life as infinite progress and infinite multiplication. It is no use depending on people—they may let you down. Depend only on spiritual sense, and then you will see the idea multiplying itself.

VERSE 18. "fishers"—you remember that the fishes are introduced in the fifth day of creation and indicate the multiplication of Life.

VERSE 20. That is what we've got to be able to do. We must leave our "nets,"—our mediocrity, our selfishness, our fear, our conservatism, everything which would prevent us identifying that which is infinite progression, or "concrete being" (Mis. 82 : 20), that which is multiplication of the Christ-idea.

VERSE 22. They left all for Christ. They laid down their materiality, just as we have to leave all our corporeal beliefs

of being either young or old, male or female, English or German, rich or poor. It is a serious matter if the Christ knocks at our door, and we don't open it and don't leave our "nets."

It is very interesting to note that just four were called at this point to be "fishers of men." With the tone of Life there so often enters a sense of the divine infinite calculus ; you know that in the fifth day of creation there are four statements, corresponding to the Word in its own aspect, and the Word reflecting the Christ, Christianity, and Science.

PRINCIPLE (Chapters 4 : 23—7 : 29)

PRINCIPLE AS MIND (Chapter 4 : 23-25). *Teaching and healing.*

In our summary of the days of creation we have epitomized Principle as Mind as *divine metaphysics* and *spiritual power*.

VERSES 23, 24. When we understand Principle as Mind, and we see that Principle forever demonstrates itself irresistibly as Life, Truth, and Love, then we begin to understand the Science of Mind-healing. It is most interesting in these verses to see that healing followed teaching ; that is always so. As you begin to understand Principle, you begin to teach and heal.

In the early days of Christian Science, there was a good deal of wonderful healing, much of it being done through "holy, uplifting faith" (S. & H. 109 : 19), but the healing work wasn't maintained, because it was not based on absolute Science. It reminds me of the fellow who can pick out tunes on the piano, but who doesn't understand the science of music—he doesn't get very far. So many people express the desire to do more healing. Well, the way is to understand the nature of Principle, and as soon as you understand something of Principle, you will be able to heal by teaching and teach by healing (see Mis. 358 : 4-6). When your teaching carries conviction, then it will also heal.

At the beginning of her answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy says, "Study thoroughly the letter and imbibe the spirit" (S. & H. 495 : 25-28). As you study the letter, the spirit comes to you quite naturally. The letter is at first objective, but it becomes subjective, and as it does so, it demonstrates *itself*.

PRINCIPLE AS SPIRIT (Chapter 5 : 1-9). *The demonstration of ordered blessing.*

At this point the Sermon on the Mount begins. Mrs. Eddy calls it "that divine digest of Science" (Rud. 3 : 15), and she also says, "No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount,—though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality" (Ret. 91 : 5-12). It is not supposed to have been delivered all on one occasion, but to be a collection of Jesus' teachings.

The Sermon on the Mount is divided into four clearly defined sections. In the first section, Principle as Spirit shows the demonstration of ordered blessing, and brings out the order of the Word,—Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the second section, Principle as Soul shows the translation from "the law" to the Christ, and brings out the order of the Christ,—Principle, Life, Truth, Love, Soul, Spirit, and Mind. In the third section, Principle as Principle interprets "the law and the prophets," and brings out the order of Christianity,—Principle, Mind, Soul, Spirit, Life, Truth, and Love. In the fourth section, Principle as Life shows that "Infinite progression is concrete being" (Mis. 82 : 20), and brings out the order of Science,—Soul and Life, Spirit and Truth, Mind and Love, and Principle. We shall be considering it little by little, and you will see what a perfect whole it is.

It isn't really cause for wonder that the Sermon on the Mount should present the "seven" and the "four,"—the seven infinite spiritual tones operating in the four divine processes,—because that is the eternal story.

VERSE 1. "when he was set"—when he was thinking in terms of Principle.

"his disciples came unto him"—Mrs. Eddy says of Jesus and his disciples that he was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91 : 19-20).

VERSE 3. MIND. "the poor in spirit"—the beggars for spiritual things, those who have *wisdom* enough to seek the things which are worth having, wisdom enough to say, "Let there be light."

"for their's is the kingdom of heaven"—"the realm of unerring, eternal, and omnipotent Mind" (S. & H. 590 : 2-3). Note that it says "is," not "shall be."

VERSE 4. SPIRIT. "they that mourn"—those who find themselves forced to give up the mortal and material.

"they shall be comforted"—they shall see "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8), as Mrs. Eddy defines the Holy Ghost, or Comforter.

We may therefore interpret this Beatitude : Blessed are those who have the *purity* to accept the laying down of the fleshly and material and to see the "development of eternal Life, Truth, and Love."

VERSE 5. SOUL. "the meek"—those who acknowledge only one infinite identity.

"they shall inherit the earth"—the *spiritual understanding* of the third day of creation, when the dry land appears and is called Earth.

VERSE 6. PRINCIPLE. "righteousness"—right interpretation, the tone of Principle.

"they shall be filled"—they shall have *spiritual power*, demonstration, authority.

VERSE 7. LIFE. "merciful"—those who are willing to turn away from the mortal to the recognition of the immortality of Life, those who have the *love* which Jesus described when he said, "Greater love hath no man than this, that a man lay down his life for his friends." It is those who have this love who can forgive the sinner and say to the woman taken in adultery, "go, and sin no more."

VERSE 8. TRUTH. "the pure in heart"—those who have the consciousness of *health*, or wholeness.

"they shall see God"—Truth. (See S. & H. 341 : 8-10.)

VERSE 9. LOVE. "peacemakers"—not those who say, "Peace, peace ; when there is no peace," but those who live and move and have their being in Love, who accept the design of Love, who see the beauty of *holiness*. Mrs. Eddy says, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 567 : 7-8).

So the Beatitudes illustrate the seven days of creation as characterized by Mrs. Eddy on page 116 of "Science and Health"—"Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." To summarize the Beatitudes, we might say : Blessed is he who has *wisdom* enough to choose the good, *purity*

enough to acknowledge no ties of the flesh, *spiritual understanding* enough to identify Principle, *spiritual power* enough to demonstrate Principle, *love* enough to lay down the mortal concept, *health* enough to have true consciousness, and *holiness* enough to bring thought into accord with the design of Love. Remember that the Beatitudes comprise the first section of the Sermon on the Mount, which has the tone of Principle as Spirit,—the demonstration of ordered blessing.

PRINCIPLE AS SOUL (Chapter 5 : 10-48) *impels translation from "the law" to the Christ.*

In this second section of the Sermon on the Mount, we have a presentation of the Christ order,—divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

VERSE 10. Persecution "for righteousness' sake" is always aimed at *Principle*, though it is inflicted on the physical personalities of those who see something of Principle. (See S. & H. 51 : 24-27.) It is Principle which antagonizes mortal thought, and hate, jealousy, and envy are then unloosed on anyone who glimpses Principle, but if he recognizes that Principle is the target of all persecution and that Principle is untouched by it, then personal persecution just won't affect him at all. (See S. & H. 560 : 22-4.)

VERSE 12. "reward"—the "reward" of Principle is demonstration. (See Mis. 270 : 11-15.)

"the prophets"—remember that they flourished in the fourth thousand-year period, the period of Principle.

VERSE 13. "Salt" is a symbol of *Life* in this Christ sequence. It was regarded as a symbol of perpetuity and incorruption, and it is still regarded as having life-giving properties; when people are very ill, salt is often administered to them to revive them. Mrs. Eddy says, "Because Life is God, Life must be eternal, self-existent" (S. & H. 289 : 32-1).

"savour"—its essential nature. Mrs. Eddy says, "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men" (S. & H. 550 : 5-7). If we don't recognize our inseparability from the Father, then our individuality is liable to be trampled under foot.

VERSES 14-16. Here we have the tone of *Truth* in the Christ sequence. Jesus said, "I am come a light into the world." Mrs. Eddy speaks of "Truth on its pinions of light, chasing away the dark-

ness of error" (S. & H. 191 : 14-15). The "city set on an hill" is a symbol of the divine infinite calculus, which is the "light of the world." (See Rev. 21 : 10, 11.) It is interesting that the candlestick is introduced here in the tone of Truth, because the sixth day of creation has seven tones, and the Biblical candlestick as described in Exodus had seven lamps.

VERSES 17-20. In these verses we have the tone of *Love*,—fulfilment. Love ensures the coincidence of "the law" and "the prophets." Mrs. Eddy writes, "Jesus said, 'I came not to destroy the law,'—the divine requirements typified in the law of Moses,—'but to fulfil it' in righteousness, by Truth's destroying error. No greater type of divine Love can be presented than effecting so glorious a purpose" (Mis. 261 : 18-22). "The law" symbolizes the Word, and "the prophets" symbolize the appearing of the Christ-idea. But the story of the Bible is one story, expressed in different idiom in different ages, and coming into clearer and clearer light.

VERSES 21-26. This tone of *Soul* in the Christ sequence shows the necessity of complete identification with the sinlessness of Soul. Soul burns all the tares of personal sense, of false identification of manhood, and then the wheat is gathered into the barn—true identity is demonstrated. This whole section of the Sermon on the Mount illustrates Principle as Soul, which impels translation from "the law" to the Christ, and these verses emphasize that Soul demands that we exchange all false identification of manhood for the fact of true identity. Mrs. Eddy says, "It is error even to murmur or to be angry over sin" (S. & H. 369 : 31-32).

VERSES 27-32. Here the absolute purity of *Spirit* is brought out. Adultery symbolizes the attempt to mingle Spirit and matter. If you are wedded to the things of Spirit, you will always love those qualities which are the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." You can only be divorced from that which would defile the Christ-idea in your thought. The worst adultery is the attempt to adulterate the spiritual idea and thus defile it. Jesus was not trying to formulate a moral code. His attitude, on the contrary, was "Man, who made me a judge or a divider over you?"

VERSES 33-48. These verses have the tone of *Mind* in the Christ sequence.

Our "communication" (see verse 37) must always be "Yea, yea," and "Nay, nay"—that is, we must affirm the

allness of Mind and deny the existence of that which is unlike Mind.

The last eleven verses bring out the necessity of having one Mind. Mrs. Eddy says, "'Thou shalt have no other gods before me.' (Exodus xx : 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind ; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind " (S. & H. 340 : 15-20).

So in the second section of the Sermon on the Mount, with the overtone of Principle as Soul, we have seen an indication of the Christ translation. We have seen perfectly the tones of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

The Ascending Scale

You and I begin by having some understanding of the seven days of creation. Then we begin to glimpse the numerals of infinity to which the days of creation lead. That, in turn, leads us to the synonymous terms themselves, and we then begin to see the numerals subjectively. Then the time comes when we begin to think in terms of the Word, the Christ, Christianity, and Science. The four orders—Mind, Spirit, Soul, Principle, Life, Truth, and Love (the Word), divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (the Christ), Principle, Mind, Soul, Spirit, Life, Truth, and Love (Christianity), and Soul and Life, Spirit and Truth, Mind and Love, and Principle (Science)—those four orders grow in our thinking until we see them in absolute Christian Science as four cardinal points : Life, Truth, and Love (the Word) ; Truth, Life, and Love (the Christ) ; Life and Love (Christianity) ; and Truth and Love (Science). Finally, they become in divine Science the four sides of the "city foursquare" : the Word of Life; Christ, Truth; Christianity, Love ; and divine Science, divine Principle, Love.

Remember, what we are considering is Science, which has been symbolized in different ways in different ages. To-day we are symbolizing it through the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and remember that those four terms, "incorporeal, divine, supreme, infinite," refer to each one of the synonymous terms.

The Seed and the Harvest

You reap the reward of Science in proportion as you sow its seed. Whatever of the nature of Mind or spiritual thinking you put into your study of Science, you reap in power and intelligence.

Whatever you put into it of the nature of the order and purity of Spirit, you reap in true progress and in the fruit of the Spirit. Whatever you put into it of the nature of the definiteness and sanctity of Soul, you reap in true identity, sinlessness, incorporeality. Whatever you put into it of the nature of system, honesty, obedience, you reap in demonstration, in oneness, in perfection. Whatever you put into it of the nature of the exaltation and inspiration of Life, you reap in eternity, fatherhood, and multiplication. Whatever you put into it of the nature of Truth, of consciousness, of the standard of Truth, you reap in health, sonship, manhood, Christ. Whatever you put into it of the nature of the fulfilment, completeness, and glory of Love, you reap in the beauty of holiness, peace, rest, and divine motherhood. So in proportion as you sow the seed of Science, you reap the harvest of Science, because Science is based on Principle. Moreover, you have the ability to put everything you've got into it, because you are the son of God, because you have the Mind of Christ, and so there is nothing to stop you.

Someone has said to me, "You have given us an awful sense of responsibility." Well, we need to be careful that we have no false sense of responsibility. If we have a sense of "divine Principle, Love, underlying, overlying, and encompassing all true being" (S. & H. 496 : 18-19), then we can have no feeling of burden, and a false sense of responsibility only makes one fearful and irritable. Jesus said, "My burden is light," and we can echo his statement as we recognize ourselves as the sons of God. If we start thinking that we personally have something to "put over," then we are depending on something which may break down, whereas our only strength lies in the fact that "Love is at the helm of thought" (Mis. 113 : 25-26), and Love never breaks down. Love sustains, maintains, and develops—that is not our responsibility. We should never depend on people, but we can always depend on God. Our confidence is in the fact that there is only one being.

MATTHEW

Chapters 6 : 1 — 7 : 29

Attending the Birth of the Spiritual Idea

I want you to remember that as this idea of the Christ as Science advances in beauty, in holiness, and in demonstration, we are attending the birth of the spiritual idea. Because the idea is of the nature of Mind, it is an idea of light, power, wisdom, intelligence, and law. Because it is of the nature of Spirit, it lives, moves, and has its being in the infinite order, the infinite good, the infinite development, and the infinite purity of Spirit ; it will be baptized of Spirit as it grows. Because it is an idea of Soul, it is as definite as God Himself, it is infinitely identified with God ; it is incorporeal and sinless ; it has safety, sanctity, and satisfaction ; it has joy and bliss and freedom. Because it is an idea of Principle, it is forever demonstrated—it isn't *going to be* demonstrated, but it *is* demonstrated ; it is foundational and basic ; it lives in the realm of Science and infinite system ; it is as perfect as the Father Himself is perfect. Because it is an idea of Life, it is eternal ; it lives in the divine fatherhood of God ; it is immortal, indestructible ; it lives in the realm of infinite progression, which is "concrete being" (Mis. 82 : 20) ; it is exalted and inspired ; it eternally multiplies itself. Because it is an idea of Truth, it has the form of the Son of God ; it lives in the realm of omnipotent Truth, where Truth forestalls, uncovers, reverses, and destroys all that is unlike Truth ; it lives in the realm of Truth, the infinite alternative, which alters everything that needs to be altered ; it is infinitely positive and admits of no negative ; it lives in the realm of the Christ-idea, infinite health, manhood. Because it is an idea of Love, it is fulfilled from everlasting to everlasting ; it is divinely mothered ; it has the beauty of holiness, the perfection of being ; it is already ascended ; Love underlies it, overlies it, and encompasses it, it is embosomed in Love, and it lives, moves, and has its being in the realm where there is nothing going on but Love.

When you have seen that the spiritual idea is of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, know that that truth which you have known is the Christ to every situation, that it "removes properly whatever is offensive" (S. & H. 463 : 13), that

it is a law of multiplication and perfection to the idea, that it reverses all that is unlike the idea, and that it establishes all that is true about the idea. If you really know these things, you will be a mother to the idea.

Mrs. Eddy writes of "Scientific obstetrics" in a sevenfold statement on page 463 of "Science and Health": "Teacher and student should also be familiar with the obstetrics taught by this Science"—the metaphysics of Mind. Without metaphysics you couldn't be familiar with scientific obstetrics. "To attend properly the birth of the new child,"—true birth has the tone of Spirit,—"or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe"—safety is always to do with Soul. "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth"—the operation of Principle is always harmonious. "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive"—causes the laying down of the mortal concept, as in the fifth day. "The new idea,"—the Son of God,—"conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying." The perfection of the Christ-idea is brought out in birth, in maturity, and also in eternity. "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work" (S. & H. 463 : 5-20)—the fulfilment of Love.

Spiritual Alertness

The birth of the Christ-idea as Science is the greatest thing going on in the world to-day. We've got to be alert enough to realize that there is nothing that the carnal mind wouldn't do to defeat it. If given free course, mortal mind would start a war to-day in order to impede the birth, because the fact is that as the idea grows to maturity, as humanity has the time to assimilate and prove it, it will change the whole course of human history. Meanwhile, the devilishness of the carnal mind would like to make a war and put civilization back into the darkness of brutality, hate, jealousy, envy, and chaos. So we have got quite a job! Thank God we know that we have, and thank God we know how to do it. We have the tools, and we know that "one on God's side is a majority." Where there are men and women who really understand God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and know that that is all there is, and put that under-

standing into practice, there cannot be a war. Mrs. Eddy says, "A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires" (My. 162 : 7-9). It is up to each one of us individually to be a mother to the Christ-idea as it is born to us.

To-day, the desire to find the Christ is sometimes expressed in a perverted form. Many of the theories which seem to us undesirable or even evil, but which engage the attention and devotion of large sections of humanity, are really just misdirected efforts to find the Christ. Think of the spiritual animus if the energies of these people could be diverted into spiritual channels, into finding the Christ on a spiritual and scientific basis !

The effort of many of these people is to see that all men are well provided for, but that will never come about without the Science of Christianity. The Science of Christianity makes all good available to every man on a wholly spiritual basis, and that is true socialism. Science says to every man, "Son, all that I have is thine."

Surely no one could ask for a greater opportunity to serve than to bring the Christ-idea as Science to all mankind ? It needs absolute consecration, but what higher form of lifework could there be ? To-day, more than ever, we need to be faithful—to think spiritually and scientifically, and to do it consistently.

As the Christ comes to us, we must see that it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11). We must see that it *does* come to the flesh, and that it *does* destroy incarnate error,—war, hate, greed, class-distinction, race-distinction, sex-distinction. I noticed that in a political meeting recently a man said, "We need to enforce the idea that we are standing for a class." How can that kind of attitude fail to lead to trouble ? We can only stand for one thing, and that is Christ. Nineteen hundred years ago Paul saw that there was "neither Greek nor Jew . . . Barbarian, Scythian, bond nor free : but Christ is all and in all." And so let's put everything we have into showing the Christ as Science to mankind. No longer must we be interested merely in healing a few of our own little troubles, but we must heal disease in government, in politics, in economics. Sin is that which causes disease, and death is the outcome of disease, but they all combine as one. We've got a big job before us, and let's recognize it as a big job, a really worth-while job, a universal job.

The spiritual ideas we entertain are omnipotent, omniscient, omnipresent, and omni-active, and they operate irresistibly everywhere. We mustn't limit the operation of the Christ-idea to mere personal betterment. We've got to broaden our view. If we try

to use spiritual truth, not to free mankind, but to bring ourselves material benefits, the manna will go bad on us. If we are really interested in Christ Science, in the Science of all sciences, then we can't think in a petty, personal, small way. We've got to think in the realm of divine idea, in the realm of the Mind of Christ, which embraces the whole of reality. Let's be awake, and let's know every day that there is no so-called carnal mind or mortal mind to manifest itself as war or hate or disease. Let's pulverize it with Truth. Mrs. Eddy says, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (S. & H. 449 : 3-5), and so we have a wonderful opportunity to serve.

PRINCIPLE AS PRINCIPLE (Chapters 6 : 1—7 : 12). *Christianity interprets "the law and the prophets."* This is the "chain of scientific being" (S. & H. 271 : 2).

Remember that we epitomized Principle as Principle in the days of creation as *one* and *interpretation*.

In Principle as Spirit we saw how the Beatitudes illustrate the Word order. In Principle as Soul we saw an illustration of the Christ sequence. Now, in Principle as Principle, we have an illustration of the Christianity sequence—Principle, Mind, Soul, Spirit, Life, Truth, Love. Christianity is reflection, relationship, demonstration. In Christianity, Principle says, "All ideas are my ideas, because I am Mind ;" Soul says, "All ideas are identified with Principle ;" Spirit says, "All ideas are reflected in one reflection as Life, Truth, and Love, the infinite relationship of fatherhood, sonship, and motherhood." So in Christianity every idea is brought into the one relationship of Life, Truth, and Love.

VERSES 1-4. Here we have the tone of *Principle* in the Christianity sequence. Hypocrisy is the opposite of Principle. Mrs. Eddy says, "There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will" (S. & H. 329 : 21-22). We must not let ourselves be handled by personal aggrandizement, personal ambition, personal domination, personal attraction, or personal sense of any kind, because if those things are in our thought we cannot demonstrate Principle. We must see that every idea comes from God and returns to God, that it is based on Principle and is nothing to do with person. In that way we give God the entire glory. Otherwise, we are doing our "alms before men, to be seen of them." The mortal is essentially a hypocrite ; he always wants to be thought a bigger fellow than he is. The greatest barrier to the demonstration of Principle is personal sense. It is a wonderful thing to be im-

personal; the man or woman who is impersonal is absolutely honest, and thus allows Principle to demonstrate itself. Mrs. Eddy says, "Honesty is spiritual power" (S. & H. 453: 16).

VERSES 5-8. These verses have the tone of *Mind* in the Christianity sequence. Mrs. Eddy says, "The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech" (S. & H. 15: 7-9), and she also says, "God is not influenced by man. The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied" (S. & H. 7: 23-26). Through prayer you think your way into the realm of divine idea.

VERSES 9-18 give the tone of *Soul* in the Christianity sequence. Mrs. Eddy says that the Lord's Prayer is "the prayer of Soul, not of material sense" (S. & H. 14: 23-24). The Lord's Prayer consists of a sevenfold statement in the order of the Word.

VERSE 9. "Our Father"—the parent Mind.

"Hallowed be thy name"—the purity and sacredness of Spirit.

VERSE 10. "Thy kingdom come"—the rule of Soul. Compare the Daily Prayer in the Manual (Art. viii, Sect. 4): "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

"Thy will be done in earth, as it is in heaven"—"Principle and its idea is one" (S. & H. 465: 17).

VERSE 11. "Give us this day [every day] our daily bread"—the bread of Life, and remember that it is in the fifth day of creation that all seven days are focused as the Word of Life.

VERSE 12. "And forgive us our debts, as we forgive our debtors"—we can forgive a person only through seeing him as a son of God, as an idea of Truth, and in proportion as we do that, we are helping ourselves as well as the other fellow. Mrs. Eddy says, "blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (S. & H. 518: 17-19), and also, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2). In Truth we see the compound idea man.

VERSE 13. "And lead us not into temptation, but deliver us from evil"—Love is the grand deliverer.

VERSES 14 and 15 give a wonderful sense of the balance of Soul. If we identify every man as God's idea, then we shall be rightly identified ourselves. This understanding of true relationship emphasizes the Christianity sense which pervades this section of the Sermon on the Mount.

VERSES 16-18 are a clear demand for the joy of Soul. The gloomy religionist is a pathetic figure. Mrs. Eddy wrote, "I agree . . . that 'there are wit, humor, and enduring vivacity among God's people'" (Mis. 117 : 10-12).

VERSES 19-24. Here we have the tone of *Spirit* in this Christianity sequence. Verses 19-21 bring out that the only substance is Spirit. The last three verses emphasize the necessity of purity in our allegiance to Spirit. Mrs. Eddy says, "Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal" (S. & H. 360 : 17-21), and she also writes, "We cannot serve both God and mammon at the same time ; but is not this what frail mortals are trying to do ? Paul says : 'The flesh lusteth against the Spirit, and the Spirit against the flesh.' Who is ready to admit this ?" (S. & H. 346 : 30-2).

Let's be intelligent when we talk about Spirit and the flesh. First of all, what is Spirit ? Spirit is that synonym for God which gives us a spiritual sense of the divine calculus of infinite ideas, each one of those ideas diversified, classified, and individualized, operating in eternal divine order, which is the substance of reality. What is the flesh ? The flesh, or matter, is the so-called calculus of material beliefs or mortal thought,—the outcome of which is sin, disease, death, material birth, material suffering, material dying. As we think in terms of the calculus of God's ideas,—in the realm of the Word, the Christ, Christianity, and Science,—we understand Spirit, divine order. Spirit isn't something that we can take in our hand or carry round in our pocket. The only way we can touch Spirit is in spiritual thought, in understanding. The ideas of Spirit all operate in the realm of divine order and in the realm of the divine infinite calculus of ideas expressing God. Jesus said, "It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you,"—the ideas which he gave them,—“they are spirit, and they are life.” So Spirit is no abstraction. When we turn away from the mortal sense of things, and realize that man

is God's idea,—that he is perfect, immortal, eternal, indestructible,—then we are entertaining ideas of the ordered calculus of reality and they are the very presence and power of Spirit. If somebody comes to you who is in trouble,—who is sick or sinning,—he is suffering from a belief of the flesh. If you perceive the divine idea, operating in the calculus of reality, which is the truth about that situation, that idea is born of Spirit and it bears the fruit of Spirit, thereby causing the belief of the flesh to disappear.

Spirit presents the completeness of divinity from a specific aspect. Each one of the synonymous terms for God represents the whole of God from one particular standpoint.

VERSES 25-34 have the tone of *Life* in this Christianity sequence. The tones of Life, Truth, and Love in this sequence give a sense of the divine fatherhood, sonship, and motherhood. Every idea is father, son, and mother to itself and to every other idea, because each one of us reflects individually the fatherhood, sonship, and motherhood of God. That is why we all need each other.

The fatherhood of Life is wonderfully illustrated here. God as Father provides abundantly, and God's provision is ideas. "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307 : 1-2). When we really understand the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love,—when we see that because God is Mind, man is idea, that because God is Spirit, man is spiritual idea, that because God is Soul, man is identified with Principle, safe and sanctified, that because God is Principle, man is idea that is always demonstrated, that because God is Life, man is eternal idea, forever multiplied, that because God is Truth, man is the son of God, and that because God is Love, man is perfect, complete, and fulfilled idea,—when we see that, we shall realize that the only thing that can supply man is ideas,—ideas which are power, substance, and being, and which operate in the realm of Truth and in belief and at all times and under all circumstances. If you obey the demand, "seek ye first the kingdom of God,"—and the kingdom of God is ideas,—then "all these things shall be added unto you"—all the things in human experience which it is normal and natural and wholesome and lovely to have, will come to you. The material things which we all gather round ourselves and call our own are not substance; any accident may deprive us of them. To try to multiply things

on a material basis is to be like the rich man in the parable who decided to pull down his barns and build bigger ones in order to store all his fruits ; " But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? " (See Luke 12 : 16-21.) Jesus could not be poor, because he was " rich toward God." He fed the multitude through idea, and he told Peter to find the money he needed in the fish's mouth, a symbol of the abundant provision of Life.

In true multiplication there is no tilling of the soil required, because it is at the point of the fifth day that thought rises effortlessly into the realm of idea. Mind presents the idea of God, Spirit develops it, Soul identifies it, Principle shows it to you as operative in divine system, and then Principle demonstrates itself as Life, Truth, and Love. So at that point of Life the sense of toil and labour begins to disappear.

Life is that which exalts thought to see that in reality there is nothing but idea. The substance of everything is idea. Take engineering : if you have an idea for building a bridge, it is the idea which is the substance, and not the constructed bridge, because the bridge itself may be destroyed. A spiritual idea has anything like the atomic bomb beaten to a standstill, and if we lift thought into the realm of idea, then whatever the atomic bomb symbolizes by way of power and energy will be diverted into good channels. In the final analysis nothing is of permanent value except idea. If you have health or money, you are wise if you translate it out of the material into the realm of idea, because then it will never fail you. If you build on anything but idea, you may be let down. Idea is of the nature of omnipotence, omniscience, omnipresence, and omni-action.

It is Mind which creates ideas, because Mind is the parent Mind, but Life gives a higher sense than that of creating—it gives the sense of existence as infinite progression, eternal being. Mrs. Eddy says, " In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, ' Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies " (S. & H. 530 : 5-12). It is Father in human experience who provides for the family, and it is Mother who usually sees that he does it ! We need to reflect both fatherhood and motherhood, to

see that ideas cannot be born without both the creative and the conceptive sense.

VERSE 34. "Take therefore no thought for the morrow"—there is no time in eternity. Life has no to-morrow.

CHAPTER 7

VERSES 1-5 give the tone of *Truth* in this Christianity sequence.

Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476 : 32-2), and she also states, "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine" (S. & H. 542 : 19-21). We understand the brotherhood of man when we see that Truth presents the compound idea man. Don't think for one moment that spiritual vision makes you blind to evil. On the contrary, spiritual vision makes you wide awake to evil, but spiritual vision alone can analyze, uncover, and annihilate evil. Jesus knew more about evil than anyone else, but he analyzed, uncovered, and annihilated it. Spiritual vision enables you to trace all errors back to animal magnetism, to reduce them to their common denominator, nothingness, and to see that they have no part in man as God's idea. Thus you lift errors right off your fellow-man.

VERSES 6-12. These verses illustrate the tone of *Love* in the Christianity sequence. "Divine Love always has met and always will meet every human need" (S. & H. 494 : 10-11). It is the nature of Love that it always responds. Mrs. Eddy writes, "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love" (S. & H. 2 : 8-11). The "bread" in verse 9 is the bread of Life or the bread of Truth, and the "stone" symbolizes the so-called calculus of materiality. The "fish" in verse 10 symbolizes the abundance and multiplication of Life, and the "serpent" symbolizes degradation and poverty, as in the false record of creation.

PRINCIPLE AS LIFE (Chapter 7 : 13-29). "*Infinite progression is concrete being*" (Mis. 82 : 20).

We epitomized Principle as Life in the days of creation as *I AM* and *infinite progression*.

Here we see an illustration of Science. First of all, we see the

tone of Soul and Life, then of Spirit and Truth, then of Mind and Love, and finally of Principle.

VERSES 13 and 14 illustrate *Soul and Life*, the identified way of Life.

Soul and Life indicate Science reflecting the Word—the numerals of infinity. As you understand the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, you have numerals of infinity, which reveal the definite, identified way of Life; they show you the way to seek God, to approach God. So when you are entertaining in thought the numerals of infinity, which are our means of identifying the ideas of Life, remember that you are identifying the infinite Life, and identifying yourself with infinite Life. Mrs. Eddy states, "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality. Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.' To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God'" (S. & H. 428: 3-14). As we understand Life and Soul, the numerals of infinity, death will become less and less real to us, because we shall be identifying immortality. All death is materiality. Through Soul we can identify Life more surely than we can identify the ideas of any subject on earth. There is no chance or guesswork about it. Mrs. Eddy is reported to have said to someone, "If I have healed you of one sin, I have resurrected you from one death." Paul said, "I die daily," meaning that he was constantly laying down the mortal concept of things, and that is the only death we can ever know.

VERSES 15-20 have the tone of *Spirit and Truth*,—Science reflecting the Christ. "False prophets, which come to you in sheep's clothing," symbolize that which counterfeits the coming of the Christ-idea. The calculus of reality irresistibly bears the fruit of Spirit. Mrs. Eddy says, "Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since 'the tree is known by his fruit'? Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection" (S. & H. 299: 18-26). From everlasting to everlasting God's one ideal of Himself, which

is Christ or Truth, is forever reflecting itself as the calculus of infinite Spirit, the calculus of reality. Truth—the Son of God, God's one infinite ideal of Himself, that which God knows about Himself—is forever diversifying, classifying, and individualizing itself in divine order through Spirit as an infinite calculus of divine ideas. The Christ comes to us each time we perceive, welcome, and understand an idea of that infinite calculus.

VERSES 21-23 illustrate *Mind and Love*,—Science reflecting Christianity, the demonstration of Science. "He that doeth the will of my Father which is in heaven" gives that sense of demonstration. Everything unlike the divine will, as it is fulfilled in Christianity, just disappears. Fear, ignorance, and personal sense have no footing. In Christianity we see the motherhood of Love—the fulfilment of the conceptive sense, the beauty of holiness, the divine plan, the peace of God—made manifest as the metaphysics of Mind, as the allness of Mind, as law and healing. Mrs. Eddy writes, "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (S. & H. 520 : 3-5). Christianity involves reflection and true relationship, and nothing gives such a sense of right relationship as true motherhood. Mrs. Eddy says, "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action" (S. & H. 454 : 17-21).

VERSES 24-29 have the tone of *Principle*—Science in its own aspect. If we build on Principle, we are building on that which is fundamental, and therefore untouched by the storms of false systems and false theories. If we build on the shifting sand of human reasoning, then we are building on that which is without foundation, and we are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Jesus taught "as one having authority," and in proportion as we understand Principle, we too shall be able to teach with "authority."

Through Soul and Life you see that "to know [God] aright is Life eternal" (S. & H. vii : 19-20), that the Word of Life is identified infinitely through the numerals of infinity. Through Spirit and Truth you see that there is a calculus of reality, that Truth

operates through the order of Spirit. Through Mind and Love you see that in the metaphysics of Mind there is fulfilment of all that is divine. Finally, you see that everything is based on one infinite Principle, and that Principle includes all other names for God.

Remember, the whole Matrix returns you to Principle,—to omni-action, to Science in its own aspect. The Sermon on the Mount interprets the Matrix: it shows you the Word order of Mind, Spirit, Soul, Principle, Life, Truth, Love; the Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind; the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love; and the Science order of Soul and Life, Spirit and Truth, Mind and Love, and Principle.

You begin by learning the tones of the synonymous terms, and that enables you to see the four orders. It is because you know the tones of the synonymous terms that you can see how the four orders operate. Then you begin to see that Mind, for instance, is not only "Let there be light" (as the Word), but also omniscience (as the Christ), All-in-all (as Christianity), and intelligence (as Science). And you also begin to appreciate the vastness of Science and the oneness of being as you see that the law of Mind, for example, is all the law there is—the law of Mind, Spirit, Soul, Principle, Life, Truth, Love; and that the Word, the Christ, Christianity, and Science all reflect each other infinitely. There is only one Being; and in it you live and move and have your being from everlasting to everlasting.

In the Word you see Mind in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones, just as in the days of creation. In the Christ you see each one of the synonymous terms reflecting the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love;" that is, you see each synonymous term reflecting the "seven" and the "four." In Christianity you see how each of the synonymous terms focuses divine Principle, Life, Truth, and Love. In Science you see only divine Principle, Life, Truth, Love—the essential nature of the infinite One.

That may seem a big picture, but we must remember that we are considering the Science which interprets the infinitude of the one Being. The things of Science are the most definite things in all the world, and they are Immanuel, "God with us."

Fourth Talk on

MATTHEW

Chapters 8 : 1 — 12 : 50

LIFE (Chapters 8 : 1—14 : 36)

This tone of Life in Matthew is a really wonderful tone. You remember that in the fifth day of creation comes the command, "Let the waters bring forth abundantly," and here in Matthew we see how they bring forth abundantly healing and salvation. There is nothing heavy about the tone of Life in the Gospels. Instead of the feeling that there is burden involved in laying down the mortal, there is effortless putting off of the mortal and rising to the true sense of being in Science.

LIFE AS MIND (Chapters 8 : 1—9 : 8) *multiplies the demand for Mind-healing.*

VERSE 3. "immediately his leprosy was cleansed"—Life knows no time, no process, and so the healing which comes from Life as Mind is instantaneous. Life as Mind means abundance of healing as the operation of law.

VERSE 4. This verse illustrates Jesus' great wisdom in dealing with the people whom he healed. If he saw that their mentality was vital and vigorous and unlikely to be influenced by other people's opinions, he would tell them to go and show what good things God had done for them, but if he saw that their mentality was such that it wouldn't be able to stand opposition, then he would say, as he did in this case, "See thou tell no man." He also told the leper to show himself to the priest; this was to enforce the healing in the man's thought, because the act of showing himself to the priest was the fulfilling of the law. Jesus often advised a simple human action; for instance, he suggested that Jairus' daughter should be given something to eat—to show that she really was alive.

VERSE 7. It is the understanding of Science, not blind faith or guesswork, which enables one to say with absolute certainty, "I will come and heal him."

VERSE 8. "speak the word only, and my servant shall be healed"
—you remember that there are four statements in the fifth day of creation, corresponding to the Word in its own aspect, and the Word reflecting the Christ, Christianity, and Science, and here, in the tone of Life as Mind, we see the Word in its own aspect. Jesus came in the fifth thousand-year period of Bible history, and his demonstration of the Son of man was the fulfilment of the days of creation as focused in Life.

VERSE 9. The centurion had an understanding of the nature of law, which operates individually as method.

VERSE 11. "from the east and west"—from an understanding of the Christ and of Science.

"shall sit down with Abraham, and Isaac, and Jacob"
—shall discern the correspondence of Christ Science with the Scriptures.

VERSE 12. Salvation in no way depends upon belonging to some organization, but on how much we individually have of the Mind of Christ. Life is inorganic.

VERSE 13. "Go thy way"—the way of Life.

"believed"—the tone of Mind.

The fact that it was the centurion's *servant* who was healed may indicate that Jesus demonstrated individuality for him.

VERSES 14, 15. Jesus did not always touch those he healed, but here the record that he touched her seems to indicate that he expressed that love which gives "a priceless sense of the dear Father's loving-kindness" (S. & H. 366: 1-2). Older people so often need that touch of affection. Mrs. Eddy says, "if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?" (S. & H. 365: 11-14). It is no good being hard-boiled; the letter of Science is no good without tenderness and compassion. We fail utterly without that love which involves unselfishness. If we have an unselfed purpose, we shall never think of what we can get out of Science, but of how it is our privilege to serve.

VERSES 16, 17. Jesus' demonstration of Mind-healing fulfilled the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy." He healed with an overwhelming sense of love, and it is that love which enables all men to take up their divine individuality.

VERSES 19, 20. The "Son of man" doesn't need anywhere to "lay his head" in the human, so Jesus was implying that if the scribe was to follow him, he must be prepared to lay down the mortal sense of things.

VERSES 21, 22. If only we would "let the dead bury their dead"! Looking back to some past sin or disease or animosity is a bad thing. We all make foolish mistakes at some time or another, but instead of dwelling on them, we need to go forward in the light of Mind. There is enough to do following the Christ *to-day*.

VERSES 23-27. Human history has perhaps never seen a greater individualization of power than that demonstrated by Jesus. Individuality means indivisibility, and Jesus said, "I and my Father are one." If we are faithful, there is nothing Jesus did which we shall not be able to do; he himself stated, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"—because this is Science, and therefore available to all mankind.

VERSES 28-32. The "two possessed with devils" represent the male and female of mortality, and the "devils" symbolize the swinish element of the carnal mind. The false calculus of mortality, mortal mind, always says, "suffer us to go away into the herd of swine." If you give error enough rope, it hangs itself, so don't waste time arguing or quarrelling with mortal mind. This story, taken literally, would be absurd, but it is a perfect symbol of how the belief of life in matter brings itself to nothingness. The swinish element of mortality cannot but destroy itself; it rushes "violently down a steep place," and perishes in the sea of error. Life as Mind exposes the nothingness of the belief of life in matter.

CHAPTER 9

VERSES 2-8. When Jesus said to the man sick of the palsy, "Arise, take up thy bed, and go unto thine house," he was illustrating the fifth day of creation, where thought rises above the mortal sense of things into an understanding of true individuality. Verse 8 gives a very clear sense of the individualization of power again—Life as Mind.

Remember that it was this story which Mrs. Eddy read when she was first healed of an injury pronounced fatal. She says, "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 : 10-18). She was at the point where she experienced the exaltation of Life and the power of Mind, and so she could catch a glimpse of the substance of Life as Spirit. As Mrs. Eddy read and understood that which was Life as Mind, she saw something of the nature of Life as Spirit—the substance and order of Life.

LIFE AS SPIRIT (Chapter 9 : 9-38). *The abundance of Life is made manifest through the substance and order of Spirit.*

VERSE 10. " publicans and sinners "—a symbol of thought that is impure. Life as Spirit is quite apart from the impurity of sin ; it destroys all that is unlike Spirit.

VERSE 13. Remember the fifth Beatitude, " Blessed are the merciful : for they shall obtain mercy."

VERSE 15. When we are exalted and inspired by some divine idea, then the " bridegroom " is with us—we have the creative sense. But the time inevitably comes when we have to " fast "—when we have to refrain from entertaining a false sense of that idea.

VERSES 16, 17. Mrs. Eddy says, " Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost " (S. & H. 281 : 28-1). We must put the " new wine " of inspiration into the order of Science. The purity of Spirit forbids mingling.

VERSES 20-22. Jesus established true womanhood, classified and ordered in Spirit, for the woman with the issue of blood, who was probably suffering from the " change of life." The " twelve years " symbolize the mortal sense of womanhood, and it is interesting that the age of the ruler's daughter whom Jesus raised from the dead is also given as twelve years (in Mark's Gospel).

VERSES 18, 19, 23-25. This is the first record in Matthew's Gospel of the raising of the dead, and it is significant that it comes in the tone of Life as Spirit, which illustrates the Word reflecting the Christ. Jesus said, " I am come that they might have life, and that they might have it more abundantly." Notice that it says that " the maid arose ; " the sense of lifting up comes throughout the tone of Life. (Compare Matt. 8 : 15 and 9 : 7.)

VERSE 27. "Thou son of David"—remember that David symbolized the understanding of the male and female of God's creating.

VERSES 28-30. See S. & H. 274: 17-22.

VERSES 37, 38. "Plenteous" gives a sense of the abundance of Life. There must be order in the gathering in of the harvest, and the harvest is an abundance of the grace and development and fruit of Spirit; there must be diversification, classification, and individualization of all ideas. There is no substance without order. The labourers we need are no ordinary labourers; they are those who see the necessity of deep spiritual culture and experience, those who don't side-step when it comes to making a sacrifice, those who are willing to lay down the mortal sense of things in order to take up their true individuality, and thus reap the fruit of Spirit.

In the fifth day of creation, Life as Spirit indicates the Christ, and in connection with that it is interesting that in "Recapitulation" Mrs. Eddy says, "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance" (S. & H. 468: 17-19). Remember that Truth, Life, and Love represent the Christ in absolute Christian Science.

In Life as Mind we saw the multiplication of the light of intelligence, the multiplication of power, and now this tone of Life as Spirit illustrates the multiplication of true birth, purity, spiritual discernment, development, and order. Life as Spirit introduces the Christ, the fruit of seeking, true substance.

LIFE AS SOUL (Chapters 10, 11, and 12). *Jesus identifies the way of Life for himself and for his followers.*

Here we see the Word reflecting Christianity, because Life as Soul shows the multiplication of true identity. Jesus here sends out his disciples to use the Christ-idea. Remember that "Science and Health," the textbook of Christian Science, of scientific Christianity, carries on its cover the substance of the words in verse 8 of Chapter 10—"Heal the sick, cleanse the lepers, raise the dead, cast out devils."

VERSE 1. Jesus certainly couldn't have given his disciples that power unless he had already seen, in Life as Spirit, that Life—being, individuality, exaltation, and so on—was ordered. Order is development, birth, substance, and fruit. The moment a subject

is ordered, it can be understood by everybody. The moment I saw that the story of the days of creation was a truly ordered story, I began to see that Mrs. Eddy's discovery was exact Science. Mrs. Eddy says of Jesus and his disciples that he was "always leading them into the divine order, under the sway of his own perfect understanding" (Ret. 91: 19-20). He identified order, the Science of reality, for them.

VERSE 2. "names"—Soul is that which names.

VERSE 6. "the lost sheep of the house of Israel"—those who have not identified themselves with the rule of Soul. "Israel" means "a prince of God."

VERSE 7. Remember that "Thy kingdom come," which Mrs. Eddy interprets as "Thy kingdom is come; Thou art ever-present" (S. & H. 16: 31), has the tone of Soul in the Lord's Prayer.

VERSE 8. "freely ye have received, freely give"—that gives a wonderful sense of Christianity, because Christianity is infinite reflection and relationship and demonstration.

VERSES 9, 10. It is very interesting that Jesus first sent out his disciples without material provision, and then later he sent them out fully provided (See Luke 22: 35, 36.) When a great idea first comes to you, and you are thrilled by it, the inspiration of the moment will always carry you. Later you must learn the value of ordered development. (See S. & H. 485: 14-17.)

VERSE 12. "salute it"—identify it.

VERSES 13-15. Let Soul both destroy the tares and also gather the wheat into the barn.

VERSE 28. See S. & H. 196: 8-15.

VERSES 29-31. The multiplicity of Life is forever identified. As we identify ourselves as individual ideas of Life, our identity and safety will be multiplied in every way.

VERSE 39. "he that loseth his life for my sake shall find it"—we lay down the mortal sense of being only in order to take up our true individuality.

VERSE 41. The balance of Soul means that whatever we identify with Principle is identified with us.

CHAPTER 11

VERSES 2-5. Jesus identified himself by the multiplicity of his healing works. The waters were bringing forth abundantly, and he was identifying that abundance with his mission.

VERSE 9. Remember Mrs. Eddy's definition of "Prophet" as "A spiritual seer ; disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593 : 4-5).

VERSES 11-14. What Jesus was indicating here was that Science is greater than prophecy, but includes prophecy. Mrs. Eddy says, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292 : 4-6), and she defines "Kingdom of Heaven," in part, as "The reign of harmony in divine Science" (S. & H. 590 : 1-2). "The violent take it by force" refers to the laboured demonstration which prevails till the coming of a sense of Science.

Mrs. Eddy's definition of "Elias" reads : "Prophecy ; spiritual evidence opposed to material sense ; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold ; the basis of immortality" (S. & H. 585 : 9-12). Prophecy comes and begins to "restore all things," but Science shows that those things are eternal, that they are unchangeable, ever-present, and ever-available. Prophecy must melt into Science.

VERSE 25. "babes"—we are all "babes in Christ" (No. v: 11).

VERSE 27. We identify the Father through the Son, and the Son through the Father.

VERSES 28-30. As we identify the fatherhood of Life through Soul-sense, we identify that which is immortality and exaltation, and we have abundance of freedom and calm and joy. Soul translates the yoke of bitter bondage into the yoke that is easy, because we cannot be "heavy laden" if we have the meekness which enables us to say, "I and my Father are one."

CHAPTER 12

VERSES 1-8. Jesus was here breaking the bondage of tradition and hypocrisy through the multiplication of freedom and identity. He showed that there are no time-ordinances in Life, and therefore no penalty for such ordinances. The rule of Soul is the rule of eternity, and overrules the belief of time. The "temple" of verse 6 is a symbol of that which attempts to confine Soul in organization of some kind.

VERSES 9-13. The man with the withered hand was in the synagogue; it would seem that false theology had withered or deadened his sense of power. Jesus analyzed, uncovered, and annihilated

the error. He restored the man's Soul-sense, he made him free by identifying the rule of Soul as timeless and exalted and undiminished.

VERSE 16. "that they should not make him known"—that they should not identify him humanly.

VERSE 19. "he shall not strive, nor cry"—he shall have the joy of Soul, which knows no suffering.

"neither shall any man hear his voice in the streets"—his identity shall not be materialized.

VERSE 21. "in his name"—in his identity.

"Gentiles" are those not of Jewish race, so this verse gives a great sense of the multiplication of true identity, a sense of Christianity.

VERSE 24. Jesus' multiplication of immortality was attributed to material sense, the very opposite of Soul-sense.

VERSE 26. "Satan" stands for false identity, which is "divided against [it]self,"—has no true individuality.

VERSES 31, 32. Misunderstanding of the demonstration of Christian Science in individual experience may arise from ignorance, but desolation follows in the wake of that which decries Science itself. Until one identifies Life, Truth, and Love and its development, one can have no part in eternity.

VERSES 38-40. The only "sign" we shall be given is resurrected thought, spiritual understanding (the "three days"). It isn't our business to look for a material sign. So often we are tempted to look for one in a case which we are trying to help. "Having done all . . . stand," and if we will only stand firm on the spiritually scientific fact,—if we will only identify that which is immortality, that which is exaltation, that which is multiplication, that which is resurrection,—then no matter how much the storms of error rage, we shall win through. Our job is to exalt our sense of man, and then identify it.

VERSES 46-50. Jesus was here identifying true relationship,—Christianity. Remember that in the record of the fifth day of creation Life as Soul gave the sense of Christianity. We are each one of us father, mother, son, sister, brother, and so forth, to ourselves and to everybody else, and that is the multiplication of true identity.

Throughout this tone of Life as Soul we have seen the divine fatherhood—individuality, multiplication, exaltation, the eternal fact of being—identified in Soul as safe and satisfied and sanctified, as incorporeal and joyful and free.

As we understand the synonymous terms for God which Mrs. Eddy has given us—"incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love"—we shall have a sense of the wealth and glory and vastness of Science which will be nothing less than revolutionary.

Fifth Talk on

MATTHEW

Chapters 13 : 1 — 16 : 20

LIFE AS PRINCIPLE (Chapters 13 and 14). *Infinite multiplication in every way comes as a result of interpreting Principle,—teaching.*

Remember that we epitomized Life as Principle in the days of creation as *Being* and *method*.

Life as Mind showed us the multiplication of healing ; Life as Spirit showed us the multiplication of divine order ; Life as Soul showed us the multiplication of true identity ; and now Life as Principle shows us the multiplication of interpretation and of demonstration, and it indicates the Word reflecting Science, as in the fifth day of creation.

Jesus here interprets the way of Life through seven parables, which have the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. A sevenfold picture is quite naturally introduced at this point of Life as Principle, both because Principle is the name for God which includes all the others and also because the days of creation are focused at the point of Life.

VERSES 3-9, 18-23. This first parable—the parable of the sower—has the tone of *Mind*, because it is through Mind that we sow spiritually. Remember that Hosea's first child was called Jezreel, which means " God sows," and remember also the lines in one of Mrs. Eddy's hymns :—

" Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed Thy sheep " (Mis. 397 : 22-25).

This parable distinguishes four types of thought. First, there is the type of thought which cannot receive the seed because it is indifferent, and therefore falls a victim to the predatory activities of mortal mind (see verses 4, 19) ; it is not really seeking. Second, there is the superficial type of thought which touches the hem of Science and is at first very enthusiastic about it, but soon gives up when there is any opposition, because

it isn't willing to let the seed take root (see verses 5, 6, 20, 21) ; it will not accept the Christ-idea. Third, there is the type of thought which is too busy with the things of this world (see verses 7, 22) ; it will not use the Christ-idea in Christianity. Fourth, there is the type of thought which accepts Science and demonstrates it (see verses 8, 23) ; as verse 23 explains, it seeks ("heareth the word"), finds ("understandeth it"), uses in demonstration ("beareth fruit"), and accepts the multiplication of Science. It brings forth "an hundredfold"—the "seven" applied to the human ; "sixty"—a sense of true manhood ; and "thirty"—a resurrected sense.

VERSE 11. The "mysteries of the kingdom of heaven," of the "reign of harmony in divine Science" (S. & H. 590 : 1-2), are Mind, Spirit, Soul, Principle, Life, Truth, and Love, which Science explains.

VERSE 12. As you gain an understanding of Science, as you let Principle interpret itself, your understanding multiplies. If you don't let your understanding develop, then it dries up on you.

VERSE 16. "eyes"—"Spiritual discernment" (S. & H. 586 : 3).
"ears"—"spiritual understanding" (S. & H. 585 : 2).

Mrs. Eddy says, "That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the Scriptures, and the requisite revisions of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES" (S. & H. 361 : 28-32). Mrs. Eddy's understanding of Science was continually developing, and that is the reason why she continually had to revise "Science and Health." We can make use of the older editions of her textbook to see the steps through which her understanding progressed, but the final edition is unquestionably the best, and it is the only real authority—the only *textbook*. Our understanding of the Bible and "Science and Health" will ever be developing—that's a certainty. Whatever is good must always develop, so we must watch that we are developing in everything we do.

VERSES 24-30. This second parable—the parable of the wheat and the tares—has the tone of *Spirit*. The "good seed" symbolizes Spirit, the tares symbolize the belief that Spirit and matter mingle, and the enemy symbolizes animal magnetism. It is the understanding of Spirit which separates, and so we shouldn't attempt to separate through human methods.

In order to destroy the tares you must cultivate your spiritual understanding, but before you can reap the harvest of this understanding you have first of all to gather the tares and burn them. Mrs. Eddy says, "To know the what, when, and how of error, destroys error" (Mis. 299 : 2-3). When, through the destruction of error, you have arrived at a definite sense of the divine order of Spirit, you are then in a position to gather the fruit of the Spirit, but until you learn how to gather and bind the tares through the ordered process of analysis, uncovering, and annihilation, you will never lay hold on the real fruit of the Spirit. I am more and more convinced that no Christian Scientist will make any real progress until he conscientiously and persistently handles the claims of evil in detail, systematically and scientifically.

VERSES 31, 32. The third parable—the parable of the grain of mustard seed—has the tone of *Soul*. It is in the record of the third day of creation that we find the phrase "whose seed is in itself," and also that "tree" is first mentioned. The "birds of the air" which "lodge in the branches" of the tree represent the exalted thought which finds balance and harmony and satisfaction, because it is identified with Principle, through Soul.

VERSE 33. The fourth parable—the parable of the leaven which a woman took—has the tone of *Principle*. Principle operates irresistibly to leaven the whole of human thought, because Principle is the foundation of the Science of all sciences ; it is true womanhood which recognizes that fact. Woman understands and demonstrates Principle as Life, Truth, and Love—the "threefold, essential nature of the infinite" (S. & H. 331 : 32-1).

VERSES 34, 35. Jesus interpreted the system of divine metaphysics through symbols. "Spiritual teaching must always be by symbols" (S. & H. 575 : 13-14). He declared the system which had existed throughout eternity.

VERSE 36. At this point Jesus sent the multitudes away, and the disciples then demanded the interpretation of the second parable, illustrating Spirit. Before he could go on to give the parables illustrating Life, Truth, and Love, he had to give them a sense of the divine order of Spirit, and he gave a sevenfold interpretation.

VERSE 37. It is the divine Mind which sows.

VERSE 38. The belief in good and evil as opposing realities is exposed by Spirit.

VERSES 39, 40. The "enemy," the "devil," symbolizes animal magnetism. Soul both destroys the tares and gathers the wheat into the barn. We see the "end of the world" every time we see the end of a specific error.

VERSE 41. The government of Principle eliminates "all things that offend."

VERSE 42. The laying down of the mortal concept—the tone of Life.

VERSE 43. "Then shall the righteous shine forth as the sun"—as we have the consciousness of Truth, we see that man reflects God.

"Who hath ears to hear, let him hear"—the acceptance of Love.

VERSE 44. This fifth parable—the parable of the hidden treasure—has the tone of *Life*. We lay down the mortal sense of things willingly when we see that the purpose is to enable us to take up our true individuality. When we have that love which is indicated in the fifth day, then we have no sense of sacrifice in selling all that we have of mortality, because we gain immortality.

VERSES 45, 46. The sixth parable—the parable of the pearl of great price—has the tone of *Truth*. That "one pearl" symbolizes Christ, Truth, the compound idea man, the consciousness of God's idea.

VERSES 47-50. This last parable—the parable of the drag-net—has the tone of *Love*. Divine Love is impartial and universal—it gathers "of every kind." It fulfils all that is of the nature of Love, and annihilates all that is unlovely.

VERSE 52. "things new and old"—as we have the interpretation of the way of Life through the system of Principle, through Science, we see that we have interpreted the "old" from the new standpoint of Science. Isn't that what we are doing to-day? We are interpreting "the law and the prophets" and the beginning of the Christian era, as recorded in the Bible, from the standpoint of Science.

VERSES 54-58. Because the people here had no sense of Life as Principle, the waters of Life did not bring forth abundantly for them. Instead of seeing that Jesus was an individual idea of

Principle, they personalized his individuality. If they had seen individuality as one with Principle, they would have appreciated his individual demonstration of Principle.

CHAPTER 14

VERSE 14. Here we have another illustration of the operation of Life as Principle—the outpouring of healing and teaching.

VERSES 15-21. The feeding of the five thousand symbolizes something which is constantly happening to us—the multiplication of inspired and exalted thought through the interpretation and individual demonstration of Principle. Whether Jesus actually fed five thousand people on one occasion with five loaves and two fishes (and remember that Moses fed the children of Israel in the wilderness for forty years) is of small importance compared with the great spiritual significance of the story. The “five loaves” symbolize the days of creation viewed from the focal point of Life. The “two fishes” symbolize that Jesus showed them the Word in its own aspect,—Mind, Spirit, and Soul,—and also the Word reflecting the Christ,—Soul, Principle, and Life. The outcome was “twelve baskets full,”—abundance of demonstration,—because even if you have touched the Word, you have in some degree touched the demonstration of Life, Truth, and Love through the Word, the Christ, Christianity, and Science.

VERSE 23. If only we would do what Jesus did here—go up into a “mountain” of exalted thought and be “apart,” in order to pray aright. Mrs. Eddy says, “The Christian Scientist is alone with his own being and with the reality of things” (Mess. '01. 20 : 8-9)—he is alone with the infinitude of divine ideas.

VERSES 24-27. The disciples hadn't gone up “into a mountain apart to pray” after their wonderful spiritual feast, and so they found themselves “tossed with waves” in the midst of the sea. Jesus came to them in the fourth watch, walking on the sea ; he had shown his disciples something of the Word and the Christ, but he himself was “at work in divine Science” (S. & H. 53 : 11). It so often happens that when there has been a great spiritual influx, the waves of mortal mind try to overwhelm us. But then the Christ comes in the “fourth watch,”—the Christ-idea comes to us as irresistible Science and system. However dark the night of error, and however big the waves of fear, hate, jealousy, war, disease, sin, we can always use the ever-

present divine calculus in its completeness and perfection, if we are watching. Remember Mrs. Eddy's words :—

“ And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk ” (Pul. 18 : 14-17).

The divine infinite calculus is the Christ of to-day. Jesus demonstrated it individually, just as a great musician gives his individual interpretation of music, using the calculus of music. Christ as God's ideal includes everything that God knows about Himself and about all His ideas ; it is the divine plan, the divine design ; it comes to us as a divine infinite calculus of ideas, — ideas of health, happiness, and holiness, the truth about you and me and all men,—and we symbolize those ideas so that we can lay hold on them and understand them and teach them. That calculus is always operating, and so we are constantly seeing the Christ come to us, walking on the sea of error. We can be afraid only if we don't recognize the operation of the Christ.

VERSES 28-31. Peter was always impetuous. He was actuated here by good impulse, but not by Science, and he had to learn from experience. (See Mis. 359 : 15-26.)

VERSE 32. The wind of “ Destruction ; anger ; mortal passions ” (S. & H. 597 : 29-30) ceased.

VERSES 35, 36. The touching of the garment symbolizes the realization in some measure of the wholeness of divine Principle, and its spiritual power. To-day we are still only touching the hem of Christian Science, but remember that Mrs. Eddy says, “ A grain of Christian Science does wonders for mortals, so omnipotent is Truth ” (S. & H. 449 : 3-5).

There the tone of Life as Principle ends. It has illustrated wonderfully the multiplication and individualization of demonstration, and it has shown that being is demonstrable under all circumstances. As we understand that, the Christ will come walking to us on the sea of error, and Christ is Truth. Now we shall see how Matthew develops the tone of Truth itself.

TRUTH (Chapters 15 : 1—25 : 46)

TRUTH AS MIND (Chapter 15 : 1-31) *manifests itself as idea, bringing health to all things.*

VERSES 10-20. The Christ comes as idea, and we have to beware

that we do not defile the Christ-idea by wrong thinking. It is false consciousness which constitutes mortal manhood.

VERSES 22-28. On the face of it, it would seem as though Jesus was being cruelly contemptuous, but Jesus could read the human mind as you or I read a book, and he knew that this woman would stand the test. He knew that she was wholeheartedly seeking Truth, and that the Christ always manifests itself to that state of thought. She proved by her statement (verse 27) that she knew that Truth is all and everywhere, that there isn't anything but Truth,—that Truth is Mind. The honest seeker for Truth is bound to find Truth.

VERSES 30, 31. Truth is health, or wholeness, and Mind is that which manifests it with power and law.

TRUTH AS SPIRIT (Chapters 15 : 32—16 : 20). *To-day the "signs of the times" are the Christ-idea as the calculus of reality, which spiritual consciousness alone can discern.*

VERSE 32. Jesus had resurrected the thought of the multitude (they had been with him "three days"), and he now saw the necessity of leading their thought still further. When you have given someone a sense of the Science of Mind-healing, a sense that it is spiritual, and a sense that it is absolutely definite, you can't stop there, or the person whom you are trying to inspire will "faint in the way"—you must go on to show him something of how divine Principle demonstrates itself as Life, Truth, and Love.

VERSE 33. That is the question which we ask to-day, but the answer is that we have that "bread" through the coming of the Christ as the divine infinite calculus of God's ideas.

VERSES 34-38. Jesus fed four thousand,—that is, he gave a sense of the operation of the fourfold calculus of reality. He did that with "seven loaves" and "a few little fishes,"—through telling the people of the sixth day of creation, with its seven tones and its indication of the Word, the Christ, Christianity, and Science (the diagonal of the Matrix). You remember that we epitomized Truth as Spirit in the days of creation as *consciousness* and the *calculus of reality*; that was what Jesus was telling the multitude of here. The outcome was "seven baskets full,"—a full understanding of Truth as Spirit, a spiritual consciousness of the calculus of reality. When once you have shown someone the seven tones and the fourfold calculus, then you can rest content and leave him to individual development.

There is no question but that the Christ-idea in its Science will soon be flooding the world. Through literature, through talks, and so on, this spiritually scientific sense of the infinite will manifest and multiply itself. But it will go further than that, and eventually an educational process will be established. It will begin—in fact, it has already begun—with individuals who will show people consistently and persistently, “precept upon precept,” how to study. Then, sooner or later, the subject will be given a place in our schools and colleges. That development is bound to come about, and nothing can stop it.

CHAPTER 16

VERSES 1-4. Are we watching to-day for material happenings, or are we discerning the “signs of the times”? The Christ comes to us, in Science, through the divine infinite calculus, as an infinitude of definite spiritual ideas,—ideas which can be stated, learned, understood, and demonstrated. These ideas are the “signs of the times” to-day. Jesus had just explained the operation of the Christ, the divine ideal, as a divine infinite calculus of ideas, diversified, classified, individualized, and forever reflected. Now the Pharisees and Sadducees came to him asking for a material “proof” of the Christ, before they were prepared to attempt to understand it, whereas demonstration comes only with spiritual understanding. The “sign of the prophet Jonas” is resurrected thought. We do not need to look at material developments—at rising subscription lists or at an increasing number of cases healed—for proof of Science. Those things will come naturally when we put God first. Jesus said to his disciples, “in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.” We’ve got to learn to rejoice over the spiritual fact, because there will be no salvation in human experience until we understand and accept the spiritual fact to the exclusion of all else. The perception of the spiritual fact is the summit of demonstration. The world loves the physical sign, but the only thing which is of real value is to perceive, through spiritual sense, the coming of the Christ in Science.

VERSES 13-16. In the tone of Life, Jesus had been called the Son of man, but here, in the tone of Truth, Peter identified him as the Christ.

VERSE 17. Remember the sixth Beatitude, “Blessed are the pure in heart : for they shall see God.”

VERSE 18. That "rock" is the Christ, Truth,—the seven synonymous terms for God operating as the Word, the Christ, Christianity, and Science, which Jesus had just explained in feeding the four thousand. Now, Peter had understood Jesus' teaching, and to him it was Science. When you build true manhood on Science, it will stand absolutely safe against all the attacks of animal magnetism.

VERSE 19. Mrs. Eddy quotes a passage from Revelation at the beginning of her "Key to the Scriptures" which gives the same sense: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." The "open door" is the Christ-idea as the divine infinite calculus. As you live it and love it, entertain it, demonstrate it, and let it become you, you are accepting the one and only consciousness, which is the Mind of Christ. Then you will bind error and loose truth. $2+2=5$ is bound when you loose, or accept, $2+2=4$. Truth destroys error, and establishes truth. If you build on the basis of the Christ-idea, then you can always demonstrate the idea of Truth, and translate the hell of mortal mind out of itself through analysis, uncovering, and annihilation.

VERSE 20. It is no good forcing the Christ-idea on thought which is not ready to receive it. "Who hath ears to hear, let him hear."

Don't think of yourself as a mortal struggling to learn about God. As God's idea, you have the Mind of Christ from all eternity, and that is the inescapable scientific fact.

Sixth Talk on

MATTHEW

Chapters 16 : 21—20 : 34

Don't forget that in the tone of Truth as Mind we saw that Truth operates as idea, and that whenever there is seeking thought the Christ always comes with healing. Then in Truth as Spirit we saw that the Christ comes to-day as the divine infinite calculus of God's ideas, forever operating ; this was illustrated in the story of the feeding of the four thousand, and in Jesus' statement to Peter, " upon this rock [the calculus of Spirit] I will build my church." Now we come to the tone of Truth as Soul.

TRUTH AS SOUL (Chapters 16 : 21—17 : 27) *identifies and translates its own idea.*

We epitomized Truth as Soul in the days of creation, you remember, as *reflection* and *individual man*.

VERSE 21. Jesus began to show his disciples that Truth as Soul always operates to resurrect, because it identifies man as incorporeal and sinless.

VERSE 24. We must deny our egotism, our selfishness, our mortal sense of things. The only cross we have to take up is the putting off of the mortal. Jesus had to bear a cross in that he had to lay down his mortal selfhood in order to demonstrate Christ, but Christ, his true spiritual selfhood, never suffered. Christ is Truth, which knows no cross. As you understand Truth as Soul, you identify yourself with Christ as having the form of the Son of God, and the cross becomes lighter and lighter until it melts into the crown.

Paul said, " there is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free : but Christ is all, and in all." When you begin to understand Truth as Soul, you begin to identify yourself as in and of the Christ-idea and not through any human classifications. You see yourself as an idea of Soul, living, moving, and having your being in the sanctity, safety, satisfaction, permanence, indestructibility, bliss, and freedom of Soul : you begin to see that the real you is nothing to do with corporeality.

VERSE 25. The willingness of men to fight, and if necessary to die, for their country and their ideals is a fine and brave sentiment, but it will never save mankind—even animals will die for their young. The only thing that will save mankind is spiritual thinking, the Mind of Christ, which comes to us through the divine infinite calculus, which identifies the truth about everything and everybody.

VERSE 26. “ his own soul ”—his own identity in Christ.

VERSE 27. “ he shall reward every man according to his works ”
—Soul will identify every one of us according to what we know and can prove individually of the Christ-idea.

VERSE 28. By this saying Jesus meant that the Son of man would come as the Christ, the Son of God, and that those who identified this would be untouched by mortality. When Jesus fed the multitude with the five loaves and the two fishes, he was explaining the demonstration of the Son of man ; when he fed them with the seven loaves and the few little fishes, he was telling them of the Christ. This particular statement has been taken literally by the Church, but that is a belief of spiritualism, which imagines that Jesus will return to earth. Jesus could no more return to material conditions than an oak could return to an acorn. In Science there is no coming back, but only infinite progression.

If Jesus had believed in the reality of the material universe, then one might have expected him, as the Saviour, to stay on this earth to help mankind. But all the time he was constantly rising to his spiritual selfhood as incorporeal ; he was forever identifying himself with the Christ. He recognized this world as a mistaken sense, a dream, and he showed men how to rise above it into the understanding of their true Christ selfhood.

CHAPTER 17

Now we come to the transfiguration, one of the most perfect illustrations of translation. Let's consider it as Scientists and see its true spiritual meaning. In doing this, we must always remember to “ take off our shoes,”—lay aside our “ material appendages ” (Mis. 17 : 9),—because the place whereon we stand is “ holy ground.” We need to let go of a material sense of existence, including all sense-impressions of the past, so that we can attend the new birth of the Christ-idea as Science.

VERSE 1. There were four of them in the mountain—Jesus, Peter, James, and John.

VERSE 2. "his face did shine as the sun"—his identity was seen as the "representation of Soul outside the body" (S. & H. 510 : 16-17).

"his raiment was white as the light"—the light of Truth was identified in true manhood.

VERSE 3. Moses symbolizes "the law," and Elias symbolizes "the prophets." Jesus did not present Moses and Elias to the disciples as human personalities, but in the mountain of exalted thought he was explaining to them the significance of "the law and the prophets." Remember that Luke's Gospel says of Jesus that after his resurrection, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

VERSE 5. In Science, Principle has one idea or Christ—there is one "beloved Son"—and that fact was here identified.

VERSE 7. "touched them"—through Soul-sense.

VERSE 9. If you are immature and inexperienced in Science, and you see a demonstration of reality, do not shout about it from the housetops until the "Son of man" is risen in you, until your thought is resurrected. Otherwise, you will lose your vision, and you will convince nobody.

VERSES 10-13. Prophecy, which is the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593 : 4-5), must always come first, but there comes a point where prophecy pauses, and where, as Mrs. Eddy says, "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292 : 4-6). Remember how Mrs. Eddy defines "Elias : " "Prophecy ; spiritual evidence opposed to material sense ; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold ; the basis of immortality. 'Elias truly shall first come and restore all things.' (Matthew xvii. 11) " (S. & H. 585 : 9-13). To-day Elias has come to us in so far as we have seen the prophetic interpretation of divine metaphysics in the first chapter of Genesis. Elias comes and "exchanges the objects of sense for the ideas of Soul" (S. & H. 269 : 15-16), but Science itself is absolute spiritual fact. Prophecy must "first come, and restore all things," and as that restoration takes place, the Christ appears in its fulness.

Elias—prophecy—represents the link between the Word, symbolized by "the law," and the Christ, and as such it is always

coming to us. Darkness seems to be "upon the face of the deep," and as you and I perceive the Word of God, we say, "Let there be light." We begin to analyze the darkness and in some measure we dispel it, and as we do that, Elias or prophecy begins to translate out of the realm of thought into the realm of idea. Elias thus leads to Christ, the divine idea, and so we begin to touch and handle the things of reality.

John the Baptist was put to death, and Jesus saw that even the Son of man would have to give place to a higher sense. Science is that which remains, because it is the forever fact, untouched from everlasting to everlasting. Science is that which you and I are seeking. The day will come when we shall look at everything from the point of view of Science, and then the Word, the Christ, and Christianity will all become subjective to us, and we shall see Science as Science, Science as Christianity, Science as the Christ, and Science as the Word.

VERSES 14-18. This is the story of Jesus' healing of the epileptic boy, and it is a most interesting case. It is recorded in a much fuller way in Mark's Gospel, and also in Luke's. If you consider the different accounts carefully, you will see how wonderfully the incident illustrates the threefold process of analysis, uncovering, and annihilation.

Jesus had come down from the mount of transfiguration, and now he had to put into practice in the valley what he knew of scientific translation. He found his disciples surrounded by an excited crowd. Mark records that his first reaction was to ask the scribes, "what question ye with them?" He knew what the trouble was about, but he asked the question on purpose, in order to analyze the error. Immediately, a man stepped forward, and told Jesus the story of his epileptic child, complaining truculently that his disciples had failed to heal him, as if to say, "What can you do about it?" The first thing Jesus did was to handle the thought of the multitude; he said, "O faithless generation, how long shall I be with you? how long shall I suffer you?" and in the practice of Christian Science we often meet cases where the antagonism of the surrounding thought is so bitter that it is essential first of all to break down that antagonism through spiritual sense. Then Jesus proceeded to deal with the thought of the father. It is so interesting that he first analyzed the problem,—he saw that the thought of the father was at the root of the trouble,—and then he went on to uncover the error. His question "How long is it ago since this came unto him?" and the father's answer, "Of a

child," uncovered the error as a hereditary claim ; epilepsy is supposed to originate in venereal disease or drunkenness or ill health at the time of conception. With this uncovering, the father's thought began to yield, and so Jesus could annihilate the error, saying, " If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief." Then Jesus turned to the boy, and " rebuked the foul spirit "—he dealt with the physical condition. The mental chemicalization which then took place seemed to leave the boy " as one dead," but Jesus " lifted him up,"—he exalted his thought by identifying him as the son of God. False identity claimed that he was the " son of his father," and that he was paying the penalty for his father's sin, but Jesus identified him with the Christ, where there is neither " Barbarian, Scythian . . . bond, nor free : but Christ is all, and in all."

VERSE 20. If we identify reality through Soul, then we can remove the " mountain " of material beliefs. Remember that the third parable in Chapter 13, illustrating Soul, concerned a grain of mustard seed, and that " seed " first appears in the record of creation in the third day. As we understand the Christ operating in Truth as Soul, that enables us to identify all things correctly. As we identify God's idea through Christ, we can always exchange the " objects of sense for the ideas of Soul " (S. & H. 269 : 15-16).

What does Truth as Soul mean to us ? It means Christ as identity, Christ as freedom, Christ as incorporeality, Christ as sinlessness, Christ as safety, salvation, sanctity, Christ as the joy of Soul, the balance of Soul, the bliss of Soul ; and when these divine tones become so real to us that they just ring in our thought, then we shall be able to use them in every detail of our experience. Nothing can really solve any problem but an understanding of these tones, and they are what thinking men and women have always used, whether knowingly or unknowingly. There is no way of solving any problem in the world but through an understanding of the statement that " God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and of the system which it embodies.

VERSE 21. " prayer and fasting "—Soul-sense, or prayer, is the constant affirmation of Truth, and " fasting " symbolizes the steadfast denial of material sense, or error.

VERSES 22, 23. Christ operating in Soul as true identity would resurrect the Son of man.

VERSE 26. Truth as Soul identifies man's complete freedom as the child of God.

VERSE 27. "a piece of money"—the farthing and the penny and other coins are used throughout the Scriptures to symbolize identity. Here Jesus was illustrating how the identity of true manhood is found in dominion; you remember that in the sixth day man was given dominion over the fish of the sea.

TRUTH AS PRINCIPLE (Chapters 18 : 1—19 : 15) is *demonstrated as perfect relationship among mankind—generic man.*

You remember that we epitomized this tone in the days of creation as *ideal* and *generic man*.

VERSES 1-6. Jesus chose a little child as an illustration of generic man because of childlike humility. Verse 5 indicates that "Principle and its idea is one" (S. & H. 465 : 17), and true relationship is the infinite relationship of every idea to Principle. You have a relation to somebody else only in that each of you as God's idea is one with Principle. Mrs. Eddy says that God is "man's only real relative on earth and in heaven" (Mis. 151 : 14-15). Christ or Truth makes all relationship one with Principle.

VERSE 10. "their angels"—their identities.

VERSES 11-14. Jesus was showing that in generic man all is included, and nothing can be excluded or lost, but this can be understood only by holding in thought the true ideal; that should always be our standpoint in attempting to put human relationships right.

VERSES 19, 20. "Two" symbolizes the manhood and womanhood of generic man. Remember that "generic man" is the term which Mrs. Eddy applies to all men as God's ideas. The agreement of which Jesus speaks symbolizes the union of the creative and conceptive faculties in each one of us; generic man is both male and female. As true manhood and womanhood operate in us, the demonstration of Principle is bound to take place, and so we see Christ or Truth demonstrated in divine Principle.

"Three" here symbolizes the masculine, feminine, and neuter genders. In proportion as we lose the mortal sense of being male or female, we become neuter in the truest sense,

and this is a wonderful attainment, because it means that we become more manly men and more womanly women. As the Christ comes to us, we manifest more of the manhood and womanhood of God's creating. You remember that the tone of Truth as Principle in the sixth day was given by the statement, "So God created man in his own image, in the image of God created he him ; male and female created he them." The individual who loses the vicious sex impulse of the male and the degrading subtlety of the female begins to express true manliness and true womanliness. One meets many women who are very womanly and yet have great character and strength, and one also meets many men who are very manly and yet have a great sense of motherhood. So the truly neuter state of consciousness is not something to be despised, but to be desired.

VERSES 21, 22. Jesus was showing Peter that the truth of generic man, of the unity of all relationships in Principle, must be applied to the human in the very last detail.

VERSES 23-35. Remember that the sixth statement of the Lord's Prayer is "And forgive us our debts, as we forgive our debtors." This parable illustrates that the demonstration of generic man in human experience can be attained only through absolute obedience to Principle. False relationship of any kind is the failure to recognize that Christ as Truth shows generic man to be forever one with Principle, demonstrated as foundational in Principle, interpreted by Principle, living, moving, and having his being in the realm of system and Science. Throughout this tone of Truth as Principle, Jesus was establishing in thought the true sense of relationship as generic man. Remember, generic man is the truth about man as the male and female of God's creating.

CHAPTER 19

VERSES 3-12. Marriage is a human symbol of the fact that the real man is both male and female ; as such a symbol, marriage should be held sacred. Unfortunately, it is often not regarded in that way. The rarest plants need the most culture, and yet in a great many cases that culture is not given to marriages. But if marriage involves the blending of like qualities and is based on respect and dignity and understanding, then it is a foretaste of reality. In human experience marriage makes a home, and home is the basis of civilization, the bedrock of society. I have no sympathy with those people who cry

down marriage, though whether each one of us individually gets married or not should always be a matter of demonstration. On a higher basis, of course, marriage is the unity of Principle and its idea, symbolized by the Lamb's wife. One day we shall recognize that each of us is wedded to every other in one consciousness, and that each one of us in ourselves expresses the manhood and womanhood of God.

Any relationship that is rooted in love and understanding is developed throughout eternity, and it is never broken, even by death. If a journey doesn't break a relationship, then why should we believe that death does? A lovely relationship represents in some measure the reality of divine relationship, and therefore it is forever living.

TRUTH AS LIFE (Chapters 19 : 16—20 : 34) *illustrates that Christ, the Son of God, gives to each one of us that which we attain of the nature of the Son of man. Moreover, this has nothing to do with time or labour. It is the gift of the grace of God, available to each and every one of us.*

The Son of man symbolizes Jesus' demonstration at the point of Life, his fulfilment of the days of creation. In Revelation, John illustrated that demonstration by "the Lamb that was slain." At the point of Truth Jesus demonstrated the Christ; at the point of Love he fulfilled all things, and so ascended.

VERSE 16. What the man asked Jesus, in effect, was this : "How, through Christ, can I find Truth as Life?" Now, what does Life mean? Life means individuality, it means true fatherhood, it means immortality, exaltation, multiplication, it means the laying down of the mortal sense of things. How can we find that which will enable us to lay down the mortal concept? Well, the way each one has to begin is to lay down that in us which constitutes our worst temptation.

VERSE 17. "there is none good but one, that is, God"—how we need to realize that there is one infinite good, infinitely expressed throughout all space!

VERSES 18, 19. Here Jesus didn't give the Commandments in the order in which they were given by Moses, because he was trying to emphasize a particular point. He never had a limited sense of the Commandments. He began with "Thou shalt do no murder,"—the opposite of Life,—and "Thou shalt not commit adultery,"—the opposite of Spirit. So first he gave the tones of Life and Spirit, Life in and of Spirit,—Life, or the

Word, revealed in the order of Spirit ; remember that the essence of the Word is order.

Next he gave, "Thou shalt not steal ;" Mrs. Eddy says, "thou shalt not rob man of money, which is but trash, compared with his rights of mind and character" (Mis. 67 : 8-9)—true manhood, the sense of Truth. Then follows, "Thou shalt not bear false witness," which gives the sense of identification, of Soul. So there you see Truth, or the Christ, in its office of identity and translation, and remember that the essence of the Christ is translation.

Lastly, Jesus gave, "Honour thy father and thy mother,"—the parent Mind,—and "Thou shalt love thy neighbour as thyself"—the sense of Love. And so he ended with the tone of Christianity as Mind and Love ; you might expect Love and Mind, but as we have often done before, we find inversion in Christianity.

So Jesus was showing the young man, in an absolutely scientific way, the necessity of understanding and demonstrating the Word, the Christ, and Christianity.

VERSES 20-22. The thing which the young man lacked was a sense of Science, and in order to arrive at that, he had to lay down the mortal sense of things in its entirety. There will be no fulfilment without Science. Until the Son of man in us becomes the Son of God through Truth as Life, we shall not have the true riches of Science. Christ shows us those true riches, true multiplication, and demands that we give up utterly the false sense of riches. Christ shows us that which is eternity, that which is Science.

VERSE 23. The "rich man" in us may be rich in the pride of power, rich in ambition, rich in materiality ; power is a greater temptation than money.

VERSES 27, 28. See Mis. 73 : 22-10.

"when the Son of man shall sit in the throne of his glory"
—when the Son of man becomes the Son of God in Science.

"twelve thrones"—a symbol of pure demonstration.

VERSE 29. Jesus had no desire to break up homes, but he was indicating that in proportion as we overcome every hindrance to spiritual growth, we shall inherit the true riches of eternity and immortality.

CHAPTER 20

VERSES 1-16. This parable of the vineyard illustrates the spiritual and scientific fact that each one of us individually has the Mind of Christ, and, moreover, that we have it in a way in which no one else will ever have it. Every one of us has a complete identity established from everlasting to everlasting, which no other idea can ever have, and that is the "penny" to which every one of us is entitled. The rose doesn't want to be a violet, or the violet a rose. If you understand your true individual identity as the son of God, you see that it is fixed throughout eternity, and infinitely capable of development, and so you never want to change it; nor do you ever want to interfere with anyone else's demonstration.

"early in the morning"—when thought was awakened. "the third hour"—when thought was resurrected. "the sixth and ninth hour"—when thought had attained manhood and was resurrected in manhood. "the eleventh hour"—it is interesting that the attempt of the human mind is always to reduce the "twelve" of perfect demonstration to "eleven"; this attempt was seen in the case of the twelve tribes of Israel and the twelve apostles, and the full twelve always had to be made up.

I have been studying Science for forty-two years, but some of you who have only just begun have made more progress in two or three years than I made in thirty. I foresee that sooner or later there will arise men and women, and perhaps young men and women, who will see more of Science than we have dreamed of. We shall need to be big enough to be glad, and to learn from them. There is no limit whatever to the development of Science, and we all have the Mind of Christ. Paul said, "I have planted, Apollos watered; but God gave the increase." There is nothing ever going on but God and His ideas, or the operation of Truth. Truth comes to us through earnest seeking, through ordered thinking, through translation, through demonstration, through true riches, and through true relationship.

VERSE 18. Jesus saw that the Son of man in him had to die before the Son of God could be made manifest. At this time he didn't yet know the exact way in which this would come about, and later he prayed in the garden, "Let this cup pass from me." Eventually, he realized that the human Jesus must be crucified, and he willingly undertook that experience, in order to show that the Son of man would rise to the demonstration of the Son of God as pure idea.

VERSES 20-23. This mother had a false sense of relationship. The demonstration of the Son of man is always individual, and in order to attain it we must all drink some measure of the cup. The "right hand" symbolizes the demonstration of the Christ, and the "left" the demonstration of the Son of man, and each one of us will have to reach that state of consciousness by our own efforts; it can never be demonstrated for us by somebody else. Christ, Truth, gives to each one of us our own identity as the son of God.

VERSES 30-34. This incident illustrates the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy." Christ, Truth, operating as Life, is always merciful, and that mercy is the multiplication of health, holiness, happiness, of individuality. Jesus identified truly the two blind men in this story, and so freed them from their limitations. If you and I understand the imperative nature of the Christ as that which in itself is a sword to error, as that which establishes its own idea, and we see it operating as Life,—as that which multiplies, individualizes, exalts, and fathers,—then our eyes will be opened, and we shall be enabled to lay down the mortal. All the hate, jealousy, envy, greed, and sensualism which pervade us as mortals will disappear, and the Son of man will give place to the Son of God. Our whole conception of the universe and its operation will change in proportion as the Son of man becomes the Son of God. (See S. & H. 125 : 21-30.)

The exactness, the certainty, the Science of all these symbols is lovely beyond words. They are bringing out for us what Mrs. Eddy calls "the hues of Deity" (Ret. 35 : 14).

What is Being, what is infinity, what is reality? We call it God, but that is just a term. What matters is its underlying meaning. What is the One and only, the infinite which includes all within itself? It is the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." That is the answer. If you know that, you will recognize its operation in everything you think and do. You will recognize its operation in the world's history, and you will see it illustrated throughout the Bible and the Christian Science textbook.

Seventh Talk on

MATTHEW

Chapters 21 : 1—24 : 51

What we are learning to do in these sessions is to see how the synonymous terms for God combine and reflect each other infinitely. The divine tones are becoming more and more familiar to us. The more each one of us has a cultured sense of this blending in the Bible and in Mrs. Eddy's writings, the sooner they will become identified with us, and the sooner we shall use them spontaneously, naturally, and with power. As we learn to do that, all that is really happening is that the true selfhood of each one of us as the son of God is coming to light, because the Mind of Christ is our birthright.

These things we are considering aren't theory ; they are Science, and being Science, they constitute true knowledge, and knowledge is power. Abraham, Jacob, Joseph, Moses, the prophets, Christ Jesus, his followers, all good men and women, all who have accomplished anything worth-while, have spoken this new tongue, whether they have known it or not, and to-day it is being interpreted as Science. It must of necessity be exact, ordered, and scientific, because that is the only way in which it can be universally understood and demonstrated.

Remember what we have seen of the whole tone of Truth up to this point. In Truth as Mind we saw that the Christ comes to seeking thought as idea. In Truth as Spirit we saw that the Christ comes through divine order—as an infinite calculus of spiritual ideas. Then in Truth as Soul we saw that the Christ is infinitely identified ; you remember the transfiguration and the healing of the epileptic boy. In Truth as Principle we saw the interpretation of the Christ as generic man, as the infinite relationship of every idea, in and of Principle. Then, in Truth as Life, we saw that Jesus showed the necessity of laying down the mortal concept in every detail, in order that the Son of man may become the Son of God ; Truth as Life shows that the Christ gives to every idea individuality, true riches, multiplication. Now we have come to Truth as Truth, which gives that wonderful sense of relationship called the compound idea man. Christ or Truth comes to us as the compound idea man, as the truth about all God's ideas conceived of as one infinite whole.

Generic man is the truth about all men and women as the classified ideas of God, both male and female ; but the compound idea man means the truth about every idea that God has,—the truth about man, about the tree, about the fruit, about health, holiness, happiness, and so on,—all gathered into one compounded whole. In Truth as Truth we see how Christ gives to every idea the form of the Son of God, how it gives to every idea a true sense of that which we call the compound idea man, the truth about all ideas.

TRUTH AS TRUTH (Chapters 21 : 1—24 : 51). *Christ reveals the compound idea man, and shows that generic man has dominion over all things.*

Remember that in the days of creation we epitomized Truth as Truth as *Christ* and *compound idea man*. Just read Mrs. Eddy's commentary on that tone of Truth as Truth (S. & H. 518 : 13-23), and you will see what a wonderful sense it gives of the compound idea man.

If you looked at the plan of mathematics subjectively, from the viewpoint of the principle of mathematics, that plan would be the ideal or Christ of mathematics, but if you looked at it objectively as embodying all the mathematical problems that could ever be considered, it would be the compound idea of the subject.

VERSES 1-6. That is a lovely illustration of how " God gives the lesser idea of Himself for a link to the greater " (S. & H. 518 : 13-14), of how every idea, however small, is necessary to the compound idea man. In Palestine the ass was the general beast of burden, and was therefore used as a symbol of humility.

VERSE 8. The strawing of branches recalls that in the tone of Truth as Truth in the days of creation man was given " every tree, in the which is the fruit of a tree yielding seed," for meat.

VERSES 12, 13. All the time now we are seeing how the Son of man, typifying the " temple " state of consciousness, is giving place to the Son of God, which gives the sense of " church," of the " structure of Truth and Love " (S. & H. 583 : 12).

VERSES 19-22. To every thought which is not bringing forth fruit,—to the mortal in your thinking and in mine,—Christ, Truth, says, " Let no fruit grow on thee henceforward for ever." Christ, Truth, is forever declaring itself as the compound idea man ; it declares that all ideas are God's ideas, that they are ideas of Truth, of the nature of Truth, that they have form, the form of the Son of God, and that the very least idea is in its degree the

son of God, because it is essential to the compound idea of sonship, which is Christ. It declares that every idea has its own nature, office, and form. And so it will say to everything in us which is of mortality,—hate, jealousy, envy, sensualism, selfishness, all that denies in any way the divine sonship,—“Let no fruit grow on thee.” The fig tree was only bearing leaves, and leaves here symbolize that which hides. Adam and Eve, you remember, sewed fig leaves together in order to cover their nakedness, thereby illustrating the attempt of the mortal to hide itself. But no “fruit” can ever grow on $2+2=5$.

Suppose you and I understood to-day this tone of Truth as Truth, suppose we understood that the Christ is true manhood, that it is positive, that it has form, that it is a two-edged sword, that it unveils error, causes it to betray itself, and sets on it the mark of the beast, that it forestalls, reverses, and annihilates error, and so establishes the right idea, what couldn't we do in the world to-day? We could say, for example, to this belief called war, “Let no fruit grow on thee henceforward for ever,” because war and all its kindred evils are just fig trees without fruit. You may call evil dictatorship, or secret diplomacy, or whatever you like, but all evil is the same in essence—it is fruitless, and its attempt is always to hide itself. So, if we understood Truth as Truth, we would be able to say to hate, fear, jealousy, envy, and the false sense of manhood that could cause war, “Let no fruit grow on thee henceforward for ever,” and that understanding would operate irresistibly.

The “mountain” in verse 21 symbolizes the whole gamut of error. Jesus was instructing his disciples how to say to the whole gamut of error, “You are nothing, and your home is in the elements of nothingness.”

VERSES 33-44. This parable of the vineyard illustrates that the Christ-idea is available to all men, but it can be attained only through Christlikeness. The vineyard is a symbol here of the Christ, and therefore it has form and order and identity. Now, each one of us has the Mind of Christ, and that is our true birthright and selfhood, which is forever asserting itself. Like the husbandmen, we try to slay it with materialism, but sooner or later “every knee shall bow” to the Christ-idea, and that Christ-idea will force each one of us to be Christlike. Then the wicked husbandmen, like the barren fig tree, will be destroyed, and replaced by those who “shall render him the fruits in their seasons.”

There is one thing you can't escape: you can't escape Christ or salvation, you can't escape being the son of God, you can't escape having the Mind of Christ. Truth operating as Truth, Truth operating positively and irresistibly as the Son of God, as manhood, as true health, as a divine standard which analyzes, uncovers, and destroys error, will force you to be Christlike. When you understand Truth as Truth, and you are willing to let it operate in your experience, it will force you to recognize your Christ selfhood, and before that recognition that which calls itself mortality is bound to be destroyed. Truth "will miserably destroy" everything in you that is of the nature of hate, jealousy, envy, greed, and so forth, and thank God it will. The "stone" of verse 44 symbolizes the calculus of the compound idea man, which irresistibly grinds to powder all that is unlike Truth.

CHAPTER 22

VERSES 1-10. The marriage which the king in this parable arranged for his son symbolizes the infinite relationship of the Son of God, the infinite relationship of all ideas in the compound idea man. God, divine Principle, is always making a marriage for His Son, because Principle is Love, and Love is forever translating itself and manifesting the true relationship of all ideas. The real marriage is that every idea is wedded to Principle and to every other idea. You are wedded from everlasting to everlasting to every other idea, because you express God in a way that no other idea ever could. As Paul says, "Christ is all, and in all." Christ is the only relationship. You remember how Matthew records earlier that when Jesus was told that his mother and his brethren had come to see him, he asked, "Who is my mother? and who are my brethren?" Then he said, "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Truth as Truth gives a subjective sense of Christ, God's one ideal of Himself. God says, "I am Life, Truth, and Love." That is the true relationship of divine fatherhood, sonship, and motherhood, the one family, which is translated through Soul, Spirit, and Mind to the point of infinite ideas, to the point of what we call the compound idea man,—one compound idea, compounded of the truth about every one of God's ideas, every one wedded to every other. The infinite Christ ideal is forever made manifest as infinite ideas, all reflecting each other, and therefore all wedded to each other. It is like the one plan of

mathematics, from which emanate manifold ideas of mathematics. Now, if you think of those manifold ideas of mathematics, which all support and reflect each other and so make mathematics scientific, as one compound idea, then you have a picture of the way the Christ comes to us. Christ is made manifest as one infinite idea, compounded of infinite ideas, all expressing the divine ideal or plan, all wedded to each other, all reflecting each other. "Come unto the marriage" expresses the imperative demand of the Christ that we come to that one infinite consciousness, that calculus of divine ideas, which is Christ made manifest, and which is the compound idea man.

The ignorant human mind, with all its selfishness, greed, and materiality, resists this demand ; it makes an excuse of some kind. Conflicting personal interests—each man trying to "put one over" on the other fellow—oppose this scientific marriage, in which every idea is indissolubly wedded to every other; and the outcome of this opposition is hate and war and hell. The answer is Truth as Truth,—Christ coming to mankind as one compound idea, in which every detail is wedded to every other in one perfect whole. What the ignorant human mind doesn't realize is that eventually all must feel the impulsion of the Christ-idea, which is eternally operative and inevitably destroys all that is unlike itself ; "every knee" must "bow" to Christ, the divine plan, which is forever being translated to men. Darkened human thought refuses to accept this fact, so it says, "Oh, I can't be bothered with it now." The result is that it has to learn through suffering, when there is no necessity to learn that way. We can bow to the Christ through acceptance, with the loveliness of spiritual grace and spiritual understanding.

Verse 7 shows that hate, jealousy, envy, and malice are destroyed when the "armies" of right ideas are sent forth. Whatever is built on selfishness is doomed to crumble.

VERSES 11-14. The "wedding garment" which each of us must have is real sincerity. You may talk about Science, think about it, and even be very enthusiastic about it, but unless you have absolute sincerity, absolute honesty, you have no "wedding garment." The semblance of righteousness is not enough.

The human is ultimately destined to perish, because the divine is the only. The mortal cannot accept Science, and the human tries to do so on the false basis of the belief that Spirit and matter mingle. That is the basis of the religionist. The

Scientist recognizes one factor only,—the spiritual,—and the recognition of that operates to analyze, uncover, and annihilate all that is unlike the spiritual. Truth never destroys one iota of its own idea. Nothing that is good is ever destroyed by Truth, and Truth operates always on behalf of mankind, never against it. All that Truth destroys is sin, disease, and death, and that destruction of error, that disappearance of the belief in error, is what we call the coming of the Christ. We can't be too definite about this, because otherwise, when we come to a passage like this, "Bind him hand and foot, and take him away, and cast him into outer darkness," we shall just say, "Well, that's awfully unchristian. Here's some poor fellow being beaten up, just because he didn't have a wedding garment." But $2+2=5$ needs to be beaten up, and that's all you can ever do with it. And so, as this wedding takes place, as all of us are wedded to each other in the Christ-idea,—Christ in all and through all,—and as that makes manifest to us the compound idea man, everything that is unlike that idea must disappear, until the Son of God stands forth as the only. There never was anything opposed to God. There never could be. How could there be anything opposed to omnipotence?

One thing which the Christian Scientist needs to realize very clearly is that you cannot deal with error until you find it to be nothing. Good is the only. There is no relationship whatever, under any circumstances, between good and evil. As long as a man is a religionist, he will try to prove that there is some kind of relationship between good and evil, or between Spirit and matter, but when a man becomes a Scientist, he recognizes only one factor—good. Mathematics makes no provision whatever for $2+2=5$. If you believe that there really is some kind of relationship between the material and the spiritual, evil will agree with you, and it will accept the spiritual on that basis. It will say, "Yes, the spiritual is real, but here is something going on that is my doing, and it is outside the realm of the spiritual." But there is only one factor, and that is good; no one is ever a Scientist until he recognizes that.

Religionists believe that there must be some relationship between good and evil, that evil is necessary to know good, and so they have degrees in their attempt to connect in some way the spiritual and the material, the good and the evil. But in reality there never is any point of contact between them, nor any connection or relation whatever. If you like to say that evil is a false sense of good, evil will agree with you to some extent. If you say that evil is a counterfeit of good, evil will agree with you to some extent.

You may call yourself a Christian Scientist, but you are just a religionist, until you come face to face with the fact that there isn't anything but good, and that good is the only factor.

Animal magnetism is nothing. It has no cause, no effect, no intelligence, no basis, no idea, no thought, no power, no action ; it has no substance, no reality, no development, no birth ; it has nothing that is like God, it has no identity, no definiteness, no joy, no bliss, no freedom, no safety, no sanctity ; it has no system, it is never one,—it is always legion,—it has no principle, no idea, no proof, no interpretation, no science ; no eternity, no life, no being, no father, no multiplication, no inspiration, no exaltation ; it has no form, no son, no health, no manhood, no Christhood, no standard ; and it is never fulfilled, it never has any glory, it never has any beauty or holiness, it is just a thing of nothingness. That is the only way to deal with it—to see that it is a lie from start to finish. So our job is to become Scientists, and recognize one factor only,—absolute Truth. We shall utilize that factor as the Truth which destroys error, but all we shall be doing will be proving that there never was a lie, that it is no thing, no place, no person, no condition, no power, no operation, no part of God or man, that it is nothing whatever.

I remember the time when Christian Scientists believed that you could arrive at a true concept of man from the physical man,—from lungs, heart, liver, and so on ; it was an attempt to make spiritual man from the image of the matter-man. Any effort to draw an interpretation of the things of reality from the mortal is in vain. To-day we form our concept of man and the universe from God, from the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." We don't accept anything at all except that which is based fundamentally and entirely on God. Any attempt to relate to the divine that which is utterly unlike the divine gives to that unlikeness a cause, and so the attempt is doomed to failure. Mrs. Eddy says that "by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (S. & H. 267 : 24-25). Notice that she doesn't say that error leads to Truth, but that "by *reversal*, errors serve as waymarks." We are trying to get rid of the material man, and we must do it by reversal, not by a process of reasoning from matter upwards.

If you are content to say that matter or evil is a false sense of good, that may be relatively true, and Mrs. Eddy may sometimes indicate it, but if you will study her writings, you will find that whenever she is speaking in the realm of absolute Science she says

that you must find evil to be nothing. Then, and only then, can you deal with it. The action of the Christ-idea is first to analyze, then to uncover, and then to annihilate evil. That action may seem at times to bring about an improved condition, but it is never a mingling of good and evil. There is no point at which the human and the divine mingle. Mrs. Eddy sometimes uses the word "human" to give a sense of the disappearance of evil, but she also says very positively, "Until belief becomes faith, and faith becomes spiritual understanding,"—"the reality of all things brought to light" (S. & H. 505 : 27-28),—"human thought has little relation to the actual or divine" (S. & H. 297 : 28-31). If we have in our thought the vision of the unity and the reality of good, the onliness of good, and therefore the utter unreality of evil, we shall never go wrong.

As you understand reality, that vision of reality will come to mortality, and it will first of all analyze it and show you that it is the physical ; then as mortality begins to disappear into its native nothingness, it will be replaced by a better condition, which is the moral—"Humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (S. & H. 115 : 26-27). But when you arrive at the third degree, where "mortal mind disappears, and man as God's image appears," you realize that there is only the spiritual, and that it is never a question of the spiritual touching the material, but only a question of the disappearance of the material before the omnipotence, omniscience, omnipresence, and omni-action of the spiritual.

So remember that as we go forward in the realm of Science, we've got to think in the realm of oneness,—one fact, one being. That oneness in its application to the mortal means analysis, uncovering, and annihilation, a process which may seem to the human to be the coming of healing and salvation, but healing and salvation are ever-present ; Christ has nothing whatever to do with mortality, and although the disappearance of evil may seem to be the coming of good, good is always the only reality.

VERSES 23-30. These seven marriages symbolize the sevenfold aspect of materiality.

I have often expressed my opinion that marriage should be one of the loveliest things in human experience. It is a very tender plant and should be very carefully nourished. One President of the United States used to say that the basis of America and its success was, in a great measure, one man loyal to one woman, and one woman loyal to one man. There is no

question whatever that marriage is the human symbol of the relationship of every idea to every other idea. That symbol should be recognized for what it is, a human symbol, and eventually, as we rise, the symbol will disappear, as all symbols do, but in human experience it can be made the loveliest thing.

VERSES 34-40. The "first and great commandment" is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"—that is, to begin to understand the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." You are loving the Lord your God with all your heart and soul and mind if you are seeking the ideas of God, finding them, using them, and being like them. Man is the consciousness of God, and that consciousness of God comes to us through ideas of God, just as a consciousness of mathematics comes to us through ideas of mathematics. Everything that comes to us by way of inspired thought is some dim sense of a specific idea,—maybe a dim sense, but none the less some sense of a specific individual spiritual idea. The consciousness of God comes to us as a calculus of divine ideas, all operating in the realm of divine order. And so to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is to be infinitely conscious of, loyal to, and appreciative of, in a spiritual way, the ideas which reflect God ; that is being man.

The second great commandment is to "love thy neighbour as thyself,"—that is, as your consciousness of God's ideas develops, you realize that all those ideas reflect each other infinitely. All the ideas of God are ideas of one Principle, and therefore they are all wedded to one another, all inseparable from one another. Each one of them has a different identity and individuality, because the infinite couldn't make any two ideas in any way the same. Because each one is different, every idea is essential to every other idea.

So those two commandments are purely scientific and spiritual. They mean that you must entertain in pure spiritual consciousness the ideas of God, the infinite ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love, and then you must realize that those ideas reflect each other infinitely in infinite Science and system, because they all have one Principle.

VERSES 41-46. Here Jesus was separating himself from a human genealogy. David was undoubtedly a very wonderful symbol of the manhood and womanhood of God's creating in the

fourth thousand-year period of Bible history, but what Jesus demonstrated of the manhood and womanhood of God was many a league past what David had demonstrated of it. Jesus was not the "son of David," but lord and master of David, because his demonstration was far beyond what David ever dreamed of. The "right hand" in verse 44 symbolizes the demonstration of power.

CHAPTER 23

Now we come to the seven "woes," and we shall see how they present the opposite of the Beatitudes. As in the sixth day of creation, we have the tones of all the synonymous terms for God.

VERSE 13. The first "woe" has the tone of *Mind*, and it presents the opposite of the first Beatitude, "Blessed are the poor in spirit : for their's is the kingdom of heaven." The Pharisee state of thought always seeks to "shut up the kingdom of heaven against men."

VERSE 14. Here the tone of *Spirit* is introduced. You remember the second Beatitude, "Blessed are they that mourn : for they shall be comforted," and we saw that it means that as you find yourself forced to separate yourself from a material sense of things, there comes to you the "development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8). But there is never any comfort from the Pharisee for the widowed sense.

VERSES 15-22. This third "woe" presents the opposite of *Soul*, the opposite of the third Beatitude, "Blessed are the meek : for they shall inherit the earth." It shows the fatal result of identifying the symbol as the reality, instead of the idea behind it. The only meekness is to identify yourself with reality. Jesus was the meekest man on earth when he said, "I and my Father are one." That was true identification. But with the Pharisees there was no meekness or true identity. They swore by the symbol, but the idea itself meant nothing to them.

VERSES 23, 24. Here there is a sense of *Principle*, presented through the counterfeit of the fourth Beatitude, which is "Blessed are they which do hunger and thirst after righteousness : for they shall be filled."

VERSES 25, 26. Here is the opposite of *Life*, of the fifth Beatitude, "Blessed are the merciful : for they shall obtain mercy." True mercy demands the complete laying down of the mortal concept.

VERSES 27, 28. Here we have the tone of *Truth* in the opposite of the sixth Beatitude, "Blessed are the pure in heart : for they shall see God." The consciousness of Truth must be absolutely pure.

VERSES 29-39. Finally, Matthew gives the tone of *Love* through the opposite of the seventh Beatitude, "Blessed are the peacemakers : for they shall be called the children of God."

Verses 37 and 38 indicate beautifully that Love gathers all into one relationship and thus establishes the sense of home. But as mortals we resist that sense which Truth as Truth gives of Christ coming to us as the compound idea man. Instead of seeing that all our interests are common interests, and that we cannot have divided interests, because we are all wedded to each other, we are constantly thinking and acting as if we had separate little personal interests. Mrs. Eddy says, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God" (Mis. 18 : 24-28).

If a man has a home and he wants everybody in that home to enjoy true relationship, that man is going somewhere. If a man has a business and he wants everybody in that business to be blessed by it, he is going somewhere. If a man belongs to a nation and he wants to do the best he can in every way for that nation, and if he realizes that he is the son of God and that every man is the son of God, and he wants to do everything he can to establish that sonship, to make the Christ manifest as the compound idea man, then that man is going somewhere. And so it is throughout human experience. If you gain a sense of Truth as Truth, it will bring into your experience a sense of the compound idea man, which is the truth not only about all men, but about everything,—the truth about health, happiness, holiness, the flowers, the cattle, everything that exists. Then you will have a sense of Science which demonstrates itself. You will have a sense of Christ as the great Physician, the great Surgeon, the great Redeemer, the great Restorer. And so Truth as Truth is a tone which is wonderful beyond words.

CHAPTER 24

Jesus here illustrates Mrs. Eddy's statement, "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims" (S. & H. 223 : 28-30).

VERSE 1. It was at this point that Jesus rose completely above the "temple" sense. Remember that "temple" in its highest aspect presents only a relative sense of Science. Mrs. Eddy defines it first as "Body;" this is one of the few passages in which Mrs. Eddy uses "body" to give a spiritual sense; at one time she went through her textbook and altered passages where she had used "body" to indicate "idea," because she found that people were confusing it with the material body. Her definition of "Temple" continues: "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship" (S. & H. 595 : 7-10). At best, then, "temple" gives a sense of idea rather than of Principle, whereas the definition of "church" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583 : 12-13) has nothing human in it at all. "Temple" gives a humanized sense of the divine idea, and Jesus at this point was finished with that sense.

When you are learning Christian Science, you are approaching Principle through its idea, but that is an objective way of looking at it, because Principle is never in anything, although it is infinitely reflected. Mrs. Eddy says, "Pantheism, starting from a material sense of God, seeks cause in effect, Principle in its idea, and life and intelligence in matter" (S. & H. 279 : 30-32). Fundamentally, you find idea in Principle; as you understand Principle, you understand idea. It is the religionist who believes that Principle is found in its idea, and also that the idea of Principle is applied to the mortal concept in order to make it better; the Scientist bases everything on Principle. Mrs. Eddy says, "we begin with Mind, which must be understood through the idea which expresses it" (S. & H. 467 : 30-31), and she also says, "The divine Principle of the universe must interpret the universe" (S. & H. 272 : 28-29). As you understand Principle, it interprets to you its own idea, and then you can turn and analyze, uncover, and annihilate error, and thereby prove its nothingness.

As we have already seen, the religionist believes in the reality of both the spiritual and the material, and he believes that the spiritual can make the material a little better. The time comes to each of us, however, when we see that that relative sense has achieved a certain amount for us, but has served its turn, and then we have to accept the responsibility of being a real Scientist. Like Jesus at this point, we have to

depart from the "temple" sense and accept Science. Science is absolute. "Hear, O Israel: The Lord our God is one Lord." The Scientist recognizes only one factor—the spiritual. As we learn in Science what God is, we form our concept of reality from that understanding of God.

VERSE 3. "the end of the world"—the destruction of error in each one of us individually. If you overcome some sin or sickness in Science, through adopting the scientific attitude which we have just been talking about, that is the end of that sin or sickness for you, and that is the only "end of the world" there is ever going to be; it is not dependent on time or place, because thinking constitutes the only here and now in which you can find yourself. Nothing will change your thinking but spiritual sense. If you died to-morrow, it would no more change your identity than if you went to Australia to-morrow. Having died, you might find yourself among people who realized that they hadn't died and who were successfully working out life's problem in the overcoming of sin, disease, death, old age, corporeality, and limitation of every kind. In any case, it is foolish to suppose that some happening that is not of God,—sin, disease, or death,—can push you into heaven, because there is only one way to heaven, and that is through the Mind of Christ. That way to heaven is available here and now, because the Mind of Christ is ever-present. So we might just as well accept it here as hereafter.

VERSES 6, 7. It is the Christ which uncovers this false sense of the compound idea man,—this opposite of the marriage of every idea to every other idea,—in order that it may pass away. There can be no war where there is the consciousness of the perfect relationship of all ideas in the compound idea man.

VERSES 8-12. Why has there to be all this hell and suffering? Because men won't accept Truth as Truth, they won't let the Christ come to them scientifically, and therefore intelligibly and demonstrably, as the compound idea man. If men didn't resist this coming of the Christ, they would see that all interests are one, that there is one Being, and that we are all ideas of that one Being, that Christ is "all, and in all."

VERSE 15. In connection with the "abomination of desolation," Daniel mentions that the daily sacrifice of the Jews was taken away (see Dan. 12 : 11). That daily sacrifice was a symbol of the days of creation; it was considered indispensable. If thought is so darkened that it has ceased to understand the real

meaning of the seven days of creation, then there is only the "abomination of desolation."

VERSE 16. "into the mountains"—into the "mountains" of exalted thinking.

VERSE 17. Keep thought exalted, and don't come down to a lower level.

VERSE 18. If you are making progress in a spiritual direction, then don't go back to clothe yourself in mortal beliefs again.

VERSE 19. Woe unto those who give birth to and nourish a material sense of things.

VERSE 20. Pray that your flight into the "mountains," your forward progress, be not in winter,—not through the coldness and barrenness of tilling the soil of mortal beliefs,—nor on the sabbath day,—nor through false theology.

VERSE 22. "those days"—the false sense of the days of creation.

VERSE 23. Science reveals Christ as ever-present ; Science knows nothing of coming and going. (See Ret. 94 : 21-24.)

VERSE 27. "out of the east"—from the Christ.

"unto the west"—to Science.

There is the same sense of lightning in the New Testament statement that the Word of God is "quick, and powerful, and sharper than any twoedged sword."

VERSE 29. Here Jesus was symbolizing the fact that all human systems will fail. Indeed, they are failing before our very eyes to-day. We are beginning to see that human systems of every sort are just hell let loose ; they can bring forth only sin, disease, and death.

And so, in our flight to the "mountains," from matter to Spirit, in our determination not to come down to a lower level, nor to turn back, nor to conceive and nourish false human concepts, nor to be burdened by belief in the necessity of tilling the soil of mortal belief, we are beginning to see that false systems are failing, and that we can work out the problem of being only through Science.

VERSE 30. "in the clouds of heaven"—confused, hidden, obscure, as Science always is to mortal sense.

VERSE 31. "the four winds"—the Word, the Christ, Christianity, and Science.

VERSE 34. "This generation"—the seven days of creation. Generation means creation. Mind, Spirit, Soul, Principle, Life, Truth, and Love will never pass away. Those terms are symbols of the universal language which has existed from time immemorial and which will inevitably be appreciated in the fulness of Science.

Jesus fulfilled the days of creation as the Son of man, but at this point we are seeing the sense of the Son of man give way to a higher sense, that of Christ, Truth, which includes the individual, the collective, and the universal.

All that is emphasized in this tone of Truth as Truth applies to the destruction of error in every human thought; it is all to do with each one of us individually, and we mustn't fail to see that. After all, $2 + 2 = 5$ cannot exist anywhere except in the individual's thinking. So don't let us dismiss these statements as applying only to the world as a whole; remember, salvation starts with the individual.

This tone of Truth as Truth has illustrated how Truth or Christ is always urging upon mortals the marriage of the compound idea man, in which every idea is indissolubly wedded to every other idea and to the oneness of reality and divinity. That urge is emanating irresistibly from God Himself, and when it comes to you, you are very wise if you flee into the "mountains," and if you recognize that all human systems fail to produce health and happiness, and so you work out the problem in Science. Human systems can't help you. Only one thing can help you, and that is the Mind of Christ.

VERSE 35. "my words"—the voice of Truth.

VERSE 40. "two"—the spiritual and the material.

VERSE 47. "ruler over all his goods"—remember that all the God there is, is your God, because God is God to each one of us. All the Mind there is, is yours; all the Spirit there is, is yours; all the Soul there is, is yours; all the Principle, all the Life, Truth, and Love there is, is yours and mine and all mankind's, and that is the realization which is going to make mankind one.

When we see that the only things which matter are spiritual things, and that in the realm of spiritual reality everything belongs to everybody, then we shall stop fighting. It is just pathetic that as mortals we close our minds to Christ, Truth, and go on digging in the ground to get a little money to get a little food to get a little strength to go back and dig again, when all the time we could be opening our thought to inherit all the wisdom, law, intelligence,

power, substance, and so on, that there is. We have before us the kingdom of God, and to-day we know how to gain that kingdom through Science. Sooner or later we must face the fact that all our material props—our business, our home, our possessions—are never safe from a material point of view, because an accident of any kind can sweep them all away. So why aren't we wise enough, Christlike enough, to face up to the problem now, and work it out for ourselves and for mankind in a scientific way, by learning the ideas of God? We know that we can understand, use, and prove the ideas of God more definitely than the ideas of music or mathematics. Why don't we get down to it and make life what it should be—wonderful—so that all mankind becomes one in Christ?

To-day we desperately need to understand and demonstrate the compound idea man. Don't ever forget the parable of the king who made a marriage for his son. From everlasting to everlasting God has decreed that His infinite ideal or Christ, His infinite divine plan, shall be translated as infinite ideas of reality, each one wedded to the other. That is the plan of being. All we have to do is to put on our wedding garment, to open our thought to spiritual things and accept them, and then they will use us. The divine plan is power and reality and being, and as it uses us, it analyzes all that is unlike reality, uncovers it, and then annihilates it; it proves that from everlasting to everlasting there is nothing ever going on but the spiritual.

You know, this isn't just theory; it's Science. It has appeared to-day among what seems a small body of us, but it is something which has come thundering down the ages, and it is forever going on, developing irresistibly. We now know the Christ as Science. We know the scientific way to God, the only way there has ever been, and through it we know how to seek God, find God, use God, and how to be Godlike. If we are honest and sincere in our purpose, if we open our thought to the ideas of God, they come to us from Truth, and as they enter consciousness, they make all human systems fall away. They impel us to flee to the "mountains," but they take care of us every step of the way.

Remember, Jesus said, "This generation"—Mind, Spirit, Soul, Principle, Life, Truth, and Love—"shall not pass, till all these things be fulfilled." So this marriage is a wonderful symbol. It is a scientific marriage, an infinite marriage, an irresistible marriage; it is a marriage which we've all got to make in Christ, so that we find all affections united in the one divine plan. It is our privilege to establish it for ourselves and for all mankind, and it is the most wonderful privilege man has ever known.

Eighth Talk on

MATTHEW

Chapters 25 : 1—28 : 20

I prophesy that when men see that the Bible is the "pure river of water of life," that it is the scientific story of being, then nothing will keep them from it. To-day it's all you can do to get many people to read the Bible, but when they realize that its story brings them health, happiness, holiness, identity, and individuality in a measure that nothing else does, then they will read their Bibles, and they will love to do so. There will then follow a great influx of spiritual understanding, which will do mighty things. But until men understand the tools, the key to the Bible given in the first chapter of Genesis, they can't go on and understand the whole story. You can't understand music or mathematics until you know their fundamentals, and it's just the same with Science. When men understand the symbolic "seed-plot" of the first chapter of Genesis, they will appreciate the fact that the whole of the Bible is a development of that "seed-plot" and must be read as such. Jesus was continually using symbols, and remember that Mrs. Eddy says, "Spiritual teaching must always be by symbols" (S. & H. 575 : 13-14).

TRUTH AS LOVE (Chapter 25). *Perfect womanhood will conceive of the compound idea man in every detail, and will tend and protect it. Mrs. Eddy says of divine Science, "Woman must give it birth" (Ret. 26 : 23).*

We epitomized Truth as Love in the days of creation, you remember, as *perfection* and *perfect womanhood*.

VERSES 1-13. Now we come to the wonderful parable of the ten virgins. The ten virgins symbolize the ten Commandments. The five *foolish* virgins symbolize thought which regards the Commandments from a religionist's point of view as a collection of "Thou shalt nots." That humanly moral view has been of great benefit to mankind, and yet in many ways it has also played hell with mankind. The false view of the Commandments perverted Jewish religion from monotheism into a belief of a

cruel God, a damned man, and a priest as intermediary between that God and that sinning man. The five *wise virgins* represent thought which regards the Commandments scientifically, as a symbol in exact detail of the Word and the Christ ; they symbolize that which regards the Commandments not from the " five " of the five physical senses, but from the " five " of the fifth day of creation—exaltation and inspiration.

The lamps symbolize the days of creation ; they are used in that way in the Book of Revelation. The wise virgins had oil in their lamps,—they had an inspired and consecrated sense of those days of creation. The foolish virgins had no oil in their lamps ; they were like those who are content to learn the days of creation parrot-fashion and then say, " I know them now, and that's that ! " If we are to be like the wise virgins, then we shall take the days of creation and live them and love them and let them become to us the most living things in all the world ; their inspiration will never grow dim, and we shall see them as Immanuel, " God with us," as the very presence and power of God. We shall have the wisdom of Mind, the virgin thought of Spirit, and the consecration, the sanctity, of Soul in our lamps, and that will lead us to an understanding of divine Principle, Life, Truth, and Love. Remember that we are considering Truth as Love ; so often, when the tone of Love is introduced, there is the sense of how Mind leads inevitably to Love. Through wisdom, purity, and consecration, we shall be led to recognize man as the idea of Principle, and so we shall be ready at the midnight hour,—the critical point at which the old is passing away and the new light of spiritual understanding is about to break,—and we shall go in to meet the bridegroom, the Christ-idea ; Mrs. Eddy defines " Bridegroom " as " Spiritual understanding ; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power " (S. & H. 582 : 17-20).

Remember that the ten Commandments, considered objectively, represent some sense of the seven days of creation operating to analyze, uncover, and annihilate error, at the point of the fifth day. That objective sense of the Commandments is what the Hebrews had ; like the foolish virgins, they had some sense of the days of creation, but when it came to accepting the Christ-idea, they found themselves without oil in their lamps,—they lacked spiritual sense. The five wise virgins regarded the seven days of creation from the aspect of Science, and therefore they saw them subjectively, on a wholly spiritual basis, as emanations of the divine ; they saw not only the Word,

but also the Christ. So they had spiritual sense and consecration in their lamps.

The seven days of creation, viewed from Mind, are a line of light ; viewed from Spirit, they are an order ; viewed from Soul, they are each identified ; viewed from Principle, they are one infinite system ; at the point of Life, the time element goes out of the picture, and the seven days are viewed from eternity as numerals of consciousness, " numerals of infinity " (S. & H. 520 : 10), operating as a calculus of the Word reflecting the Word, the Christ, Christianity, and Science ; in Truth, the seven days become one sevenfold tone represented by the synonymous terms for God operating in a calculus of the Word, the Christ, Christianity, and Science, each in its own aspect ; finally, in Love, the synonymous terms and the fourfold calculus are seen to be forever included in the one divine Love. It is at the point of Life that thought ceases to regard the days of creation as seven successive stages of thought, looked at from Mind, Spirit, Soul, or Principle. When Jesus came in the fifth thousand years of Bible history, he said, " Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest."

When the foolish virgins found that their lamps had gone out, they tried to borrow oil from the wise virgins, but the fact of the matter is that each one of us has to culture our understanding of God individually ; nobody can do it for us. The heaven of Science is that each one of us is God's individual reflection and must reflect God individually. Love requires perfection ; Love isn't satisfied with anything less than perfection. When we touch the tone of Truth as Love, when we find the Christ in Love, we shall see that perfection demonstrated in pure spiritual consciousness.

If you are merely trifling with Science, and there are still two factors for you—good and evil—and you think of Science as something in which good has to war with evil in order to overcome it, then you are still a religionist at heart, and you haven't really reached Science itself. But when you come to the point where you see that from everlasting to everlasting there is only one substance, the substance of Spirit, of good, and you begin to understand Life in and of Spirit, then the bridegroom comes to you. You see that God's ideal or Christ makes itself manifest through that order of Spirit as the divine infinite calculus, and then that leads you to see that Christ,

or Truth, is forever fulfilled in Love, forever glorified and made holy, that Truth is God's ideal forever embosomed in Love.

VERSES 14-30. The parable of the talents is rather similar to the parable of the ten virgins. The five talents symbolize a sense of the Word ; the two talents symbolize understanding ; the one talent symbolizes a sense of " Let there be light." The servant who was given the five talents,—a sense of the Word,— " went and traded with the same, and made them other five talents,"—he had some sense of the calculus of the Word at the point of Life, and so his thought was exalted and could multiply until he had a subjective as well as an objective sense of Life. The servant who was given two talents,—the pure understanding of Spirit,— " gained other two,"—brought forth the fruit of Spirit. But the servant who had been given one talent,—a sense of Mind,— " went and digged in the earth, and hid his lord's money,"—buried it in human organization. If you are satisfied to know that God is Mind, and to know something of the Science of Mind-healing, and to go no further, then you are hiding your one talent and making no headway at all. You are just a religionist, struggling with something which you call the divine Mind in order to overcome a great reality called mortal mind, and your life is a prey to fear. Jesus said, " No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." There is no stopping-place in Science ; you must go on. You can kick against the pricks if you like, but eventually you will be forced to progress. Once you have begun to understand the days of creation, they will expand in your thought into numerals of consciousness, and then into the synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, Love. As you put on the Mind of Christ, you will see how the infinite ideas which characterize these terms reflect each other infinitely as the Word, the Christ, Christianity, and Science. Like the wise virgins, remember, you will need oil in your lamps,—you will need to consecrate thought to the days of creation.

When the master returned to reckon with his servants, he rewarded the first two servants with the joy of Soul-sense. The talent of the wicked servant was taken away from him,—he lost the power of demonstration,—and given, not to the servant who had doubled his two talents, but to the one who had doubled his five talents,—who had touched the essential nature of Life by gaining an objective and a subjective sense of it, and so experienced that multiplication which the fatherhood of God always brings.

When men thought of God as a person, they could say to themselves, when they were doing something they knew to be wrong, "Well, maybe I can get away with this, maybe I won't be seen." But you can no more fool Principle than you can fool the principle of mathematics by saying that $5 \times 5 = 27$ and expecting to get the right answer. The belief in a personal God leads to belief in the remission of sins without real repentance or reform. The only way that anybody can give you remission of sins is if they know enough of Principle to demonstrate the Mind of Christ, which heals sin ; then you will have no further desire to sin. Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476 : 32-2). And so when you begin to understand that God is divine Principle, Life, Truth, and Love, you see that unless you calculate rightly you will have no Life, Truth, or Love,—no eternity, no manhood, no glory. You see that you must calculate according to the values of Life, Truth, and Love, or you will get the wrong answer. So it is a wonderful thing when you begin to see that God is Principle, because Principle is ever operative.

VERSE 31. Considered from the aspect of Life, Christ is the Son of man ; Mrs. Eddy says, "Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death" (My. 185 : 19-21). From the aspect of Truth, Christ annihilates the belief of error, and from the aspect of Love, Christ shows that there is not and never has been any error ; it is Christ from the aspect of Truth and Love, Truth forever embosomed in divine Love, that is indicated in the words, "then shall he sit upon the throne of his glory."

VERSES 32, 33. The "sheep" and the "goats" symbolize spiritual thinking and material thinking.

VERSE 34. He who cultivates the Mind of Christ,—who cultivates exact, scientific, spiritual understanding,—will inherit his true selfhood. He will inherit a sense of Truth as Love,—a sense of the fulfilment of manhood, the fulfilment of the compound idea man, the fulfilment of the Christ-idea. He will find his life "hid with Christ in God." The Psalmist says, "I shall be satisfied, when I awake, with thy likeness."

VERSES 35-46. The "righteous" are those who have the right consciousness of the Christ-idea. What Jesus was demanding here was that we give a sense of the Christ-idea as Science to those who are hungering and thirsting for it. Mrs. Eddy says,

"Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (S. & H. 570 : 14-18). Are we gaining the Christ-idea so that we can give it to the millions "athirst in the desert"? The world we live in is steeped in the grossest materialism. Men are quite ignorant of the operation of the Christ-idea. They do not know where to turn for help. They ask, "Is there a God? If so, what is He doing about the mess the world is in?" To the majority of young people, Christ means practically nothing. What men will have to learn is that Christ, Truth, understood and demonstrated, is the only thing which can save the world. They will have to see that Christ is not a person, but the reflection of the infinite Person or God. Christ is Truth, the divine ideal, the truth about you and me and all mankind, the truth about everything as God knows it, and as we understand that Christ, it proves itself.

There ends the tone of Truth as Love, so let us look back briefly, and see how this tone has developed perfectly naturally from that of Truth as Truth, the outstanding feature of which was the parable of the marriage arranged by the king for his son. We saw that in order to attend the marriage of the compound idea man, at which we see all interests united in the one divinity, we need the wedding garment of absolute sincerity. The question we have to ask ourselves is this: Do we love this idea of Science wholeheartedly,—enough to put all we have into it, to give it "absolute consecration of thought, energy, and desire" (S. & H. 3 : 16), to live it and love it and identify ourselves with it, to give it to our fellow-men? We must be quite honest with ourselves. The demand on us is, "Study thoroughly the letter and imbibe the spirit" (S. & H. 495 : 27-28). It is no good superficially studying all these symbols unless we are consecrating ourselves to imbibing the spirit of Science. The letter and the spirit must be wedded. If you are not prepared to be completely in earnest, then it is an honest position to say, "I can't be bothered with it at present," but you can never fool Principle. If you are not wholehearted, but pretend to be, you will find yourself in a false position and you will be excluded from the marriage feast.

When we came to the tone of Truth as Love, we saw in the parable of the virgins that if we have the wisdom of Mind, the virgin thought of Spirit, and the consecration of Soul, then we have spiritual understanding enough to go on and touch the hem of

Principle,—to meet the bridegroom. As the idea of Principle comes to us, we first of all see Christ as Life, as the Son of man, and then as Truth, the Son of God, and then in Truth as Love we see that Christ-idea fulfilled. Like the five wise virgins, our sense of the days of creation must be consecrated and inspired so that they lead us to an understanding of the Word of God at the point of Life, when “the Son of man shall come in his glory, and all the holy angels with him,” and “then shall he sit upon the throne of his glory,”—Christ will be seen as Truth fulfilled in Love. Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,”—the Christ fulfilled in divine Love. And so the five wise virgins in you,—that cultivated spiritual understanding which enables you to consecrate thought to Principle and its idea,—will touch the hem of the garment of the Christ-idea at the point of Life, the Son of man, and then the Son of man will yield to the Son of God, or Truth, and then you will see in Truth as Love that the Christ is always fulfilled, that Truth is forever embosomed in divine Love.

LOVE (Chapters 26 : 1—28 : 20)

As in the days of creation, we see two tones in Love,—Love as Truth, and Love as Love.

LOVE AS TRUTH (Chapters 26 : 1—27 : 61). *The divine motherhood, when understood, makes Christ, Truth, available to all men under all circumstances.*

Remember that we epitomized this tone in the days of creation as *Mother and universal*.

VERSES 1, 2. Jesus saw that the Son of man had to yield to the Son of God, or Christ, through purely spiritual means, and he also saw the way in which that had to be demonstrated to human view, through the crucifixion. Mrs. Eddy says, “He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine ; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life” (S. & H. 51 : 7-11).

VERSES 6-13. Here we have a wonderful sense of the mothering of the Christ-idea. When the Christ comes to us, and when we begin to understand something of the nature of God as Love, as divine motherhood, which includes the Christ within itself, then we must reflect that motherhood by anointing the Christ, by loving the Son of the divine motherhood. The child which is forever mothered in Love is Christ, or Truth,—with its seven tones of the synonymous terms for God, and the Word,

the Christ, Christianity, and Science, each in its own aspect. Have we enough true motherhood to see the necessity of anointing, and so exalting and sanctifying, the Christ-idea? Have we enough understanding of Love to do that under all circumstances, in spite of what anybody says, without counting the cost?

Jesus said of this woman,—Mary of Bethany, not to be confused with the Mary who anointed Jesus' feet with oil and wiped them with her hair,—“in that she hath poured this ointment on my body, she did it for my burial,” meaning that she had laid down the mortal concept of Jesus and was thinking of his demonstration of the Christ.

Verse 13 symbolizes that the fact of Love as Truth,—Love operating as Mother to the Christ-idea,—which this woman illustrated by her action,—is an ever-present divine and scientific fact, forever in the plan of Love, and will always be expressed.

VERSES 14-16. Judas was doing the very opposite of mothering the Christ-idea—he was betraying it for the sake of material gain. Nothing is so loyal as true motherhood.

VERSES 17-19. The Passover was of tremendous significance to the Jews, and you remember how it represented the climax, with the tone of Love, of the deliverance of the children of Israel from belief in the false gods of Egypt. According to the record in Exodus, the Lord slaughtered all the firstborn of Egypt, “both man and beast,” and passed over the houses of the children of Israel.

VERSE 23. Often it is he who “dippeth his hand with [you] in the dish” who betrays the Christ-idea. The fellow who is outside can't betray it so easily; he isn't near enough.

VERSE 24. “The Son of man goeth”—that happens in each one of us. The Son of man is Christ at the point of Life, but that inevitably leads to understanding Christ as Truth, and then to seeing that fulfilled in Love.

VERSES 26-29. At the last supper Jesus fed his disciples with the sense of Love mothering and embosoming the Christ-idea, which was what he was going to demonstrate in his ascension. He mothered his disciples by “breaking” the bread of Truth for them.

Verse 29 signifies that the inspiration (symbolized by the wine) of the Christ as Life, the Son of man, was yielding to the

Son of God as Truth, the Christ-idea, and was to be fulfilled in Love when Jesus crowned his career by his ascension. That process must take place in each one of us.

It is interesting that only Luke, of all four Gospel writers, gives a ritualistic sense of the sacrament. It is Luke alone, a disciple of Paul's, who makes Jesus say, "this do in remembrance of me," and Luke was not at the last supper, as Matthew and John were. John records the teaching which Jesus gave at the last supper in Chapters 13 to 17 of his Gospel, and so that sense of Truth and Love which Jesus gave his disciples has become universally available.

VERSE 30. "an hymn"—Mrs. Eddy symbolized that hymn when she wrote "Saw ye my Saviour?"

"Saw ye my Saviour? Heard ye the glad sound?
Felt ye the power of the Word?
'T was the Truth that made us free,
And was found by you and me
In the life and the love of our Lord.

"Mourner, it calls you,—'Come to my bosom,
Love wipes your tears all away,
And will lift the shade of gloom,
And for you make radiant room
Midst the glories of one endless day'"—the
"seven" become one.

"Sinner, it calls you,—'Come to this fountain,
Cleanse the foul senses within;
'T is the Spirit that makes pure,'"—the divine order,—

"'That exalts thee, and will cure
All thy sorrow and sickness and sin.'

"Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ, and not the creed;
Thou the Truth in thought and deed;
Thou the water, the bread, and the wine"

(Mis. 398 : 22-15).

VERSE 32. "after I am risen again"—Jesus could say that only because he knew the certainty of Science. He knew that he was going to be crucified, but he also knew that he was going to rise again, and that he was going to reappear to his disciples. Do you imagine that any emotional religious belief could have enabled him to say, "after I am risen again"? Of course not.

He knew with scientific certainty that "the prince of this world" would come, but would have "nothing" in him. In music, mathematics, engineering, architecture, and so on, it is the science of the subject which enables you to *know* that you can fulfil your purpose, and how much more certain is the Science of the Christ! The certainty of Science comes to us as we understand the divine infinite calculus of God's ideas, which the Christ reveals to us. Then doubt and fear disappear, and we don't ask the question, "Are we going to be able to do it? Shall we succeed?" but we say, "I know that I know," just as Jesus said, "I will come and heal him." It is that certainty which is so worth-while and which we all need to cultivate.

The human mother is often afraid for her child, because she believes that her child is separate from her, but when we are mothering the Christ-idea in thought, we need to reflect the divine motherhood, in which the child is forever held in all-encompassing Science and can never be separated from it. So when we are conscious, in any degree, of that divine motherhood, we shall no longer fear, but we shall know with the certainty of Science that Christ, Truth, is ours, and that it will make itself manifest as a calculus of divine ideas which we can understand and demonstrate. The divine plan will be translated to us, and we shall have that wonderful sense of certainty which doesn't look backward or forward, but lives in the eternal "now" of reality and permanence, where there is no parting or pain, no coming and going of ideas, but the certainty of their eternal presence and fulfilment.

"Galilee" means "ring," and so symbolizes eternity.

VERSE 36. Mrs. Eddy defines "Gethsemane" as "Patient woe; the human yielding to the divine;"—the Son of man yielding to the Christ;—"love meeting no response, but still remaining love" (S. & H. 586 : 23-25).

VERSE 38. Jesus was begging his disciples to mother the Christ-idea with him. It is the mother who always watches when her child is sorrowful.

VERSE 39. The cup which Jesus prayed might pass from him was the intense agony of seeing the idea which he loved beyond all else traduced, spat upon, misunderstood, defiled. To the most spiritually-minded person on earth, with the most delicate sensibilities, with the finest nature in the world, this could not have been less than agony.

VERSE 40. "one hour"—this corresponds to the first of the twenty-four questions and answers in "Recapitulation," the question "What is God?" Can we not watch with Mary Baker Eddy from this watch-tower of the pinnacle of her revelation?

VERSES 40-45. How Jesus mothered his disciples! To him they were the visible witnesses of his teaching of the Christ-idea, and he had asked them to watch with him,—to help him mother the idea. They failed to do so, with the possible exception of John, the beloved disciple, but being John he didn't record the fact that he alone was not asleep; he had the mother-love which enabled him to keep awake and watch. The other disciples failed to watch, but Jesus then mothered them—"Sleep on now, and take your rest." When you see that Truth is forever embosomed within divine Love, and you have that great longing to mother the Christ-idea for yourself and for others, you will watch unceasingly, and it won't be any labour to you—you just won't be able to help doing it.

VERSE 60. "two false witnesses"—the belief of life and intelligence in matter.

VERSE 61. What Jesus had meant by that statement was that if the human concept of life were destroyed he would be able to restore it in three days, which is what he did.

VERSE 64. The Son of man must always become the Son of God, the Christ.

CHAPTER 27

VERSE 19. Pilate's wife presented true motherhood.

VERSES 21, 22. Barabbas symbolizes material sense. The world still prefers material sense to the Christ-idea, and always tries to slay that spiritual idea.

VERSE 35. "parted his garments, casting lots"—the world's attempt to be rid of Truth has always resulted in the attempt to divide up the divine system of metaphysics,—in the failure to recognize its oneness, its Science, its order. That leads to "casting lots" on the "undivided garment, the whole Christ" (S. & H. 142 : 8), to taking a chance on Truth, so that men say, "Maybe things'll work out alright, and maybe they won't."

VERSE 38. "two thieves"—materia medica and false theology. Both these false systems teach that man lives in matter. They

would rob man of spiritual sense from the moment he is born to the moment he dies. They are both decent, humanitarian systems, but they are systems of the human mind, and they don't acknowledge that the education of men into materialism is death, and robs man of the Life which is Spirit.

VERSE 45. At the ninth hour the Christ-idea was resurrected.

VERSE 46. Some authorities believe that "My God, my God, why hast thou forsaken me?" should be translated, "How hast thou glorified me." Mrs. Eddy says, "The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea" (S. & H. 50 : 12-14). Jesus was appealing not only to God, but also to what he himself knew of God, to his Christ selfhood. You and I have this experience every time we have the determination not to fail under any circumstances in a particular situation.

VERSE 51. "the veil of the temple was rent in twain from the top to the bottom"—the belief in materiality was completely exposed.

VERSES 52, 53. Many awoke to the spiritual significance of Abraham, Jacob, and so on.

VERSE 54. The Son of man had become the Son of God, and even the centurion and those who were with him were forced to admit it, and began to mother—to accept—the Christ-idea.

VERSES 55, 56. "many women"—motherhood again.

VERSES 57-60. Joseph of Arimathæa also mothered the idea.

VERSE 61. The Christ-idea was mothered to the end. All the way through this tone of Love as Truth we have seen how the Christ-idea was mothered,—by Jesus himself and by everyone else who understood it.

LOVE AS LOVE (Chapters 27 : 62—28 : 20). *The divine One postulates the Holy Ghost for all mankind.*

When you understand Love as Love, you see the motherhood of God glorified, fulfilled, and ascended, and that makes inevitable the coming of the Holy Ghost to all mankind. Remember that we epitomized this tone in the days of creation as *the divine One and holiness.*

CHAPTER 28

VERSE 2. The "angel of the Lord" symbolizes Jesus' demonstration of the Christ-idea as divine motherhood, as divine womanhood fulfilled. It is always Love which rolls away the stone from every human heart, because Love recognizes no evil. As you and I begin to understand, here and now, Love as Love, that understanding will be an earthquake to all our sensuality, greed, selfishness, hate, and it will roll away the stone of fear,—fear of death, fear of poverty, and so forth,—and we shall see the motherhood of God glorified, fulfilled, and ascended.

VERSE 9. "All hail" may be taken to mean "Health, happiness, and holiness to all."

VERSE 10. "Be not afraid"—Love as Love always destroys all fear completely.

VERSE 18. You can echo Jesus' words every time you make a demonstration of spiritual fact, and all power is given to you in some particular situation. If you have been oppressed by fear or sin or disease, and you demonstrate its nothingness, you can say, "All power is given unto me in heaven and in earth."

VERSE 19. Jesus' demand was that their baptism should wash away "all the impurities of flesh" (S. & H. 241 : 27-28) and should baptize in the divine nature as the Father (Life), the Son (Truth), and the Holy Ghost (divine Love).

VERSE 20. What had he commanded them? All his words and works concerned the operation of the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and it was that which he wanted them to teach all men to observe.

"I am with you alway"—Jesus as God's idea, as the Christ, is more real to-day than ever before. We know him to-day as God's ever-present individual idea, not as a person who came and went. All that Jesus eternally is as God's idea, as the Christ, all that there is in the Christ, the divine plan and ideal, and all that is true about every one of God's ideas, about anybody or anything, is ever-present and ever-available, and is yours and mine.

John gives a perfect sense of the climax of the story of the life of Jesus, when he puts these words into Jesus' mouth, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of

truth; . . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you " (John 14 : 16, 17, 26).

A Summary of the Tones of Matthew

Let's look quickly at the layout of Matthew so that we have a sense of the whole picture, and see the wonderful sequence of the story.

MIND *as Mind.* The forever coming of the light.

as Spirit. Creation through purity.

as Soul. Creation made safe.

SPIRIT *as Mind.* The purity of Spirit involves revelation, which is true creation.

as Spirit. The understanding which separates is true substance.

as Soul. All identified development is divine order.

SOUL *as Mind.* Spiritual understanding defines itself as idea alone.

as Spirit. Soul-sense alone identifies the blessing of Spirit.

as Soul. Spiritual translation identifies Spirit as Spirit, and matter as matter.

as Principle. The rule of Soul always brings enlightenment.

as Life. Gathering and multiplication.

PRINCIPLE *as Mind.* Teaching and healing.

as Spirit. The demonstration of ordered blessing.

as Soul. The impulsion of translation from "the law" to the Christ.

as Principle. Christianity interprets "the law and the prophets." This is the "chain of scientific being" (S. & H. 271 : 2).

as Life. "Infinite progression is concrete being" (Mis. 82 : 20).

LIFE *as Mind.* The demand for Mind-healing is multiplied.

as Spirit. The abundance of Life is made manifest through the substance and order of Spirit.

as Soul. Jesus identifies the way of Life for himself and for his followers.

as Principle. Infinite multiplication in every way comes as a result of interpreting Principle,—teaching.

TRUTH as Mind. Truth manifests itself as idea, bringing health to all things.

as Spirit. To-day the "signs of the times" are the Christ-idea as the calculus of reality, which spiritual consciousness alone can discern.

as Soul. Truth identifies and translates its own idea.

as Principle. Truth is demonstrated as perfect relationship among mankind—generic man.

as Life. Christ, the Son of God, gives to each one of us that which we attain of the nature of the Son of man. Moreover, this has nothing to do with time or labour. It is the gift of the grace of God, available to each and every one of us.

as Truth. Christ reveals the compound idea man, and shows that generic man has dominion over all things.

as Love. Perfect womanhood will conceive of the compound idea man in every detail, and will tend and protect it. Mrs. Eddy says of divine Science, "Woman must give it birth" (Ret. 26 : 23).

LOVE as Truth. The divine motherhood, when understood, makes Christ, Truth, available to all men under all circumstances.

as Love. The divine One postulates the Holy Ghost for all mankind.

In that story which Matthew tells we have seen the most perfect illustration of the sequence of Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating in a calculus of the Word—the Word in its own aspect, and the Word reflecting the Christ, Christianity, and Science. We have seen the birth of the Christ-idea, the development of it, how it culminates in a sense of infinite relationship in Christianity, and finally how it climaxes in a sense of the Holy Ghost, "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8). Remember that this great theme of God, Christ, and man has been illustrated all down the ages.

Eventually, this story of Matthew will just flow in our thought as one continuous ordered composition. We shall appreciate it as a trained musician appreciates a musical masterpiece. We shall see it as the outstanding illustration in the Bible of the operation of the Word of God.

Remember, you *have* the Mind of Christ, but to be true to that you must "Study thoroughly the letter and imbibe the spirit" (S. & H. 495 : 27-28). Don't worry about the significance of all the details,

but get the touch and the feel of the story, let it be music in your thought, and then the details will come to you in due course quite naturally. The only thing that matters is to touch the hem of the undivided garment—the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” That is the undivided garment, the one system, which is the foundation of the infinite symbolization of all the ideas of God. So don't strain to remember the details, but mother the idea, welcome it, and let it come to you in its power, its being, its entity, because it is Immanuel, “God with us.” As you do that, you will be man in God's image and likeness, and moreover, you will *know* that, and you will be able to say, “I and my Father are one.” You will know that you have the power and authority to resurrect yourself from any belief of sin, disease, or death, and then the time will come when you will “go into Galilee,” into eternity, not by dying, but through understanding, through spiritual consciousness and through Science.

These things which we are considering are true, they are essential, they are vital, they are all-important, and if you see that, you will have on your wedding garment. If you see and feel and touch this idea of Science, nothing in all the world can turn you back. At last the light of Science has broken, and we have it in a form which every man can understand, use, love, and have for himself. The way to understand it is as plain as the way to understand music or mathematics, and more so, because the Science of the Christ is the fundamental Science of being. Now, we mustn't fail.

First Talk on
REVELATION

Chapter 1 : 1—6

Now we come to that wonderful climax of the Bible, the Book of Revelation.

The Scientific versus the Religious Outlook

You know, there are certain things which are being impressed very decidedly on our thought at these meetings. As I have told you, I made up my mind that in so far as I could help it, these meetings would emphasize two things,—first, that Truth is always of the nature of Science, absolute Science, and second, that it is up to each individual to gain an understanding of Science for himself, because nobody else can do that for him.

It is becoming very clear that any process which operates from a relative standpoint is an educational, or what might be termed a religious, process. Science itself must always operate at the point of absolute Truth. Now, the time has come when we must stop being mere religionists, and we must become Scientists. That is why I have been trying all the time to impress upon you Mrs. Eddy's answer to the question "What is God?" As I look back at my own experience, I can see that the sense of the Christ-idea as Science came to me because I knew something about the synonymous terms for God given in the answer to that question. It came to me at first as a sense of the order of the days of creation and what they meant. Then that sense developed, and I saw that same order in the Lord's Prayer, in the Commandments, and in the Beatitudes. The tones of the days of creation swelled into numerals of consciousness in my thought, and I began to see that all this was climaxed in the synonymous terms, and that the days of creation, with which I began, were really just a first faint sense of those synonymous terms. I had been thinking, however little I knew, in terms of Mind, Spirit, Soul, Principle, Life, Truth, Love. Well, then I began to see that the synonymous terms, in order to be understandable and demonstrable, in order to be forever available to inspired thought, must operate in a four-dimensional calculus, and I saw that this calculus is really subjective, although it seems to appear to us in an objective way.

Now, any thinking which is from a relative standpoint isn't really scientific thinking. Thinking which is truly scientific must start from the absolute, and it must be subjective. Mrs. Eddy says, "The divine Principle of the universe must interpret the universe" (S. & H. 272 : 28-29), and when you and I learn to think *from* God, we shall be able to interpret all things scientifically, whether it be the days of creation, the "numerals of infinity," the synonymous terms, the analysis, uncovering, and annihilation of error, or any symbol whatever. When we are working our way up through the days of creation, we begin with Mind, but Mind is God, and so the beginning of everything is God. The ultimate of everything is Love, and Love is God, and so God is both the beginning and the ultimate. Mrs. Eddy says, "God is at once the centre and circumference of being" (S. & H. 203 : 32-1). So we must learn to think scientifically, and it is only as we begin to think *from* God,—from divine Principle, Life, Truth, and Love,—instead of *up to* God, that we really become scientific spiritual thinkers.

The Book of Revelation, the climax of the Bible, is the most striking illustration of how John, the beloved disciple, perhaps the greatest of Christians, rose above his merely religious sense of things, and became a real metaphysician, a Scientist. He gained some measure of Science as the interpretation and reflection of the infinite One. As a matter of fact, the Bible commentators to-day are undecided as to who actually wrote Revelation. Mrs. Eddy evidently believed that John did, and personally I certainly believe that he did. The Bible scholars cannot understand why the terminology and style are so different from what might be expected of the apostle as he appears in the Gospels. But to me that is perfectly explicable. For instance, what I write to-day is very different from what I wrote twenty years ago ; the difference in standpoint and approach has changed. Just so, when John was a follower of Jesus, he was a young man, but when he wrote Revelation, sixty or seventy years had elapsed, and he was an old man, and John, the great Christian religionist, who had been able in his Gospel to record something of Jesus Christ as the idea of God Himself, had so cultured his thought in that period that he had become a Scientist ; that would seem to me to account for the apparent difference in style.

If we are going to make any real progress, we must all face the issue which John faced, and we too must become Scientists. Then we shall see that we know God only by reflection, by thinking *from* God. Mrs. Eddy says that "all true thoughts revolve in God's orbits : they come from God and return to Him" (Mis. 22 : 16-18). As we become Scientists, we don't try to think our way up to God,

but we think our way from God. We see the Word of God as God's revelation of His own nature, God's revelation of Himself. We see the Christ as God's translation to Himself of His own nature. We see Christianity as God's reflection of His own ideal to Himself. And we see Science as God's interpretation to Himself of His own ideal. Those four divine processes come to us as seeking, finding, using, and being, but that is just our dim human sense of them. As long as we are thinking our way up to God, we are religionists, and we are bound to have a certain amount of dualism in thought, because we are working out of one thing into another. It is a relative sense which thinks of climbing out of the human, as it were, to find God ; it is a good thing as far as it goes, but the trouble is that it doesn't go far enough, and so it never has the authority of Science. It is often just faith.

Now, in mathematics, except when you are just beginning to learn it, you don't work your way up to the principle of mathematics, but you work out from the principle of mathematics, and you use it positively. That is what we've got to do in Science. Then, instead of thinking mainly in terms of the days of creation, the "numerals of infinity," or even of the synonymous terms, we shall think much more in terms of the Word, the Christ, Christianity, and Science. When you understand mathematics, you don't any longer think in terms of separate numbers, but you think in terms of how they combine in addition, subtraction, multiplication, and division. A very well-known mathematician once told me that the further you go in mathematics, the more you find that it is all built on those four processes. It is that fact in Science which the Book of Revelation forces upon us.

You and I have got to learn to think from the absolute, from the subjective, but we must always remember that that subjective has an objective. When you begin to think from the subjective, you view the days of creation from the standpoint of the Word, the Christ, Christianity, and Science. But you don't lose them thereby, because the objective, which is the process of understanding and proving God, then becomes what might be termed subjectively objective. Mrs. Eddy says that "divine Love cannot be deprived of its manifestation, or object" (S. & H. 304:10-11), and the understanding and the proving of God may be said to illustrate that object. But when you begin to think from Principle, and you realize that the process of understanding and demonstrating God's nature is really just a faint sense of God revealing, manifesting, reflecting, and interpreting Himself, then the objective becomes subjectively objective, because it is viewed from the subjective. There will always be the subjective and the objective, because God,

divine Love, must have an object, and without an object Love would not be Mind.

If you want to be a Scientist, you have got to learn to think from the absolute, as well as to think from the subjective. Remember that absolute and relative are not to be confused with subjective and objective. You may talk about the subjective sense of matter or the objective sense of matter, but matter is never absolute. When you talk about the absolute, that means the purely spiritual. If you talk about Christian Science, you mean the application of Truth to the human problem, but if you talk about absolute Christian Science, you mean Truth in its purity. In the same way, if you applied mathematics to the correction of mistakes, that would be analogous to Christian Science, whereas if you were thinking in the realm of pure mathematics, that would correspond to absolute Christian Science.

You will never be a Scientist until you recognize that Science involves oneness—one Being, one system, one infinite Christ, one man (the compound idea man), one infinite calculus, one infinite diversification, classification, and individualization. Until you think subjectively from the absolute and in terms of oneness, you will remain just a religionist.

When we come to consider Revelation, we shall see that John is speaking mainly in the tone of the Christ; his revelation is *from* God. He gives seven messages, to seven churches, and "seven" there is a symbol of completeness and perfection. Mrs. Eddy says that Christ is "the divine message from God to men" (S. & H. 332: 10), and naturally that message, in order to be the complete and perfect message, must be sevenfold. John sends messages to seven churches. Now, what is the true church? Mrs. Eddy defines it in an entirely spiritual way as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583: 12-13). The true church is inorganic; it always has been, and always will be. Jesus said, "upon this rock I will build my church," and that rock is the divine infinite calculus, the Christ, which comes to mankind as what we call the compound idea man, the truth about all ideas compounded in one idea.

Extracts from "The Revelation of St. John"

I want first of all to read you some extracts from "The Revelation of St. John" by a man named Martin Kiddle, who was a Church of England clergyman. Some of his ideas are remarkably beautiful and very helpful.

John undoubtedly wrote his book for ordinary people. Most of the difficulties are the legacy of time, not of the original writer's peculiar mind . . .

he wrote to his fellow-Christians with the firm conviction that he had a special message whereby he could encourage and warn them in times of extreme urgency; and . . . nothing was further from his mind than to obscure that message for the sake of intrigue or impressiveness. It is indeed remarkable how consistently John adheres to his main pastoral purpose, and bends the apocalyptic medium to serve that purpose throughout the whole book . . .

John did not expect his readers to understand his visions without effort. He expected them to be discerning, to pay careful attention, to ponder his message as he himself had done. Symbolism demands patient study, even from those trained in its uses . . .

Remember, symbolism is essential to an understanding of any subject, whether it be mathematics, music, architecture, engineering, or any other. You can't learn any idea except through symbols. Mrs. Eddy says, "Spiritual teaching must always be by symbols" (S. & H. 575: 13-14). Language itself is just a system of symbols. Even in your everyday life you are always using symbols. When you go into a shop to buy something, you use a symbol called money, for instance.

Nothing suggests that John thought his book as a whole would be obscure to his readers, as it so often is to us. He clearly intended that his message should be pastoral, a practical exhortation to ordinary folk; and we know that, unlike ourselves, his original readers expected and enjoyed instruction through the apocalyptic medium. In fact, REVELATION was actually a revelation to those for whom it was first composed, because they had the master key which unlocked its mysteries.

That "master key" was the divine system, which we know to-day as the "one" of divinity; the "three" of divine fatherhood, sonship, and motherhood; the "four" of the Word, the Christ, Christianity, and Science; the "seven" of the days of creation, the "numerals of infinity," or the synonymous terms for God; the "ten" of their application to the human through analysis, uncovering, and annihilation; and the "twelve" of demonstration of the essential nature of God as Life, Truth, and Love, through the Word, the Christ, Christianity, and Science.

We have lost that key. It was lost at a very early date; for although the apocalyptic temper can be detected in various phases throughout the history of the Christian Church, it was never the orthodox outlook of the Church as a whole—at least, not after the close of the first century—and the original meaning of apocalyptic symbolism was quickly forgotten. During the long centuries that followed, a succession of commentators have, with varying success, attempted to discover the lost key, and history records how unfortunate many of the results have been . . .

Lastly, to understand John's thought, we must study his attitude to the ancient prophets, if only because the form of his visions was of necessity determined by his knowledge and study of their words. This is of paramount importance for an understanding of John's mind and method, and an appreciation of his unique contribution to religious thought.

Remember that the prophets flourished only about four hundred years before John, and in those days four hundred years wasn't considered a very long time.

Like every other Christian prophet who sought for the divine solution to the crisis of the times, John turned to the authoritative utterances of the prophetic Scriptures . . . (especially Isaiah, Ezekiel, Daniel, and Zechariah) . . . To him these were the inspired oracles of God, the infallible prophecies which must be fulfilled . . . The dark shadow of impending persecution in a new form—determined, ruthless, organized, universal, inescapable—was about to burst upon the Church. What, then, of the ancient prophecies? What was their message for the "hour of trial which is coming upon the whole world to test the dwellers on earth"?

It was with this problem in mind that John turned to the ancient oracles, brooded over them, pondered them in the light of the conditions of the world in his own day, and then, in an ecstasy of inspiration, saw their message, and received the solemn conviction that God had commanded him to deliver it to the Church . . . The prophecies are the unrefined gold now poured into the crucible of his soaring imagination and fashioned into his visions. "This," said John in REVELATION, "this is the vision from God Himself, given to me by Christ through His angel." It is for us to study the prophecies as he had done, to read them with his eyes, so that we may the more fully share in the message which he has delivered . . .

. . . John manifests a high degree of skill in the intricate and yet clearly defined narration of his successive visions. Although he had to deal with symbols which might have perplexed even those versed in apocalyptic thought, although he had to recall and report experiences no longer active except in the conscious memory, the presentation of his message is accomplished with consistent deftness and accuracy. Moreover, the book as a whole has about it that impression of finish and confidence which marks the work of one who is master of his material. Not only do certain passages reach loftiness of expression which ranks them among the greatest literary achievements; there is a sustained grandeur and a successful endeavour to retain the reader's interest from the first verse to the last . . .

He was a visionary, a prophet, a poet, and a literary artist, though one in whom reason had complete command over his soaring imagination. His literary scheme was the tool of his pastoral purpose. His mind was never the slave of his emotions . . .

It follows, therefore, that if we wish to appreciate his literary scheme, we must study the religious convictions and the pastoral purpose which determined that scheme; we must examine his singular reinterpretations of ancient prophecy; we must observe his outstanding ability in describing the symbols of his visions; we must appreciate his power of focussing attention on one central theme in each successive development of his apocalypse; we must recognize his gift of gradually enlarging the scope of his message, as each vision adds more detail to the main subject; and, most of all, we must acknowledge the depths and the grandeur of his passionate determination to transmit his own unshakable convictions to the Church . . .

. . . if the Apostle did, in fact, survive to a very old age, who would presume to deny the possibility that the experience of the intervening years from the Crucifixion to the close of the century may have moulded the outlook reflected in the Apocalypse? . . .

There is no direct evidence in REVELATION itself to indicate any precise date for its composition . . .

. . . history has proved that the principles he laid bare are eternal in their significance, and therefore are operative in every age. That is why it has always been so easy for ingenious misinterpreters of REVELATION to claim that John had prophesied about their own particular times. In disclosing the unseen spiritual forces at work in the world of his day, John pointed the only way to a satisfactory philosophy of all history . . .

John's perception of the spiritual issues underlying the approaching crisis is the greatest and most abiding of the values inherited by the Church in REVELATION. These visions will always offer a message which Christians can never ignore without peril, or heed without enrichment. For what John thought would be the outcome of the future, albeit a future which was already pressing hard upon the present, we now recognize to be an eternal principle, always present, continually operative, and for ever true in every age. In the spiritual realm, which is for Christians the only reality, the evil which threatened the Christian Church at the close of the first century was much more than the worst and last mustering of Satan's powers. It is inherent in civilization itself; it is a poison at the very heart of this world order; but it is being eternally judged and condemned; and for Christians it matters not how long the time before God's sentence is executed . . .

The last words of this brief introduction have been written during the early days of another European war, and it has been difficult to avoid the temptation of mentioning what must be obvious to every thoughtful student of REVELATION—the remarkable relevance of its message to the Church in our own day. It is only one more example of the divine sanction, and the timeless significance of John's visions. Whenever there is a world crisis, whenever the State exalts itself and demands an allegiance which Christians know they cannot pay without abandoning their very souls, whenever the Church is threatened by destruction, and faith is dim and hearts are cold, then too REVELATION will admonish and exhort, uplift and encourage all who heed its message. Then also those who are called upon to suffer for their faith will turn eagerly to this greatest of all textbooks for martyrs, and will not turn in vain; for through John's eyes they will see that unseen world where wickedness has been cast down, where the Lamb is guiding His own to fountains of living water, and where God wipes every tear from their eyes . . .

And the deep and solemn conviction with which he writes may be measured by his assertion that the truth of his visions rests upon the authority of Jesus Christ Himself . . .

He did credit his clear vision of these truths to the inspiration of Christ. And then, how was he to convey his newly sharpened perception of God's will to his fellow-Christians? Utterly convinced that God wished him to do so, he had yet to find words adequate for so difficult a task. His pen did not welcome abstractions, and yet some of the things he had to say were subtle, out of the reach of ordinary experience and ordinary words. And so the truths which he saw with a seer's keen and certain vision must resolve themselves into a pictured language which is often magnificent, occasionally incongruous . . .

Now, John actually *thought* in pictures. It was not that he conceived an idea as an abstraction, and then sought a convenient and traditional symbol to render it more vivid. It was probably in the shape of a symbol that an idea came into his mind, and it was certainly in this way that he was able to communicate it to his fellows. Modern readers have on their lips

such phrases as creative energy, power to destroy, absolute authority, holiness and majesty—all abstractions which pass through the mind invisibly; like a breeze over a field, with some sound and stir, but no lasting effect. We, for example, can contemplate *power* only in its result; but John in his symbols could contemplate power itself. His visionary mind moved about in regions where *omnipotence* was recognized in a throne, where *omniscience* was indicated by innumerable eyes, where the very impulse to worship and pray found emblems in harps and bowls of incense. We find such a manner of thinking and speaking magnificent but sometimes obscure. The obscurity is the fault neither of John nor of his thoughtful reader: it is the fault of Time. John and his fellow-Christians dwelt by ancient streams of thought, many of which have long since ceased to flow; their channel alone remains, and we can see nothing now of the currents and eddies once familiar to all. Things about which we are forced to argue precariously and prosily were then obvious almost beyond the need of comment . . . And we must bear that in mind as we examine the details of John's picture of the heavenly court. What is obscure to us was plain and illuminating to the intelligent reader of the first century . . .

The prophet sees what his meditations on the oracles of God in the past have taught him to expect; and in recording what he sees, he is still conscious that he has witnessed afresh those eternal realities which others have known before him. Naturally, he recalls their words. He knows no other language for recounting what he has understood about God in his own ecstasy. He knows no better means of telling others about the new illumination of these eternal truths; the language in which he writes is a language which all thoughtful Christians will understand. Clearly, the least we can do, if we believe in John's candour, is to acknowledge that his *understanding* of heavenly things has been illumined when he was "rapt in the Spirit" . . . For John uses symbols for their immediate intellectual appeal; and when their immediate lesson has been delivered they vanish, or are subtly changed to present a new aspect of what the seer has understood about heavenly mysteries . . .

No one can fail to see how widely John uses the language of the Old Testament in recording his visions; we hear the echoes from the prophetic books in particular at every turn. Why? Is it because this is the normal idiom of a first-century Christian prophet, as it has been the idiom of many devotees since the Bible has been translated into the vernacular, and printed so that all may read? Is it because such words naturally occur to the seer in the difficult task of communicating his ecstatic experiences? Or because he was an artist, savouring the language of earlier artists for the archaic splendour in them? We believe that primarily it is none of these things. We believe that John alludes in order to comment and interpret. **REVELATION** was to be the last great disclosure of God's purposes, for the time was short; it was to lend meaning to all previous disclosures; not to deny them, but to expound them, to show their express relevance to the Christian Church in the approaching crisis. It is hard for most Christians of to-day to appreciate John's attitude towards the Scriptures. The prophetic books were, he thought, the infallible words of God, oracles whose fulfilment must often necessarily still lie in the future (cf. xvii. 17). They were full of "mysteries"—symbols and metaphors whose meaning it was the privilege of a later generation to discover . . .

The student of **REVELATION** must never tire of learning the lesson which John teaches untiringly throughout the book—the lesson of reiteration. Yet John is never monotonous. When he reiterates he never merely repeats.

His thought grows. Important points are referred to again and again, but always with added detail and increased emphasis, as he himself understood God's message more clearly in the successive visions, and as he anticipated that his readers' grasp of that message was becoming stronger . . .

Now John, for all the subtlety of his mind, and his freedom in using the symbols with which it teems, is usually lucid and consistent. No one can justly accuse him of confusion or carelessness. Seldom does he give even simple minds an excuse for misinterpreting his message—and probably no one knew better than he how simple were many of the faithful to whom he wrote ! . . .

If this is indeed the burden of John's story, has he not found needlessly obscure terms in which to convey it? So the schoolboy complains as he wrestles with his annotated Milton; and if we in turn quarrel with John's symbols, the schoolboy has the juster grievance. We should have no difficulty in following the patriotic moralist who spoke of Britain as a crusading warrior vanquishing a fiery dragon, and rescuing the innocent from oppression. Whatever international event inspired such a patriotic encomium, whatever the new circumstances dictating the shape of the dragon, the mode of battle, the character of the distressed maiden, and whatever interpolations these circumstances cast into the original dragon story, we should still recognize the lineaments of that legendary conflict which gave us our patron saint. The allegory of xii.-xiv. 5 is similarly allusive: the reason why it is so strange to modern readers is that they are not as spontaneously aware as were John's contemporaries of the allusions to myth and legend which helped to determine its form . . .

. . . it has been assumed that the author of REVELATION was often content to be little more than a redactor, a purveyor of secondhand visions, so lacking in literary deftness that he has been unable to trim his old wares to suit their new setting. The evidence of the seven letters alone should be enough to guide us past those errors. There we see a prophet who had a consuming purpose; who was artist enough to express his purpose in a form demanding the strictest literary discipline—the rigid exclusion of all but essential material, the careful co-ordination of every considered and significant detail with a symbolical design; who, finally, was convinced beyond question that he had seen something of priceless worth, something new and indispensable, and was bound to testify to what he saw.

As you perhaps know, it was a hard fight to get Revelation accepted into the canonical writings. It was thought to be nonsense, and was actually rejected by some of the early Christian authorities, but eventually it won its way, and as time goes on it will be recognized more and more definitely as a wonderful exposition of the development of Christianity into Science. When I started to tell the story of Science in 1945, I started to tell it through Revelation. I didn't know why I started with Revelation, and I didn't know for a long time, but I do now, and the reason is that the Book of Revelation presents pure Science and every aspect of the system of divine metaphysics which Mrs. Eddy discovered in the Bible. I found that it was a little too advanced for most people at that time, but to-day it is becoming clearer and more natural to thought.

We are going to see Revelation as one picture. It is essentially one story ; it isn't just a collection of unconnected symbols. It is John's interpretation of the Word, the Christ, Christianity, and Science, but given from the point of view of the Word and of the Christ ; he specifically indicates that. With the coming of Jesus, the world gained some sense of the Word, the Christ, Christianity, and Science, considered from the aspects of the Word, the Christ, and Christianity, and Mrs. Eddy's chapter "Recapitulation" gives the interpretation of that. I was reading only this morning the passage in which Mrs. Eddy states that "Christian Science and Christianity are one" (S. & H. 372 : 17-18). Science, the only Science, is divine Science, but Christian Science is true Christianity. And so, when Jesus came, the world began to consider seeking, finding, using, and being like God, from a Christian point of view, from the Word, the Christ, and Christianity. To-day we are considering the divine system from its purely scientific aspect. We are considering the Word, the Christ, Christianity, and Science from the scientific aspect ; which is subjective, so that that which was objective to our thought has become subjectively objective.

CHAPTER 1

I want to show you how John begins with an illustration of the Word, the Christ, Christianity, and Science, and how he gives it in both a subjective and an objective way. Remember, we are now going to think *from* God.

The Word

VERSE 1. "The Revelation of Jesus Christ, which God gave unto him"—when spiritual facts come to our thought, we call that creation, but it is really revelation, the revelation or unfolding of God's nature. Mrs. Eddy says of the record of creation in the first chapter of Genesis, "Was not this a revelation instead of a creation?" (S. & H. 504 : 14-15). God is always revealing Himself to Himself ; He is forever saying to Himself, "I am the infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love," and that comes to you and to me as creation, as "Let there be light, let there be development, let there be definiteness, let there be system," and so on. Now, you and I know that that process is according to the order of the synonymous terms which Mrs. Eddy gives in her chapter "Recapitulation." She elucidates there the order of scientific metaphysics as "Mind, Spirit, Soul, Principle, Life, Truth, Love," the forever ordered revelation of God's own nature, which Jesus beheld. Remember that the Sermon on the

Mount was a wonderful ordered symbolization of God's nature. Jesus stated Truth in an ordered way, because revelation came to him in an ordered way. We always need holy sentiment *and* ordered thought; so-called holy sentiment without order is mere emotionalism, and so-called ordered thought without holy sentiment is just human intellectualism.

The revelation of God's nature came to Jesus as it comes to you and to me. It came to him on a higher scale, but it comes to all men essentially as the fulfilment of the days of creation at the focal point of Life. Suppose this phrase read, "The Revelation of John Brown, which God gave unto him." The same impulse would be behind the revelation. What is that revelation? It is God's forever revelation of Himself in divine order as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and that must come to John Brown and to everyone as "Let there be light," and so on. Mind always says, "Let there be light," and that is how the eternal revelation of God's own nature coming from God first appears to you. Spirit comes to you as "Let there be development;" Soul comes to you as identity; Principle comes to you as system; Life comes to you as eternity and multiplication; Truth comes to you as consciousness; and Love comes to you as fulfilment. John here hints at that first sequence; he begins with a definite symbol of the Word, and it is the way in which you are bound to begin to think spiritually. "In the beginning was the Word."

I have tried to show you in everything we have been considering that spiritual thinking must be from the basis of the answer to that question "What is God?" Spiritual thinking doesn't fundamentally start from the basis of the days of creation. Mrs. Eddy climaxed her textbook with the chapter "Recapitulation," and the outstanding feature of "Recapitulation" is the answer to the question "What is God?" Moreover, Mrs. Eddy shows in "Recapitulation" how Christian Science melts into absolute Christian Science, which involves scientific metaphysics; she says of this chapter, "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (S. & H. 465:4-6). Then in the "Key to the Scriptures" Mrs. Eddy elucidates Genesis and the Apocalypse from the absolute standpoint of her answer to the question "What is God?" In order to be a Scientist, you must always look at the days of creation and the "city foursquare" from that absolute point of view.

And so John begins with a symbol of that revelation which comes from God to each one of us as a process of creation;

he sees it as the divine order operating subjectively and objectively.

The Christ

"to shew unto his servants things which must shortly come to pass"—nothing is ever going to come to pass except divine Principle manifesting itself as Life, Truth, and Love. This is the tone of the Christ reflecting the Word. That is the only thing which is ever going to come to pass. Mrs. Eddy says, "God is what the Scriptures declare Him to be,—Life, Truth, Love" (S. & H. 330 : 19-20), and the Christ illustrates that fact.

"and he sent and signified it by his angel unto his servant John"—he translated it to John. There we have the sense of the Christ in its own aspect, which is translation,—Christ, Truth, fulfilled in Love, and translating itself through Soul into the language or order of Spirit. Mrs. Eddy says, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S. & H. 332 : 9-11). In these few words in Revelation, that translation is brought right down to the point of the identity and individuality of John as God's idea. It is a perfect illustration of the "Scientific Translation of Immortal Mind," which Mrs. Eddy gives on page 115 of "Science and Health." (See also Mis. 22 : 10-11.)

And so Jesus, when he received the revelation of God's nature, was to show it to his servants, he was to become a messenger "to shew unto his servants things which must shortly come to pass;" then it goes on, "and he sent and signified it by his angel unto his servant John"—that is the ordered translation which Jesus as the identified idea of the Christ rendered to John. (See also Rev. 22 : 16 ; John 14 : 25, 26 ; S. & H. 332 : 19-22.)

First of all, then, John illustrates the Word through the subjective and objective aspects of divine order, and then he illustrates the Christ as manifestation and translation,—the Christ reflecting the Word, and the Christ in its own aspect. To-day we symbolize those divine processes in a different way, but they are the same processes.

Christianity

VERSE 2. "who bare record of the word of God"—here we have the sense of Christianity reflecting the Word, which is true reflection.

“and of the testimony of Jesus Christ”—Christianity reflecting the Christ, which is indicated in the Biblical record. Jesus’ names for God were Spirit, Life, and Truth, and they epitomize the Scriptural record as the ordered record of spiritual reality, revealing the fatherhood of God as Life and the sonship of God as Truth. Elsewhere John writes, “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

“and of all things that he saw”—Christianity in its own aspect, the divine reflection throughout all space. This is the “chain of scientific being reappearing in all ages” (S. & H. 271 : 2-3).

So there John gives the sense of Christianity reflecting the Word, the Christ, and Christianity. He is illustrating in his own idiom what Mrs. Eddy symbolizes in her “Glossary” definition of God as “Principle; Mind; Soul; Spirit; Life; Truth; Love” (S. & H. 587 : 6-7). To-day you and I see how Principle forever includes all ideas within itself as Mind, maintains the identity of every idea with itself through Soul, and reflects all ideas through Spirit as the infinite relationship of Life, Truth, and Love. That is how we illustrate in the scientific age the process which John describes here in Bible language.

Science

VERSE 3. Here John presents Science through the four aspects of Life and Soul, Truth and Spirit, Love and Mind, and Principle. To-day we say that this order reveals God as divine Principle, whose essential nature is Life, Truth, and Love, and whose creative or existent nature is Soul, Spirit, and Mind.

“Blessed is he that readeth”—that is, he who seeketh. The Word seen in Science is Life identified through Soul, which gives you “numerals of infinity.” Those “numerals of infinity” instruct you, if you “read” them.

“and they that hear the words of this prophecy”—that is, they who reflect the Christ-consciousness, which comes to us through Truth and Spirit as the divine infinite calculus of God’s ideas.

“and keep those things which are written therein”—that is, those who accept the universal operation of Christianity as the allness of Mind fulfilled in Love, those who use the Christ-idea in demonstration.

"for the time is at hand"—that epitomizes the omniscience of Principle in Science. Principle is always at hand. Being *is*. (See S. & H. 121 : 24-29, 285 : 3-6, vii : 13, 55 : 15-26.)

Isaiah gives a similar fourfold sense, but in his own idiom, when he says, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ;"—to-day we go up through the "numerals of infinity ;"—"and he will teach us of his ways,"—we learn God through the divine infinite calculus,—"and we will walk in his paths :"—those paths are the metaphysics of Christianity :—"for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2 : 3)—Principle will reign.

So John begins Revelation with a symbolization of the four divine orders of the Word, the Christ, Christianity, and Science, the same four orders which Jesus illustrated in the Sermon on the Mount. Remember that John was the only Gospel writer who recorded Jesus' spiritual teaching at the last supper—because it would seem that he was the only one who understood it clearly enough. Remember also that John must have heard the teaching which was crystallized in the Sermon on the Mount. I feel that this beginning of Revelation shows how John the great Christian had become John the Scientist, and you will see that clearly as we go along.

He begins with what is really a summary of that one statement, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," because that answer to the question "What is God ?" is the Alpha and Omega of everything ; it is the order of the Word, and it also embodies the order of Science. If you consider the symbol of the candlestick described in Exodus 25, you will see that its central shaft and the three branches on either side viewed consecutively illustrate the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. But if you consider it from the point of view of the central shaft, on which hinge the six branches, then you see that Life, Truth, and Love on the one side are balanced or complemented by Soul, Spirit, and Mind on the other, thereby illustrating the scientific aspect of the Word, the Christ, and Christianity. You see also that the central shaft, Principle, illustrates Science itself. And so that one basic order of Mind, Spirit, Soul, Principle, Life, Truth, Love, really includes all four orders.

Now, as he tells you, he was only revealing the divine system from the point of view of the Word and the Christ, because at that time the Christ was uppermost in thought, but of course he had grasped some sense of the Word, the Christ, Christianity, and

Science, and we know that the most important aspect of all is Science. In her chapter "Recapitulation" Mrs. Eddy gives a picture of the Word, the Christ, Christianity, and Science, but only from the point of view of the Word, the Christ, and Christianity. She doesn't elucidate the system from the standpoint of divine Science, which she only does in her chapter on the Apocalypse, after leading up to it through Genesis and the early part of her "Apocalypse." In "Recapitulation" the Word, the Christ, Christianity, and Science are seen operating as the Word, as the Christ, and as Christianity. Those four are seen operating in three ways, both in absolute Christian Science and in Christian Science. The Word, the Christ, Christianity, and Science are each stated three times in absolute Christian Science and three times in Christian Science, thereby constituting the twenty-four questions and answers. I tell you this because we are going to see how John gives his sense of the Word, the Christ, Christianity, and Science from the focal point of the Word and the Christ. But in the development of Christianity and its climax in Mrs. Eddy's discovery, this fourfold calculus was stated from the point of view of the Word, the Christ, and Christianity. To-day we are seeing the four-dimensional calculus in its full elaboration from all four aspects. At my Oxford Summer School in 1949 I want to go very thoroughly into that whole question with you.

So I want you to see very clearly that John begins Revelation by symbolizing the four-dimensional calculus of spiritual thought,—the Word, the Christ, Christianity, and Science,—and that he indicates that calculus as the operation of Mind, Spirit, Soul, Principle, Life, Truth, and Love ; of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind ; of Principle, Mind, Soul, Spirit, Life, Truth, and Love ; and of Life and Soul, Truth and Spirit, Love and Mind, and Principle. When you really understand Mrs. Eddy's answer to the question "What is God?" you will reach the exact point at which John starts, only you will reach it on a higher basis, because, whilst John's viewpoint was from the Word and the Christ, Mrs. Eddy's in "Recapitulation" included Christianity as well.

John Announces the Source of his Message

VERSE 4. "John to the seven churches which are in Asia"—this might be rendered, "John to inspired thought, wherever it is." You partake of the nature of church in so far as you are "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: 15-19).

"the seven churches"—the perfect sense of church. Mrs. Eddy says, "He [John] goes on to portray seven churches, the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures" (Mess. '00. 14 : 6-8). Now, when you are studying the days of creation as an ordered sense of unfoldment through successive periods,—through the first day, the second day, and so on,—they are to you seven distinct stages of progress. But when you begin to see how they blend, "seven" becomes a symbol of completeness and perfection, just as in arithmetic the sense of ten digits gives way to a sense of the wholeness of arithmetic as it operates through the infinite combinations of the numbers.

"him which is, and which was, and which is to come"—the infinite One.

"the seven Spirits"—a symbol of the seven days of creation.

John here announces the source of his message—the infinite One and the seven Spirits, or the seven days of creation regarded subjectively. He has already given a sense of that infinite One by illustrating the four orders. The basis of all spiritual thinking must be the "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and we must learn to think from that standpoint. We learn to think *up to* our Principle only in order that we may think *out from* it. In many subjects we teach children to learn in a certain way, and then we say, "Forget it." When you have learnt to think up to a definite sense of the infinite One, then you must learn to think out from it, and until you do that, you will never realize the supreme fact of Science, which is its oneness.

The Mission of Jesus as the Fulfilment of the Days of Creation

VERSES 5, 6. Having stated that his message is from the infinite One and from the seven days of creation regarded from that infinite One, John goes on to state that his message is also from Jesus Christ, who fulfilled the days of creation from that subjective standpoint. He now describes Jesus' demonstration of the days of creation, and his description corresponds exactly to the third degree in Mrs. Eddy's "Scientific Translation of Mortal Mind" on page 116 of "Science and Health." It is very clear that John is translating the mission of Jesus out of the human sense of it into some sense of reality, and he does it through

the sequence of "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116 : 2-3).

"and from Jesus Christ, who is the faithful witness"—Mrs. Eddy says, "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature" (S. & H. 303 : 25-28). That witnessing illustrates the first day. It has the tone of Mind, of wisdom. A witness is one who knows. Jesus had the *wisdom* to choose the good, and therefore he was a witness to Mind. (See also No. 17 : 13-14 ; Mis. 82 : 28-4.)

"and the first begotten of the dead"—Moffatt translates this as "the first-born from the dead." Mrs. Eddy writes, "With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought,—through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense,—by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man" (Mis. 17 : 27-32). Did anyone do that better than Jesus? He lost the sense of himself as a mortal, and developed, gave birth to, a sense of himself as God's idea. He had the *purity* to separate himself from all that was unlike Spirit, and thereby established the divine order. (See also S. & H. 325 : 24-26, 283 : 1-3, 337 : 14-19.)

"and the prince of the kings of the earth"—that illustrates the rule of Soul, of spiritual understanding. Jesus made good definite, he brought out the rule of Soul. Mrs. Eddy writes of this sense of Soul, in connection with Jacob's struggle, "The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man. He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight" (S. & H. 309 : 7-12). And so Jesus was "the prince of the kings of the earth" in that through *spiritual understanding* he made definite the rule of divine order. (See also S. & H. 9 : 17-24 ; Man. Art. VIII, Sect. 4 ; S. & H. 395 : 6-10.)

"Unto him that loved us"—elsewhere John writes, "Herein is love, not that we loved God, but that he loved us" (I John 4 : 10). That has the tone of Principle. Mrs. Eddy writes, "There is but one I, or Us, but one divine Principle, or Mind, governing all existence ; man and woman unchanged forever in their individual characters, even as numbers which

never blend with each other, though they are governed by one Principle " (S. & H. 588 : 11-15). (See also S. & H. 332 : 4-8 ; Mis. 18 : 19-21.) You remember that the fourth statement of the Commandments is, " and shewing mercy unto thousands of them that love me, and keep my commandments." Jesus demonstrated unity with Principle, and in his love for mankind he illustrated the harmony, the true relationship, the *spiritual power* of Principle. He saw the unity of all ideas with Principle, and he based everything on Principle.

" and washed us from our sins in his own blood "—Jesus said, " Greater love hath no man than this, that a man lay down his life for his friends." Jesus had that *love* which enabled him to lay down the mortal concept. (See also Mis. 358 : 15-19 ; No. 33 : 13, 22-3.)

" and hath made us kings and priests unto God and his Father "—that summarizes the sixth day of manhood. Mrs. Eddy writes, " For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made ' kings and priests unto God ' " (S. & H. 141 : 17-21). True manhood is what we call *health*, or wholeness,—health in business, in the home, in morals, in everything. Jesus fully demonstrated that manhood, or true health. (See also S. & H. 312 : 31-8, 517 : 31-4.)

" to him be glory and dominion for ever and ever. Amen " —Mrs. Eddy writes, " Glory be to God, and peace to the struggling hearts ! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love " (S. & H. 45 : 16-21). Jesus demonstrated *holiness*,—complete salvation ; he fulfilled all things. (See also S. & H. 323 : 6-12 ; Mis. 78 : 1-6.)

Let's just run quickly over the sequence of this beginning of Revelation. John first of all symbolizes the four divine orders ; he symbolizes the revelation from God, which is the Word, then the translation of God, which is the Christ, then the reflection of God throughout all space, which is Christianity, and finally the interpretation of God, which is Science. The Word, the Christ, Christianity, and Science come to you and me as seeking, finding, using, and being, but we must never forget that the impulsion is from God alone. We must also remember that all four orders are

based on the basic order contained in Mrs. Eddy's answer to the question "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." That statement embodies the Word order and the Science order, and so it is "the first and the last."

John then goes on to show how the infinite One manifests itself through the seven days of creation, which he symbolizes by the "seven Spirits." He shows how those days operated in the mission of Jesus to fulfil the scientific translation of mortal mind as the third degree of "Understanding." *Wisdom* is illustrated by "the faithful witness," *purity* by "the first begotten of the dead," *spiritual understanding* by "the prince of the kings of the earth," *spiritual power* by "Unto him that loved us," *love* by "washed us from our sins in his own blood," *health* by "hath made us kings and priests unto God and his Father," and *holiness* by "to him be glory and dominion for ever and ever."

So John begins to use the days of creation, and he uses them to translate Jesus' mission at the point where Jesus fulfilled the seven days. But he began with the four orders, and we too must learn to base all our thinking on those orders. Then our concept of the days of creation, of the numerals, of the synonymous terms, and of the Word, the Christ, Christianity, and Science, will be fundamentally right. Don't you see that if you start from the one great picture, you will always be thinking subjectively from the absolute and from oneness? That is what is so important, because then you will soon be thinking in the realm of the divine infinite calculus. That is the way the Christ always comes, and that is why the Bible climaxes with the "city foursquare," which is just a symbol of that calculus on a higher basis.

Second Talk on

REVELATION

Chapters 1 : 7—3 : 22

Someone has asked me if I will make a little clearer what I said about Mrs. Eddy's chapter "Recapitulation." Now, what we are always looking at is a fourfold picture of the Word, the Christ, Christianity, and Science. That fourfold picture can be presented from the point of view of the Word, or it can be presented from the point of view of the Christ, or Christianity, or Science. In John's Revelation it is presented from two points of view,—the Word and the Christ. In "Recapitulation" Mrs. Eddy presents it from three points of view,—the Word, the Christ, and Christianity. She elucidates each aspect of the fourfold picture in three ways, which makes twelve aspects, but she does so both subjectively and objectively (in absolute Christian Science and in Christian Science), and so there are twenty-four aspects, each aspect to be found corresponding to each of the twenty-four questions and answers. Even "Recapitulation" doesn't embody the whole system, because it doesn't include the purely scientific aspect of the picture, in which the Word, the Christ, Christianity, and Science are viewed from Science itself. It is absolute, but it is still progressional. "Recapitulation" presents the Word reflecting the Word, the Christ, and Christianity; the Christ reflecting the Christ, Christianity, and the Word; Christianity reflecting Christianity, the Christ, and the Word; and Science reflecting the Word, the Christ, and Christianity.

Now, I don't want to impose that on your thought at the present time, but I do want you to see that John presents the fourfold picture from the Word and the Christ. Mrs. Eddy presents it in "Recapitulation" from the Word, the Christ, and Christianity, and then, at the point of the "city foursquare," which symbolizes divine Science, she presents the fourfold picture from the infinite One itself. The "city foursquare" has four equal sides, and so in "The Apocalypse" the fourfold picture is elucidated from sixteen—instead of twelve—aspects.

There is another point which I would like to make perfectly clear to you. In saying that the standpoint of thought must always be absolute, I don't mean that when you begin to explain Science

to a beginner you must not start with the days of creation. You are as bound to start with those days as you are to start with the ten digits in teaching mathematics. We must all begin with the days of creation, but to-day we have learnt to recognize that they aren't in themselves origin—they are only an effect of the one infinite origin. We are seeing that what we have to impress upon mankind is the fact of that one infinite origin, and we ourselves must recognize that everything is the outcome of that, whether it be the days of creation, the numerals, the synonymous terms for God, or anything else. Everything starts from God, abides in God, and never leaves God. If someone came to me to-morrow to ask about Science, I would certainly begin with the days of creation in order to show him the fact of divine order, but sooner or later I would tell him that the days are just the effect of one infinite cause, an indication of the infinite original, which is God.

We have just been seeing in Revelation how John declares that the source of his message is the infinite One, the days of creation (the "seven Spirits") regarded subjectively from that infinite One, and Jesus Christ, and then he uses those days of creation to interpret and translate the mission of Jesus. He shows how Jesus fulfilled the seven days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."

The Modus Operandi of Translation

VERSE 7. You remember that immediately after Mrs. Eddy has climaxed the scientific translation of mortal mind with the sense of the days of creation as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," she says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116 : 4-5). John, after symbolizing that third degree of the scientific translation of mortal mind, goes on to give a wonderfully clear illustration of the way in which translation operates.

"Behold, he cometh with clouds"—Mrs. Eddy interprets that when she says, "Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery." I don't believe that anybody can understand Christian Science, no matter how glibly he talks

about it and enthuses over it, until he has proved it for himself. Until he has demonstrated it, he doesn't really understand it. You can use only what you understand, and you only understand what you have demonstrated. And so it is imperative that every one of us should demonstrate "practical, operative Christian Science" (Mis. 207 : 5-6). I wouldn't be without the practice of Christian Science for anything on earth, because it enables me constantly to prove my position. Mrs. Eddy goes on in this paragraph, "Job says : 'The ear trieth words, as the mouth tasteth meat.' The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue" (S. & H. 114 : 32-11). "Clouds" in this statement of John's symbolize the obscurity which always accompanies the explanation of spiritual ideas through material terms. Spiritual things are always obscure to and obscured by mortal mind. A human symbol is always a cloud—not always a very dark one, but always a cloud—because material symbols are not spiritual language. Deep spiritual consciousness is always the consciousness of idea alone.

"and every eye shall see him"—that is a perfect illustration of Mrs. Eddy's "Scientific Translation of Immortal Mind," which reads :

"GOD : Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

"MAN : God's spiritual idea, individual, perfect, eternal.

"IDEA : An image in Mind ; the immediate object of understanding.—*Webster*" (S. & H. 115 : 13-18).

There she translates God, divine Principle, Life, Truth, and Love, not only to the point of Mind and idea, but also down to the point of understanding. And so it is true that "every eye shall see him ;" every one of us is bound to have the Mind of Christ. Irresistibly, whether we like it or not, we are bound to have it.

"and they also which pierced him"—that is, even those who hate Truth. All mortal thought hates Truth. Mrs. Eddy follows her "Scientific Translation of Immortal Mind" with the "Scientific Translation of Mortal Mind," and it is interesting to see how correlative these words of John's are with the first and second degrees of that translation :—

"*First Degree* : Depravity.

"PHYSICAL. Evil beliefs, passions and appetites, fear, de-

praved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

"Second Degree : Evil beliefs disappearing.

" MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance " (S. & H. 115 : 19-27).

It is so true that "they also which pierced him" were both the physical and the humanly moral, and Mrs. Eddy makes this clear when she says, "Include moral as well as physical belief in your efforts to destroy error" (S. & H. 418 : 26-27). It was the merely humanly moral, as exemplified by the rabbis of the Temple, which crucified Jesus, though of course the physical too was the incentive. The rabbis saw Jesus as a danger to their own vested interests. Morality regarded merely as a step above the physical is often very cruel ; it is just the outcome of custom or habit, and it has failed to save mankind. Honesty, for instance, turns under pressure to dishonesty, and affection on a merely human basis can sometimes be a vicious thing. But when morality is looked at from the point of view of Science, then its real meaning as the human evidence of the spiritual appears.

"and all kindreds of the earth shall wail because of him"—all materiality shall "wail," because Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11). That destruction of error, which will make all mortality "wail," is the fulfilment of the translation of mortal mind which Mrs. Eddy gives as follows :—

"Third Degree : Understanding.

" SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

"In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116 : 1-5).

And so there are four statements : "Behold, he cometh with clouds ;"—the divine calculus of ideas has to be explained in human language ;—"and every eye shall see him,"—every one of us must have the Mind of Christ,—"and they also which pierced him :"—the physical and the moral have to be translated out of themselves :—"and all kindreds of the earth shall wail because of him"—the disappearance of mortality before the Christ-idea causes all mortality to "wail."

We have seen how John, after stating that his message is from the infinite One, from the seven Spirits (the days of creation), and

from Jesus Christ, then proceeds to translate the mission of Jesus through those seven days, and then to show how the translation out of mortality operates. So you see how the days of creation merge into the Christ translation.

The Days of Creation as the Alpha and Omega

VERSE 8. "Alpha and Omega"—like John, Mrs. Eddy uses this phrase in two ways. She says, "let us remember that God is not the Alpha and Omega of man and the universe ; He is supreme, infinite, the great forever, the eternal Mind that hath no beginning and no end, no Alpha and no Omega" (My. 267 : 8-12). But she writes elsewhere, speaking of the universe and man, "they are eternally perfect, because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference" (Un. 10 : 17-20). First of all, she says that from the point of view of beginning and end He "is not the Alpha and Omega," and then that as "the centre and circumference" He is the Alpha and Omega. Here John's viewpoint is that of "the beginning and the ending," and we shall see the other viewpoint in verse 11.

John's Vision of the Word and the Christ Revealing the Seven Golden Candlesticks

VERSE 9. "Patmos" means "mortal." (See also S. & H. 476 : 11-13, 17-18.)

"for the word of God, and for the testimony of Jesus Christ"—John here declares definitely that his message is from the Word and the Christ.

VERSE 10. "I was in the Spirit on the Lord's day"—that is, at the point of Life, that state of consciousness which knows only eternity. The statement has nothing to do with time. John was in Patmos for a while, but his message probably took about fifty years to develop. He certainly couldn't have written Revelation in a single brief period of exaltation and inspiration. You remember Mrs. Eddy's definition of "day ;" it begins, "The irradiance of Life ; light, the spiritual idea of Truth and Love." So if you are ever tempted to think that the days of creation have nothing to do with the synonymous terms for God, just remember that Mrs. Eddy defines "day" in terms of Life, Truth, and Love. The synonymous terms are the very essence of the days of creation. Mrs. Eddy continues her definition by saying, "'And the evening and the morning were the first day.' (Genesis i. 5.) The objects of time and sense

disappear in the illumination of spiritual understanding,"—as long as you are regarding the days of creation as separate ascending periods, which you do up to the point of Life, you will never quite lose those "objects of time and sense,"—"and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there'" (S. & H. 584 : 1-8). That illustrates the standpoint of Life, and at the climax of her commentary on the days of creation in Genesis Mrs. Eddy makes this statement : "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time"—at the point of Life. "These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520 : 10-15).

And so this "Lord's day" is the fifth day, the day of Life. In the fifth thousand-year period, illustrating the fifth day of creation, Jesus demonstrated the Son of man. He saw "the Lord's day" as "the irradiance of Life;" the "objects of time and sense" disappeared, and the days of creation were fulfilled.

"a great voice"—that voice was the voice of the Son of man, as we see from verses 12 and 13.

See also Ret. 23 : 6-24 ; Mis. 24 : 2-18.

VERSE 11. "the first and the last"—before, in verse 8, we had the sense of Alpha and Omega as "the beginning and the ending," but that gives a very different sense. When you talk about "the first and last" of a thing, you mean its wholeness and completeness.

"write in a book"—systematize it, recapitulate it. (See also Ret. 76 : 2-8 ; Man. Art. VIII, Sect. 11 ; Mark 16 : 15.)

"seven churches"—that gives the complete sense of church, as we saw before. John chose seven churches which had particular difficulties, showing the counterfeit in human thought of the sevenfold aspect of God's nature.

VERSE 12. "seven golden candlesticks"—the seven synonymous terms for God. John was able to behold the seven candlesticks because he had begun to gain a sense of the "numerals of infinity;" he had seen the days of creation beginning to melt into numerals of thought, and so he could behold the seven synonymous terms. That is the way in which each one of us has learned what we know of Science. First of all, we under-

stood something of the days of creation, and then those days of creation swelled in our thought. I remember when we first saw them as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," then as law, order, rule, system, method, form, design, and then we saw that each day had several tones, and it was all a wonderful process of expanding thought. Then we began to see that everything was just leading us to the synonymous terms for God, and so, in John's idiom, we "turned" and "saw seven golden candlesticks;" we said, "We must find out what the synonymous terms really mean." Then, as we understood them, we reached the point of Truth, and we had definite numerals of consciousness, but we had them subjectively from the standpoint of the synonymous terms, whereas before what had seemed to us to be numerals of consciousness were just our expanding sense of the days, which at the point of Life no longer gave merely a time sense of progress through ascending periods of thought.

Here John illustrates the same process. Having seen the seven candlesticks, which are the types of the seven churches (see verse 20), and which symbolize the synonymous terms (and in the messages you will see how each one of these churches represents one of the synonymous terms), John goes on to describe the numerals through Jesus' demonstration of the Son of man. He has already described Jesus' mission as the fulfilment of the days of creation at the point of Life, but here he sees the Son of man as the subjective sense of the numerals as the outcome of the synonymous terms, and he proceeds to describe each term through its numeral.

See also Ex. 3 : 3 ; S. & H. 322 : 3-7, 26-30.

The Son of Man Exemplifies the "Numerals of Infinity"

VERSE 13. "clothed with a garment down to the foot"—all you can ever really be clothed with, or empowered by, is idea, intelligence, the nature of *Mind*, and that garment is all-inclusive. Mrs. Eddy writes, "Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal" (Mis. 104 : 14-15). The sense of idea, of intelligence, of power, is beginning to appear as a numeral of spiritual thought. Remember, it is the demonstration of the Son of man which John is describing, not the mission of the individual Jesus, "the faithful witness," because that illustrated the days of creation. The days of creation have been fulfilled at the point of Life, and they have given place to numerals of consciousness. When

your thinking is at the point of Truth, you understand Jesus' demonstration of the Son of man through the "numerals of infinity." (See Mess. '01. 10 : 30-3.)

VERSE 14. Here we have the tone of *Spirit* as substance, baptism, the separation of the chaff from the wheat. Mrs. Eddy says, "The robes of Spirit are 'white and glistening,' like the raiment of Christ. Even in this world, therefore, 'let thy garments be always white'" (S. & H. 267 : 25-28). (See also S. & H. 586 : 13-14 ; Mis. 124 : 32-4.)

VERSE 15. In this verse is presented the numeral of *Soul*—identity, the journey from sense to Soul, burning the chaff and gathering the wheat into the barn. Mrs. Eddy says, "The furnace separates the gold from the dross that the precious metal may be graven with the image of God" (S. & H. 66 : 31-1). (See also Mis. 151 : 6 ; My. 269 : 17-19.) Brass is used as a symbol of that which is unchanging. The voice is that which identifies a person. "Many waters" here indicate infinite identity. (See also S. & H. 506 : 15-21 and 507 : 7-10.)

VERSE 16. Here we have the fourth numeral, illustrating how the one *Principle* is demonstrated in divine system and government.

"right hand" symbolizes spiritual power.

"seven stars"—the "numerals of infinity." Remember that Principle includes all other names for God. (See My. 225 : 29-30.)

"his countenance was as the sun shineth in his strength"—Mrs. Eddy says, "The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis. As thus indicated, astronomical order imitates the action of divine Principle ; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe" (S. & H. 121 : 24-32). (See also My. 226 : 6-14.)

VERSE 17. Here we have the fifth numeral, the numeral of *Life*—eternity, individuality, multiplication, infinite progression.

"he laid his right hand upon me"—remember that the Son of man was holding the seven stars, or "numerals of infinity," in his right hand.

"the first and the last"—Mrs. Eddy says, "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). (See also S. & H. 27 : 10-16 and 258 : 25-30.)

VERSE 18. Mrs. Eddy writes : " The Revelator represents the Son of man as saying (Revelation i. 17, 18) : ' I am the first and the last : I am he that liveth, and was dead [not understood] ; and, behold, I am alive for evermore, [Science has explained me] ' " (S. & H. 334 : 24-28). (See also S. & H. 45 : 6-10, 13-15, and 150 : 4-10.) Here we have the sixth numeral, the numeral of *Truth*—consciousness, health, manhood.

" and have the keys of hell and of death "—here John fulfils the sequence with the tone of *Love*. Mrs. Eddy writes, quoting the twenty-third Psalm : " 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 " (S. & H. 578 : 10-12). Salvation and fulfilment always " have the keys of hell and of death. " (See also S. & H. 17 : 10-11, 171 : 4-8 [to " free "].)

Do you see the wonderful sequence of this story of Revelation ? I want you to see it as one continuous ordered story, so let's run quickly over what we have seen so far. John begins with the sense of revelation (the Word), and then he follows that with the sense of manifestation and translation (the Christ), the divine reflection throughout all space (Christianity), and omni-action (Science). Then, after announcing the source of his message as the infinite One, the days of creation (" the seven Spirits which are before his throne"), and Jesus Christ, he describes the mission of Jesus Christ as the fulfilment of the seven days of creation, and he describes it as the third degree of the scientific translation of mortal mind—" Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." Then he goes on to illustrate the *modus operandi* of translation : " Behold, he cometh with clouds " shows that the process is veiled because of the inadequacy of human language and human symbolism ; " and every eye shall see him " shows that the Christ translation must and will come to everybody ; " and they also which pierced him " shows that it will operate to translate both the physical and the moral types of thought ; finally, " and all kindreds of the earth shall wail because of him " shows the fulfilment of translation in the annihilation of all but the spiritual.

Then follows the statement, " I am Alpha and Omega, the beginning and the ending "—an epitome of the days of creation. Next, John says that he was " in the Spirit on the Lord's day,"—the day of Life,—and he was told to write his visions to the seven churches.

Then comes the wonderful statement, " And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ; " John is describing the process by which an understanding of God comes to each one of us. The moment we understand the days of creation, we say, " Why, they are just illustrations of the synonymous terms," and then we begin to see them as numerals which describe those terms. At that point the time sense of developing periods has given place to numerals of consciousness. To the small boy learning arithmetic, the numerals are just digits, but as he progresses, they become values to him and he learns to combine them in infinite ways. So at this point John establishes numerals of consciousness in describing the mission of the Son of man, and that is what we have just been considering.

VERSE 19. " the things which thou hast seen "—Mind, Spirit, and Soul, the process by which we find God.

" the things which are "—Principle, which includes all other terms for God.

" the things which shall be hereafter "—the demonstration of Life, Truth and Love.

See also S. & H. 84 : 11-18.

VERSE 20. The seven stars and the angels are symbols of the numerals ; the seven candlesticks and the seven churches are symbols of the synonymous terms for God. Mrs. Eddy says, " The Old Testament assigns to the angels, God's divine messages, different offices " (S. & H. 566 : 29-30). All the synonymous terms and the ideas which characterize them must have different offices, otherwise there could be no order and no system. There must be infinite diversification, classification, and individualization within the divine system. If you say that the synonymous terms all mean exactly the same thing, then why did Mrs. Eddy bother to give seven of them and to characterize them most specifically in her writings ?

The Messages to the Seven Churches

Now we come to the messages to the seven churches, which are really one sevenfold message epitomizing the operation of the Christ, " the divine message from God to men " (S. & H. 332 : 10). The seven churches are simply a symbol of the perfect church, which Mrs. Eddy defines as " The structure of Truth and Love ; whatever rests upon and proceeds from divine Principle." She also writes : " The Church is that institution,"—the word " institution " Webster defines, in part, as a " textbook,"—" 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). Notice that there is nothing whatever in that definition about organization. When you come into the true church, you do so as an individual, and you become a lively stone in it. You accept the responsibility of knowing God, as every individual idea of God must do, because it is a self-conscious idea.

Mrs. Eddy writes : " In Revelation St. John refers to what ' the Spirit saith unto the churches.' His allegories are the highest criticism on all human action, type, and system [that is scientific analysis]. His symbolic ethics bravely rebuke lawlessness [there is scientific uncovering]. His types of purity pierce corruption beyond the power of the pen [there is scientific annihilation]. They are bursting paraphrases projected from divinity upon humanity [that illustrates the scientific translation of immortal Mind], the spiritual import whereof ' holdeth the seven stars in His right hand [that is, the numerals operate with power in demonstration] and walketh in the midst of the seven golden candlesticks ' [the synonymous terms for God]—the radiance of glorified Being " (Mess. '00. 11 : 26-5). The messages illustrate the scientific translation of immortal Mind, which takes place through the Christ sequence of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. Principle is the tone of the message to Ephesus, Life of the message to Smyrna, Truth of the message to Pergamos, Love of the message to Thyatira, Soul of the message to Sardis, Spirit of the message to Philadelphia, and Mind of the message to Laodicea.

After the messages, the main body of Revelation is laid out in seven visions, and those seven visions are also according to the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, and you will see that each vision corresponds to and elucidates one of the seven messages. The first vision, which has the tone of Principle, is of the enthroned one and the four-and-twenty elders. The second vision is of the opening of the seven seals, which is accomplished through Life—analysis. The third vision, which has the tone of Truth, is of the seven trumpets, uncovering error. The fourth vision pictures the God-crowned woman, the two beasts, and the angel with the everlasting gospel, and it has the tone of Love. The fifth vision concerns the pouring of the seven vials, and it shows how Soul destroys the tares and fulfils the annihilation of error. The sixth vision portrays the city foursquare, the city of the Spirit. Lastly, the seventh vision, in which John sees the " pure river of water of life," has the tone of Mind, or metaphysics. The whole

story is the most logical, scientific, and systematic unfoldment imaginable. It is perfect in every one of its details, and as you understand your divine tools, it will be as clear as the noonday to you.

FIRST MESSAGE : PRINCIPLE (Chapter 2 : 1-7). *The message to Ephesus.*

VERSE 1. "who walketh in the midst of the seven golden candlesticks"—Principle is always "in the midst" of the synonymous terms for God, because it includes all the rest.

VERSE 2. "works"—the demonstration of Principle. (See John 6 : 27-29 ; S. & H. 131 : 30-4, 132 : 9-13.)

"thou hast tried them which say they are apostles, and are not, and hast found them liars"—Principle always uncovers hypocrisy. (See S. & H. 329 : 21-23.)

VERSE 3. "laboured"—worked, the tone of Principle again. (See Mess. '00. 2 : 7-8.)

VERSE 4. "left thy first love"—that is, left Science. So many people come into Christian Science and call it Science and accept that it is based on Principle, and yet before they know it, they are back in religious belief and faith, and they have lost the sense of Science ; they have become stereotyped religionists. Mrs. Eddy says, "Shall we ask the divine Principle of all goodness to do His own work ? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation" (S. & H. 3 : 7-11). (See also S. & H. 341 : 11-16.) And so we are tempted to leave our "first love," which is Science, because the general human impulse is to relapse into religious belief and faith. Think of the way in which men have been doped for thousands of years, and right up to the present time, with the belief that God is a mystical being, whom nobody can understand and whom it is blasphemous to try and understand, and that the only way to heaven is to believe in some creed and proclaim that you believe in it. The belief that some other fellow, who may be no better than you are, can get you into heaven, has been built up for centuries, and humanity has for the most part accepted that belief without question. Individual thinking on such subjects hasn't been encouraged, and so men think that they can demonstrate salvation through somebody else or through mysticism. That is how we leave our "first love,"—that which enables us to work out our own salvation

scientifically and from Principle. We have left our "first love" if we are not forever demonstrating more and more of Principle.

VERSE 6. "Nicolaitanes"—people who believed in good good and good evil, that evil was only another sense of good, whereas in reality there is no point at which good and evil can touch. If you think and work wholly from the standpoint of good, you can analyze, uncover, and annihilate the claim of evil and mortality, and you will then see the appearing of some measure of good in spite of mortality and in spite of evil, but there is still no real point of contact or mingling between good and evil, Spirit and matter. $2+2=5$ never touches $2+2=4$. $2+2=5$ is wrong, and $2+2=4$ is right, and they are irreconcilable. Evil is always evil ; it is nothing. The appearing of good may seem to take place in mortality, but it is really in spite of mortality, and has nothing to do with it.

VERSE 7. Mrs. Eddy says, "The tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death" (S. & H. 406 : 4-6). As we have seen, Principle is the central name for God, as well as including all the other names, and so it is "in the midst."

This message to Ephesus partakes very strongly of the tone of Principle. It emphasizes works, honesty, the oneness of good, which is wholly apart from evil, and it shows that you must never leave your "first love,"—Science, which is based on Principle, and must therefore be understood and demonstrated.

SECOND MESSAGE : LIFE (Chapter 2 : 8-11). *The message to Smyrna.*

VERSE 8. "which was dead, and is alive"—Mrs. Eddy says, "Life is the 'Lamb slain from the foundation of the world,'—even that which 'was dead, and is alive again ; and was lost, and is found'" (My. 185 : 17-19).

VERSE 9. "I know thy . . . poverty, (but thou art rich)"—because Life multiplies abundantly. (See S. & H. 501 : 7-10.)

"them which say they are Jews, and are not"—a false sense of individuality.

VERSE 10. "tribulation ten days"—if you believe only in mere human morality, represented by the limited sense of the Commandments, and you don't understand Science, then you will "have tribulation ten days," and you will be like the foolish virgins, who had lamps, but no oil in them. (See also S. & H. 545 : 7-17.)

VERSE 11. "the second death"—the destruction of sin, disease, and death. The first "death" is the whole belief of mortal existence, of life in matter, and the "second death" is the destruction of that belief. If we have the Mind of Christ, if we have an understanding of divine Life, then that "second death," whether it be the dying of sin, or disease, or death, will not touch us, and we shall pass "from life unto life."

In working out our life-problem to-day, it seems that the destruction of error in the world is causing terrible chemicalization and terrible suffering. But the hell let loose in the world to-day—all this lust for power, personal domination, personal aggrandizement, personal ambition, and greed—is just the dying of error in every form ; we are really watching the "second death." Paul said, "I die daily." Mrs. Eddy writes, "Those upon whom 'the second death hath no power' are those who progress here and hereafter out of evil, their mortal element, and into good that is immortal ; thus laying off the material beliefs that war against Spirit, and putting on the spiritual elements in divine Science" (Mis. 2 : 26-31). (See also S. & H. 77 : 5-12.) So "let the dead bury their dead." The "second death" is the destruction of mortality, which is going on all around us, but that destruction should never be painful to us. It should come about painlessly and naturally, through an understanding of Life, through an understanding of the "numerals of infinity."

THIRD MESSAGE : TRUTH (Chapter 2 : 12-17). *The message to Pergamos.*

VERSE 12. "two edges"—understanding and demonstration. (See S. & H. 458 : 17-19 and 538 : 3-10.)

VERSE 13. "Satan's seat"—see John 8 : 44.

VERSE 14. Balaam taught Balak how to corrupt the people whom God would not allow him to curse, and how to defile their standard. Mrs. Eddy says, "The city of Pergamos was devoted to a sensual worship. There Æsculapius, the god of medicine, acquired fame ; and a serpent was the emblem of Æsculapius"—the serpent is still the emblem of the medical profession ; many prescriptions have the serpent on them. "Its medical practice included charms and incantations. The Revelator refers to the church in this city as dwelling 'where Satan's seat is.' The Pergamene church consisted of the school of Balaam and Æsculapius, idolatry and medicine" (Mess. '00. 13 : 17-23).

You remember that when we were talking about the two thieves on the cross, I said that my sense of it was that they represented *materia medica* and false theology, both of which teach men that life is in matter. I thought afterwards of how it is recorded in Luke that one of those thieves awoke to his error, and that Jesus said to him, "To day shalt thou be with me in paradise." Mrs. Eddy says in her allegory of a mental case on trial, "We further recommend that *Materia Medica* adopt Christian Science" (S. & H. 441: 20-21), and she would never have said that unless she saw that there was some chance of it happening. And so the two "thieves" which have made men believe that man is material and not spiritual, are the school of Æsculapius, or medicine, and the school of the false prophet, or false theology, and it seems that it will be medicine which will awaken first to the truth.

VERSE 15. Don't budge from your position that there is only the infinite One, and that that infinite One is Spirit. As you think from that position, you can analyze, uncover, and annihilate error, and you will see the operation of Spirit in human experience, but that operation is never in matter, but always in spite of it.

VERSE 16. "the sword of my mouth"—that sword is Truth, which decapitates error. (See Heb. 4: 12.)

VERSE 17. "hidden manna"—spiritual Truth, which is hidden to material sense.

"a white stone"—our individual sense of the Christ-idea. Kiddle has a very interesting comment on this:—

A white stone in itself was precious to the ancient mind as a propitious charm and as a sign of admission to feasts. But it was to be inscribed like an amulet with a new name unknown to any except him who receives it. If this is held to be the new name of the individual Christian, granted on his inheritance of his heavenly reward where all things are made new (xxi. 5), John is here giving full expression to an idea rare in REVELATION, that the Christian will take his place among the heavenly hosts as a separate individual, not merely a nameless sharer in a general felicity.

To the Jewish people it was the race which counted. Israel was chosen of God, and the individual meant very little. It is just that kind of belief which supports organization even to-day. If we want to join the true church, we must identify ourselves individually with the Mind of Christ, because that is the only church we can ever join. At the time Revelation was written, it was quite a new idea that people were to be saved individually.

Kiddle goes on :—

But it is perhaps more probable that the new name was intended to be that of Jesus . . . (iii. 12, xix. 12), the name kept secret till the end from all but the conquerors (cf. xiv. 3 : only the martyrs can learn the "new song"). The believer who possessed such a talisman—or rather, the power it symbolized—could not fail to be secure, protected as he was by the Name above all names.

See also Mis. 320 : 27-30.

In Truth, the Christ comes to us as the compound idea man, in which every least idea of manhood individually reflects infinite Life, Truth, and Love.

FOURTH MESSAGE : LOVE (Chapter 2 : 18-29). *The message to Thyatira.*

VERSE 18. This verse gives the sense that Love chastens.

VERSE 19. "the last" symbolizes understanding, and "the first" symbolizes faith. Love fulfils all things.

VERSE 20. Jezebel symbolizes false womanhood and motherhood. Mrs. Eddy writes : "Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (S. & H. 454 : 21-23). The concept which Jezebel formed was Baal, and she fostered the worship of Baal. (See also S. & H. 538 : 30-7, noting marginal heading.)

VERSE 21. See Mis. 277 : 26-4.

VERSE 23. "I will kill her children"—destroy the fruit of false motherhood.

"I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works"—Mrs. Eddy says, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result : evil, uncovered, is self-destroyed" (Mis. 209 : 32-3).

VERSE 24. Nothing knows "the depths of Satan," nothing drags evil out of its hole and annihilates it, like Love.

VERSE 26. "power over the nations"—that gives a sense of the universality of Love. (See also S. & H. 565 : 13-18.)

VERSE 27. "rod of iron"—Christ, Truth. Love includes Truth, and that "rod of iron" is a measuring rod which cannot be changed. It is Christ, Truth, the calculus of divine ideas.

VERSE 28. The "morning star," or divine Science, is the keynote of Mrs. Eddy's poem "Christ and Christmas." Mrs. Eddy writes : "The star of Bethlehem is the light of all ages ; is the light of Love, to-day christening religion undefiled, divine Science" (Mis. 320 : 27-29). All the synonymous terms for God are symbolized by stars, but this is "the morning star," and it is the great star of Love.

FIFTH MESSAGE : SOUL (Chapter 3 : 1-6). *The message to Sardis.*

VERSE 1. "seven Spirits of God"—the seven days of creation. With the seven stars they are frequently used as a symbol of identification. The days of creation and the numerals characterize, or identify, the synonymous terms for God. Mrs. Eddy says, speaking of Paul and Jesus, "Philosophy never has produced, nor can it reproduce, these stars of the first magnitude—fixed stars in the heavens of Soul" (Mis. 360 : 11-14).

VERSE 2. "Be watchful"—it is imperative to watch. Mrs. Eddy writes : "The Scriptures say, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace' (Jeremiah 6 : 14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are ; and if this watching destroys his peace in error, should one watch against such a result ? He should not" (My. 233 : 16-24).

VERSES 4, 5. You remember that Mrs. Eddy says of the children of Israel, "If these children should go astray, and forget that Life is God, good, and that good is not in elements which are not spiritual,—thus losing the divine power which heals the sick and sinning,—they were to be brought back through great tribulation, to be renamed in Christian Science and led to deny material sense, or mind in matter, even as the gospel teaches" (S. & H. 309 : 17-23). Naming is always the activity of Soul. Soul confers true identity upon each one of us. (See also S. & H. 571 : 22-2.)

SIXTH MESSAGE : SPIRIT (Chapter 3 : 7-13). *The message to Philadelphia.*

VERSE 7. "key of David"—the calculus of Spirit, the divine order, which is never reversed. If you understand the order of Spirit, you can "open" and no man can "shut," and you can "shut" and no man can "open." Mrs. Eddy says, "All we correctly

know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse" (S. & H. 84 : 28-1). If only we digested it more, we wouldn't ever suffer from mental indigestion. If you pore over Science merely because you like it as an intellectual study, and you don't live it, it will give you mental indigestion, and you will come to the point where you cease to think spiritually any more.

VERSE 8. "I have set before thee an open door, and no man can shut it"—the divine order can never be turned back.

"strength" characterizes Spirit.

VERSE 10. See S. & H. 96 : 4-5, 12-15.

VERSE 11. If only we would have that sense of "Behold, I come quickly" !

VERSE 12. "he shall go no more out"—see S. & H. 577 : 19-27.

"city of my God"—that is what Mrs. Eddy calls "a city of the Spirit, fair, royal, and square" (S. & H. 575 : 25-26), the city of order, substance, reality, development, purity.

Spirit involves the new birth. Mrs. Eddy writes : "Christian Scientists bring forth the fruits of Spirit, not flesh ; and God giveth this 'new name' to no man who honors Him not by positive proof of trustworthiness. May you be able to say, 'I have not cleansed my heart in vain'" (Mis. 153 : 18-22).

SEVENTH MESSAGE : MIND (Chapter 3 : 14-22). *The message to Laodicea.*

VERSE 14. Both "witness" and "beginning of the creation" have the tone of Mind. (See S. & H. 143 : 26-31 and 502 : 28-29.)

VERSES 15, 16. Turn back if you are "neither cold nor hot" about Science. People who are just apathetic and lukewarm about it are pathetic. Because they are "neither cold nor hot," they fall constantly from one trouble into another. They come and ask, "Why do I have so much trouble?" and sometimes you can tell them that it is because they have no persistence, no wholehearted determination, no real consecration. When you are forced to work things out for yourself and to find God for yourself, that is the loveliest thing in all the world. (See S. & H. 268 : 6-2.)

VERSES 17, 18. These verses illustrate the nakedness of mental poverty, which can only be overcome as thought is clothed upon with the ideas of Mind. Your only asset is what you know and can prove of the Mind of Christ. You can't escape the Mind of Christ, because the Mind of Christ individually is you. It is your body, your being, your Science, your entity, your sonship, your riches, your health, your holiness, your happiness. You are entirely naked except in so far as you have the Mind of Christ, and there isn't any other clothing but the ideas of Mind. If you are "rich" in pride, materialism, and so on, then you are poor in the things of the Spirit. The Mind of Christ is the gift of the grace of God, and all you have to do is to understand and demonstrate it.

VERSE 20. Mrs. Eddy says, "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, 'the Lord shall reign forever'" (S. & H. vii : 13-21). "Though empires fall," the development of the Christ-idea will go on. In this world of ours we are watching the "second death." Material systems are passing away. Some measure of materialism—hate, jealousy, envy, greed, selfishness—is being shown up in all its nakedness. But we don't need to suffer from the "second death." Let's live in Life. Let's be "in the Spirit on the Lord's day." Let's have the state of thought of the Son of man. Let's listen to the message which divine Principle, Life, Truth, and Love, is translating to each one of us, and that message is "This is my beloved Son, in whom I am well pleased."

VERSE 21. "in my throne"—Mrs. Eddy writes, "Perfect and infinite Mind enthroned is heaven" (S. & H. 266 : 25-26). If we ally ourselves with Mind, we are allying ourselves with that which is All.

"even as I also overcame"—see S. & H. 44 : 10-12 and 43 : 27-31.

A Summary of the Seven Messages

Now that we have considered these seven messages, we can appreciate the fact that they are really one perfect message, unfolded in the Christ sequence. That message is sevenfold, and its

object throughout is twofold—to give a blessing and to uncover error. It both gives a blessing and uncovers error because Christ is not only the divine ideal, but also the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583 : 10-11).

We saw that the first message, to Ephesus, had the tone of *Principle*, and its emphasis was on works ; it brought out that “faith without works is dead,” that understanding without demonstration is dead. The error pointed out was that they had left their “first love”—there was no demonstration, and Principle demands demonstration.

Then we came to the message to Smyrna, which symbolized *Life* ; the sense of true riches, the multiplication and exaltation of Life, was brought out, and then it was shown that those who gained those riches would not be “hurt of the second death ;” for them the laying down of the mortal, the destruction of error, would not be death, but it would be a joy. The laying down of the mortal, as it comes to those of us who understand the true nature of God as Life, is always a glorious experience, as it was to Jesus.

Next followed the message to Pergamos, with the tone of *Truth*. Truth always has a standard, and that standard here uncovered the error of Æsculapius, or materia medica, and of Balaam, or false theology ; both those so-called systems teach men that life is in matter. Those who were faithful to the standard of Truth were to be given a “white stone,”—an individual sense of the Christ.

Then, in the message to Thyatira, there was the sense of *Love*. The danger of false womanhood and motherhood, represented by Jezebel, was pointed out, and the blessing was “power over the nations,” who were to be ruled with a “rod of iron.”

The message to Sardis, illustrating *Soul*, stressed the fact of divine identity or true naming, and rebuked the error of not watching. Watching is essential in order that Soul may burn the tares and gather the wheat into the barn.

Then, in the message to Philadelphia, we came to the tone of *Spirit*, and in that message there was no error pointed out at all. It is the only message which is entirely without condemnation. Spirit sets before us “an open door,” and shows us the “city of my God ;” Spirit always demonstrates divine order.

Finally, in the message to Laodicea, we saw that *Mind* is enthroned, that Mind is All, and that it clothes with ideas. The error of being “neither cold nor hot” was also uncovered.

Ascending and Descending in the Realm of Science

After the seven messages, John develops his theme with seven visions, which, like the messages, follow the Christ sequence of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. But don't let's forget the way we have come. John first of all showed that the basis of everything is the four orders of the infinite One, and he went on to indicate the development of thought through the days of creation to the "numerals of infinity" and so to an understanding of the synonymous terms for God, and thus to a subjective sense of the numerals. That is the development which comes to all of us. Then, in the experience of each one of us, the divine orders of the synonymous terms begin to unfold, and thought grasps how those terms combine infinitely in a calculus of the "incorporeal [the Word], divine [the Christ], supreme [Christianity], infinite [Science]." At that point we touch the hem of absolute Christian Science, and so we enter that state of consciousness where we are concerned solely with the demonstration of absolute spiritual values, and where the four divine orders of the synonymous terms become four cardinal points, which guide thought. The first of these is the Word of Life, Truth, and Love, which illustrates the essential nature of Being from the standpoint of the divine fatherhood, or Life; the second is the Christ as Truth, Life, and Love, the essential nature of God from the standpoint of divine sonship, or Truth; the third is Christianity as Life and Love, which presents the fatherhood and motherhood of God and the male and female of God's creating, generic man; and the fourth is Christian Science (remember that this is all in absolute Christian Science) as Truth and Love, the Son of God forever embosomed in the womanhood and motherhood of Love. Remember that that motherhood includes both fatherhood and sonship, and in fact the definition of "Mother" is the highest in Mrs. Eddy's Glossary. She defines the word as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592 : 16-17).

As through those four cardinal points we combine Life, Truth, and Love in the Word, the Christ, Christianity, and Science, we rise to the "city foursquare," which is the highest symbol of all, depicting the allness and oneness of God. The four cardinal points then become the four equal sides of the city. At the north, the Word of God appears as one Life; at the east, Christ appears as one Truth; at the south, Christianity appears as one divine Love; and at the west, divine Science appears as one divine Principle, Love. And so we arrive at the point where all we are conscious of is the oneness and infinitude of the Word, Christ, Christianity, and Science.

We see that Being is one. At that point we look out from God, we begin truly to reflect God ; we have risen to an understanding of the infinite One, and we can begin to interpret that infinite One.

So first we begin to use the values of Life, Truth, and Love as the Word, the Christ, Christianity, and Science. So, from the "city foursquare," we go through those gates which are always open, and which lead us into the "city of our God," the city of absolute Christian Science, where once again we combine absolute spiritual values, so that we have the four cardinal points. Then, as we think in terms of those four cardinal points, we begin to use and demonstrate them in the realm of Christian Science. And so once more we work with the four divine orders,—Mind, Spirit, Soul, Principle, Life, Truth, and Love ; divine Principle, Life, Truth, Love, Soul, Spirit, and Mind ; Principle, Mind, Soul, Spirit, Life, Truth, and Love ; Life and Soul, Truth and Spirit, Love and Mind, and Principle. Then we begin to use the numerals of thought as they combine in those four orders, and then as we apply those numerals more and more to materiality and to mortal thought, they become the days of creation operating in human experience at the point of understanding to analyze, uncover, and annihilate error.

What John shows us in Revelation, systematically and scientifically, in the most perfect order, is the way up to the "city foursquare," and then the way to use that vision of the infinite One subjectively, how to apply it to the human problem, so that Christ may be not only the divine ideal which will lead us into the "city foursquare," but also the "divine manifestation of God, which comes to the flesh to destroy incarnate error." So John brings us to the point of "practical, operative Christian Science" (Mis. 207 : 5-6), which is both objectively subjective and subjectively objective. And how we all need to come to that point !

Third Talk on

REVELATION

Chapters 4 : 1—6 : 8

Now we come to the first vision, which has the tone of Principle, because, as we have already said, the visions elucidate the messages, and so they follow the same sequence of the synonymous terms—that is, the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. The whole of Revelation is laid out according to the most exact and coherent scheme, and its beauty is beyond all words.

Don't forget the picture as we have seen it so far. First of all, John illustrated the four divine orders, then he described the mission of Jesus Christ as fulfilling the days of creation, then he saw the candlesticks, the synonymous terms, and so could describe the mission of Jesus as the Son of man exemplifying the "numerals of infinity." Then he gave the seven messages, and now he presents the first vision.

FIRST VISION : PRINCIPLE (Chapters 4 and 5). *The enthroned one, the four beasts, and the twenty-four elders.*

We shall see that this vision is presented in the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love.

VERSE 1. "the first voice"—that is, the voice of the Son of man.

VERSE 2. "a throne was set in heaven, and one sat on the throne"—the tone of *Principle*. Mrs. Eddy says, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (S. & H. 306 : 25-29). Principle is the enthroned One, and that One should ever be in our thought. We should always have in thought the one divine Principle, the essential nature of which is Life, Truth, and Love. In one sense, Principle doesn't have to be demonstrated ; it is demonstrated. The fact of Principle makes Life, Truth, and Love omnipotent, omniscient, omnipresent, and omni-active. And so we don't have to use *them* ; we only have to let them use *us*.

VERSE 3. The point of the symbolism here is that jasper is opaque, the sardine stone is translucent, and the emerald is transparent. So that gives a sense of the scientific translation of mortal mind through three degrees. (See S. & H. 117 : 19-28 ; My. 197 : 15-22 ; S. & H. 295 : 19-24.) The "rainbow round about the throne, in sight like unto an emerald," illustrates the third degree, in which seven hues of divinity are brought out.

VERSE 4. Now we come to the tone of *Mind* in this Christianity sequence, and we have a symbolization of the metaphysics of Mind. The twenty-four elders, clothed with idea, correspond to the twenty-four questions and answers in Mrs. Eddy's chapter "Recapitulation," of which she says, "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics" (S. & H. 465 : 4-6). In her all-important answer to the first question "What is God?" Mrs. Eddy has epitomized the system of divine metaphysics. She says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and that sevenfold statement we saw symbolized in verse 3 by the rainbow. The whole of "Recapitulation" is an elaboration of that one statement, and its twenty-four questions and answers constitute the categories of metaphysics. Remember that Mrs. Eddy says, "The categories of metaphysics rest on one basis, the divine Mind" (S. & H. 269 : 13-14). A category is a classification within a classification. (See also S. & H. 275 : 20-24.)

Let's remind ourselves again of the layout of "Recapitulation." The first three questions and answers reveal the Word reflecting the Word, the Christ, and Christianity, in absolute Christian Science ; the next three questions and answers reveal the same three aspects in Christian Science. The next six questions and answers present the Christ reflecting the Christ, Christianity, and the Word, first in absolute Christian Science and then in Christian Science. The following six questions and answers illustrate Christianity reflecting Christianity, the Christ, and the Word, first in Christian Science and then in absolute Christian Science. The final six questions and answers indicate Christian Science reflecting the Word, the Christ, and Christianity, and then absolute Christian Science reflecting the Word, the Christ, and Christianity.

"and they had on their heads crowns of gold"—remember, Mrs. Eddy writes of crowning "the power of Mind as the Messiah" (see S. & H. 116 : 13-19).

It probably took this great Christian thinker, John, about fifty years to see this picture in its wholeness and its Science. He became a great metaphysician, just as Mrs. Eddy did. In 1889 Mrs. Eddy dissolved her first church. At that time the chapter "The Apocalypse" in "Science and Health" went no further than the twelfth chapter of Revelation. Dr. Eddy had passed on in 1882 and Mrs. Eddy was very deeply grieved. She could never get him to handle animal magnetism, and so animal magnetism handled him, as it always does when it is left alone. In 1891 Mrs. Eddy revised "Science and Health" again. A few years before, she had retired to Pleasant View to do this, and it is related that one day she called some of her students to her and said, "I have found my husband." Then she inserted in her book the commentary on the twenty-first chapter of Revelation, which speaks of the bride, the Lamb's wife, the city foursquare. And so there came that wonderful sense of pure Science which climaxed her revelation. She saw that we are all married to Principle, that the man of God's creating is both male and female, and in that realization she also found a new and wholly scientific concept of church.

VERSE 5. "lightnings and thunderings"—that indicates the chemicalization which takes place when *Soul* burns the tares. Mrs. Eddy says, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth" (S. & H. 174 : 17-20). That process is irresistible. God's revelation of Himself as the Word is forever being translated through Christ, God's ideal, forever being demonstrated in Christianity as true manhood, the compound idea man, and forever being established and interpreted in Science. That is eternally going on, and inevitably every human theory, every false identity, is bound to disappear before the impulsion of the Christ-idea. But it will disappear much more quickly and much more easily if we are faithful, if we identify ourselves consistently and persistently with that which is God, if we identify our state of consciousness with the divine. Every little we put into the scale matters. Every time we exalt thought above the mortal, every time we draw nigh to God, to divine Principle, Life, Truth, and Love, we are putting weight into the right scale, and it makes the overcoming of error quicker and easier.

"seven lamps . . . which are the seven Spirits of God"
—the days of creation, identified through Soul. It is through

Soul that seeking thought is identified with divine Principle, Life, Truth, Love.

It is interesting to see how the twenty-four elders, the twenty-four questions and answers, which illustrate the categories of metaphysics, lead immediately to the seven lamps or Spirits, the identification of Principle through the days of creation. That is exactly what happens in "Recapitulation." All the twenty-four questions and answers are "recapitulated" in the answer to the first question "What is God?" which identifies God through seven synonymous terms.

VERSE 6. "sea of glass"—perfect reflection, the tone of *Spirit*.

"four beasts"—the calculus of the Word, the Christ, Christianity, and Science. As soon as there is the pure reflection of Spirit, thought sees that Principle operates in a calculus of divine ideas, "full of eyes before and behind." Mrs. Eddy says, "It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden" (Mis. 194 : 13-16). The calculus brings out "the entire hues of Deity" through the days of creation or "numerals of infinity." Mrs. Eddy speaks of "the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (Mis. 22 : 11-12), and it is interesting how closely she associates the idea of a calculus with the term Spirit. Her definition of "good" begins "God ; Spirit ;" and then she goes on to give the fourfold sequence of "omnipotence ; omniscience ; omnipresence ; omni-action" (S. & H. 587 : 19-20). That is the only place in her writings where she uses the term "omni-action," and moreover, in that definition the emphasis is wholly on the term Spirit.

Don't forget the sequence so far in this vision. First of all John sees the enthroned one (Principle), then the twenty-four elders (the metaphysics of Mind), then the seven lamps (the days of creation, identifying divine metaphysics through Soul), and now the four beasts (the calculus of Spirit).

VERSE 7. "like a lion"—the lion was used to symbolize the Word of God. Mrs. Eddy speaks of moral courage as "'the lion of the tribe of Juda,' the king of the mental realm" (S. & H. 514 : 10-11), which gives the sense of Mind.

"like a calf"—the calf was a prototype of the Christ, and it also symbolized the purity of Spirit.

"a face as a man"—the face symbolizes the identity of manhood, which is Christianity, and also illustrates Soul.

“ a flying eagle ”—the eagle, soaring above all, was regarded as the royal bird, and it is a type of Science and of Principle.

VERSE 8. “ six wings ”—we saw how in “ Recapitulation ” the “ four ” of the Word, the Christ, Christianity, and Science have “ six wings ” each, three questions and answers illustrating absolute Christian Science and three illustrating Christian Science, thereby making twenty-four in all. The wings, of course, also symbolize the fifth day of “ soaring aspirations,” and the “ six wings ” are characterized in Mrs. Eddy’s Glossary definition of God, which includes the Christianity sequence of the synonymous terms, and which reads, in part : “ the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal ” (S. & H. 587 : 5-6).

“ full of eyes within ”—a symbol of the sixth day, of the consciousness of Truth. “ The kingdom of God is within you.”

“ and they rest not day and night, saying, Holy, holy, holy ”—a sense of the holiness and fulfilment of the seventh day of Love.

So these four beasts in the tone of Spirit illustrate the operation of the Word as Mind, the Christ as Spirit, Christianity as Soul, and Science as Principle ; their wings symbolize Life, their eyes the consciousness of Truth, and their hymn of praise the fulfilment of Love.

VERSES 9, 10. In proportion as you understand and use Principle as the Word, the Christ, Christianity, and Science, the twenty-four questions and answers of “ Recapitulation ” assume their rightful place in relation to the divine system of Principle, and they “ give glory and honour and thanks to him that sat on the throne ”—they just exist to glorify the one Principle. As you understand how Principle operates as the Word, the Christ, Christianity, and Science, then the Science of the twenty-four questions and answers becomes perfectly plain to you, and you can understand and use it.

The symbolization of this story is exact and scientific beyond words, and it is all built on the “ one ” of infinity, the “ three ” of Life, Truth, and Love, the “ four ” of the Word, the Christ, Christianity, and Science, the “ seven ” of the seven synonymous terms, the days of creation, and the numerals of consciousness, the “ ten ” of their application to the human, and the “ twelve ” of the demonstration of Life, Truth, and Love as the Word, the Christ, Christianity, and Science. These symbols were deeply embedded in Babylonian thought, but the prophets lifted them out of the realm

of astrology, and reproduced them in an exalted way as symbols of the divine system. My own feeling is that the whole system of symbolism may be said to be built on the circle, signifying the "one," the triangle, signifying the "three," and the square, signifying the "four." The "seven," the "ten," and the "twelve" can be formed by adding or multiplying one, three, and four.

CHAPTER 5

VERSE 1. Here the tone of *Life* is introduced in this Christianity sequence.

"a book"—the Bible, the Book of Life. Mrs. Eddy says, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (S. & H. 497 : 3-4).

"written within and on the backside"—the Bible contains both the subjective and the objective aspects of reality.

"seven seals"—the scientific analysis of animal magnetism.

VERSE 2. "a strong angel"—a symbol of Life and Truth, which indicate the Word reflecting Christianity, the Word operating in the life of Christ Jesus as the individual demonstration of Christ or Truth.

VERSE 3. "no man . . . able to open the book"—see S. & H. 110 : 17-20, 546 : 18-22. It is interesting in this connection to recall that Mrs. Eddy wrote, "Class teaching will not be abolished"—she evidently expected that some day it *would* be abolished—"until it has accomplished that for which it was established ; viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures" (My. 241 : 2-6). As we understand "the higher meaning of the Scriptures" we can heal and teach and take whatever steps we want, if we do so on a right basis, through Christ ; and if we don't do so on a right basis, we shall fail anyway. No one can truly appoint a teacher but God. If Mrs. Eddy wanted Christian Science to become universal, she certainly wouldn't desire that class teaching should continue indefinitely, because she provided that there should be only thirty new teachers every three years, and that every teacher should have no more than thirty pupils a year. In the Manual of The Mother Church Mrs. Eddy established by-laws for a baby church, of which she was the mother ; she gave "laws of limitation" (My. 229: 26) to that church, just as a mother gives her child baby clothes. We see now that they were necessary in Mrs. Eddy's lifetime, because she knew that she

could control those "laws of limitation," but without her mother sense and her vision to control them, they become tyrannical and even cruel, and they were never meant to continue after she left us. If they continued, Science would never be Science.

VERSE 5. Here the tone of *Truth* begins in this Christianity sequence.

"one of the elders"—that elder is the question "Is there no sin?" (S. & H. 472 : 23) and its answer in "Recapitulation." There Mrs. Eddy gives a sense of Jesus' individual demonstration of the Christ.

"Juda"—remember that Mrs. Eddy defines "Judah," in part, as "the spiritual understanding of God and man appearing" (S. & H. 589 : 24-25).

"the Root of David"—David gave a sense of the male and female of God's creating.

"loose the seven seals"—Mrs. Eddy says of this, "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).

VERSES 6, 7. "in the midst"—Principle is always "in the midst," and remember that we are still considering the first vision, with the tone of Principle.

"the four beasts"—the Word, the Christ, Christianity, and Science.

"the elders"—the twenty-four questions and answers in "Recapitulation."

"a Lamb as it had been slain"—"This was 'the Lamb slain from the foundation of the world,'—slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind" (S. & H. 334 : 21-24). (See also My. 185 : 16-21 and Mis. 358 : 15-17 [to semi-colon].)

"seven horns"—horns were always a symbol of power.

"the seven Spirits of God"—the seven days of creation.

There the whole picture is summarized : Principle enthroned, the divine infinite calculus, the twenty-four questions and answers in "Recapitulation," and the days of creation. When we have an understanding of Principle as the infinite One, when we understand the Word, the Christ, Christianity,

and Science, when we understand the twenty-four questions and answers in "Recapitulation," and we see how they present the Word, the Christ, Christianity, and Science, each reflected as the Word, Christ, and Christianity, in absolute Christian Science, and in Christian Science, which is Science applied to the human, and when we understand the seven days of creation, then we possess that state of consciousness which can "take the book." That is what, by God's grace, we are doing to-day—we are taking the book and loosing its seals. John shows us how we can do it, and when we can do that, we can teach. Teaching will then cease to be a privileged profession, and it will become universal and individual.

VERSES 8-10. In these and the following verses of Chapter 5 we have the tone of *Love* as a climax to the Christianity sequence we have been considering. Mrs. Eddy writes, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love" (S. & H. 45 : 16-21). She also writes, "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (Ret. 37 : 16-20). It is the "Key to the Scriptures," or "Genesis" and "The Apocalypse," which unlocks the Bible.

"and hast made us unto our God kings and priests"—Jesus said, "He that believeth on me, the works that I do shall he do also," and he meant it. There is no limit to the possibility of demonstration for Jesus or Mrs. Eddy or me or you or anybody else. This idea is Science, and therefore it is universal and impartial. It is available to each one of us if we work for it, live for it, understand it, and use it. The moment we begin to understand something of Science, it just tears the mask from personal sense, hypocrisy, chaos, disorder, and so forth, because the standard of Science is absolutely exact.

VERSE 11. "ten thousand times ten thousand, and thousands of thousands"—that multiplied sense of "ten" is the fulfilment of the Commandments, which illustrate the application of the seven days of creation to the human problem through analysis, uncovering, and annihilation.

VERSES 12-14. See Daniel 7 : 13, 14.

These fourth and fifth chapters interpret God as made manifest in the Scriptures through the Word and the Christ,—Life and Truth,—then as revealed in Christianity by Mary Baker Eddy as Christian Science, or Science applied to the human, first called "The Science of Man," Mrs. Eddy's name for the pamphlet which formed the basis of "Recapitulation."

SECOND VISION : LIFE (Chapters 6 : 1—8 : 1). *The opening of the seven seals.*

The symbol of the opening of the seven seals is a really wonderful symbol. In her textbook Mrs. Eddy illustrates perfectly the opening of the first six seals in what she calls "the scientific statement of being" (S. & H. 468 : 8), which elucidates that opening in detail, but she doesn't include in it the opening of the seventh seal, about which all John says is that "there was silence in heaven about the space of half an hour." When we take this scientific statement of being in its details, you will see how clearly it explains the opening of the first six seals through a sense of the first six days of creation. It begins, you remember, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." There you have the operation of the light of Mind ("no life . . . in matter"), the order of Spirit ("no . . . truth . . . in matter"), the identity of Soul ("no . . . intelligence . . . in matter"), and the demonstration of Principle ("no . . . substance in matter"), and that is what is symbolized by the four horsemen at the opening of the first four seals. The four beasts that open the first four seals are symbols of the Word, the Christ, Christianity, and Science. The next portion of "the scientific statement of being," which illustrates the opening of the fifth seal and has the tone of Life, reads : "Spirit is immortal Truth ; matter is mortal error. Spirit is the real and eternal ; matter is the unreal and temporal." Jesus in the fifth Scriptural period of Life opened that seal when he fulfilled the days of creation, and his two names for God were Spirit and Truth. Finally, the sixth section, which illustrates the opening of the sixth seal, is "Spirit is God, and man is His image and likeness. Therefore man is not material ; he is spiritual" (S. & H. 468 : 9-15). (See also My. 111 : 26-32 and Ret. 93 : 17-3.)

Now don't let's forget that the opening of the seals symbolizes a process which you and I have to use constantly. For instance, in handling the claims of evil, you consider the nature of God as Mind, and you know that it is cause, creator, origin, "Let there be light,"

intelligence, law, power, action, wisdom, and so on. Then with that you turn and rend mentally and spiritually the false sense of creator and power, the lack of wisdom, the false sense of Mind, all that is unlike Mind. Then you consider Spirit, and you know that Spirit is the infinite substance, the divine order, infinite good, that which always has fruit, birth, development, and then you mentally and spiritually tear to bits the false sense of substance, the belief of no fruit or no development, the belief of evil, the belief of the flesh. As you use your understanding of all the synonymous terms in this way,—and if you are a real Christian Scientist you must do so daily, specifically and intelligently,—you are opening the seals.

The opening of the seventh seal corresponds to the seventh day, and remember that Mrs. Eddy says, “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 : 18-21). When you are working up towards a realization of the seventh day, you use the six days “to find out the nothingness of matter,” but when you reach that seventh day, even in a small degree, from that moment you begin to see the extermination of matter. You don’t argue with it any longer, but you prove that it is nothing.

Mrs. Eddy also writes: “It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses.” There are the three degrees; first of all you see that mortality is the physical, and then that analysis of the physical uncovers the moral, and finally you see that the spiritual involves the annihilation of everything unlike itself, so that matter disappears. Mrs. Eddy goes on, “Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence” (Ret. 30 : 10-16). As you prove error’s nothingness through the three degrees of analysis, uncovering, and annihilation, you will see the appearing of the Christ as better health, better consciousness, better relationships, a purer sense of all things, but that is not because of matter, but in spite of it—it is because matter is disappearing.

When you understand the seventh day, you begin to handle error with power as just nothingness. In that annihilating process error sometimes chemicalizes; it gets stirred up, and so it seems to create evil. Of this Mrs. Eddy says, “In Isaiah we read: ‘I make peace, and create evil. I the Lord do all these things;’ but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred

in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil ; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin " (S. & H. 540 : 5-16). If the annihilation of error is done on a spiritual basis, if it takes place as it should take place, normally and naturally, just as you destroy $2+2=5$ with the truth of $2+2=4$, then that is the " second death," and if you are spiritually-minded it has no power upon you. " A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee." The belief of life in matter is the " first " death, and the dying of matter is the " second death," and if you work on a spiritual basis, the chemicalization of error as it is destroyed doesn't touch you, because you see that it is no part of you.

VERSES 1, 2. The opening of the first seal has the tone of *Mind*, of conquering. It shows that there is " no life . . . in matter."

" one of the four beasts "—the Word of God.

" a white horse "—that gives the positive sense of the light of Mind. Mrs. Eddy says, " Truth is won through Science or suffering " (Mis. 362 : 27), and the white horse and its rider seem to illustrate the scientific way, whilst the red horse, the black horse, and the pale horse and their riders at the opening of the second, third, and fourth seals rather indicate the way of suffering. Most of the Commentaries agree that the first horse gives a different sense from the second, third, and fourth.

" a bow "—the seven days of creation.

" a crown "—the " crown of life," which symbolizes the reward for conquering the belief of life in matter through the might of Mind.

The opening of each of these seals typifies the corresponding thousand-year period of Bible history. The first thousand-year period is the record of how the seven days of creation analyze, uncover, and annihilate the Adam dream ; in order to analyze that false sense, we must have the white light of the seven days of creation, the full positive sense. The nature of God as Mind, or creator, the white light, is that which analyzes the Adam story. Mrs. Eddy writes :—

" Thus olden faith's pale star now blends
In seven-hued white !
Life, without birth and without end,
Emitting light ! " (Chr. 53 : 37-40).

That light is the light of Mind.

She also writes :—

“ Through God, who gave that word of might
Which swelled creation's lay :
‘ Let there be light, and there was light.’
What chased the clouds away ?
‘T was Love whose finger traced aloud
A bow of promise on the cloud ” (Mis. 388 : 1-6).

See also S. & H. 503 : 20-21 (to first semi-colon) ; Peo. 3 : 14-19 ; S. & H. 531 : 29-32, 393 : 8-10 (to first period).

The whole tone in this vision of Life is analysis. When we come to Truth and the sounding of the trumpets, then the tone is uncovering. In the vision symbolizing Love, we begin to see true motherhood and womanhood, which always annihilates error, and then that annihilation is fulfilled in Soul by the vials, which destroy the tares.

And so this opening of the first seal shows how the Word of God proves, through the sevenfold light of Mind, that there is no life in matter, and that was illustrated in the first thousand-year period of the Bible. The Adam myth was used to prove that there is no life in matter.

VERSES 3, 4. The opening of the second seal has the tone of *Spirit*, of separation, of divine warfare. Remember that the second thousand-year period was illustrated by the story of Noah and the flood, symbolizing separation from the beliefs of the carnal mind.

“ the second beast ”—the Christ, or divine infinite calculus of Spirit. You remember that the first beast was “ like a lion,” which gives the sense of conquering, and that the second beast was “ like a calf,” and the calf was used as a symbol of the Christ, of purity and sacrifice.

“ horse that was red ”—Mrs. Eddy says, “ The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness* ” (S. & H. 338 : 12-13). The red horse symbolizes the belief of the flesh.

“ a great sword ”—Mrs. Eddy writes, “ Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit ” (S. & H. 37 : 6-8). (See also S. & H. 543 : 9-16.) Jesus said, “ I came not to send peace, but a sword.”

In the second thousand-year period of the Bible record came the story of Noah and the ark, and that ark was "the understanding of Spirit, destroying belief in matter" (S. & H. 581 : 9-10).

So the second horse is typical of the flesh, the Adam sense of things, and the second beast, the Christ, comes to prove that there is no truth in it, no Spirit in it. The calculus of Spirit proves that there is "no . . . truth . . . in matter."

I remember how wonderful it seemed to us when we first saw that the four horsemen of the Apocalypse correspond to Mrs. Eddy's statement, "There is no life, truth, intelligence, nor substance in matter." I sometimes wonder if Mrs. Eddy considered all the details in the way that we have to. She says that she has "bluntly and honestly given the text of Truth," and that she has made "no effort to embellish, elaborate, or treat in full detail so infinite a theme" (S. & H. x : 12-15); it seems as if of necessity she kept her thought strictly to that exalted sense of Science which enabled her to write her textbook from a purely spiritual standpoint and with a unique terminology.

You and I are seeing Science in some of its infinite detail, elaboration, and embellishment, but I feel that what we see to-day will inevitably give place to something more advanced to-morrow, which is always true of elaboration and embellishment. Mrs. Eddy saw the rarest essence of all that you and I are seeing to-day; she sensed perfectly the touch and the tone of Science. With her the symbols were secondary, and the spiritual ideas were primary; when spiritual ideas are primary, symbols are always exact. It seems to me that Mrs. Eddy wrote her textbook from a wholly subjective point of view. I believe that what she wrote was a revelation to her, whereas you and I are learning it through an educational process.

VERSES 5, 6. Here we have the opening of the third seal, with the tone of *Soul*. Soul-sense always involves the wilderness experience, where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597 : 17-19). The opening of the third seal exemplifies "There is no . . . intelligence . . . in matter." Moreover, here it is the third beast, symbolizing Christianity, which says, "Come and see," and Webster defines "intelligence," in part, as "Capacity for knowledge and understanding . . . the ability to apprehend the inter-relationships of presented facts in such a way as to guide action towards a desired goal." That gives a very good

sense of Christianity, because in Christianity you recognize the infinite inter-relationships of God's ideas, all reflecting each other, and so thought is guided back to the one "desired goal," which is Principle. (See also S. & H. 466 : 23-31, 469 : 7-9, 508 : 5-7, 282 : 18-20, 91 : 32-2, 310 : 14-17.)

"a black horse"—Mrs. Eddy writes, "God cannot be obscured,"—Soul makes definite,—"and this renders error a palpable falsity, yea, nothingness ; on the basis that black is not a color because it absorbs all the rays of light " (Mis. 333 : 6-9). She also writes, "We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues " (S. & H. 479 : 27-29). So that black horse is a very clear illustration of false identity.

"a pair of balances"—Soul is always that which weighs and balances. (See S. & H. 40 : 8-10 and Mis. 280 : 3-12 [to first period].)

"a penny"—a symbol of identity.

"see thou hurt not the oil and the wine"—let Soul both destroy the tares and gather the wheat into the barn.

The third thousand years of Bible history included the wilderness experience of the Israelites, in which Soul was destroying the tares ; it was weighing and analyzing sin and material sense, and guiding thought from sense to Soul. To the Israelites that third thousand-year period was certainly "black ;" it involved the whole experience of Egypt and the journey through the wilderness.

So we have seen that there is no life in matter—Mind conquers it ; that there is no truth in matter—Spirit shows that there is truth only in Spirit ; and that there is no intelligence in matter—Soul proves that in matter there is no true identity, and therefore no inter-relationship, no return to the one original source or Principle.

VERSES 7, 8. The opening of the fourth seal has the tone of *Principle*, the demonstration of spiritual power. It illustrates the fact that there is "no . . . substance in matter." Webster defines "substance," in part, as "The abiding part of any existence, in distinction to that which is accidental to it ; that which constitutes anything what it is ; the real essence or nature of a thing"—surely that is the principle of the thing. (See Mis. 361 : 3-8, 26-28 ; S. & H. 351 : 27-4, 319 : 7-9.)

"the fourth beast"—Science. (See S. & H. 349 : 31-5.)

"a pale horse"—Mrs. Eddy says, "Pale, sinful sense, at

work to lift itself on crumbling thrones of justice by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation, there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science " (My. 200 : 21-26.)

The fourth thousand-year period of Bible history constituted the prophetic age, which gave birth to the exposition of the divine system in the first chapter of Genesis. That chapter expresses the substance of what we have to demonstrate, and it proves that there is no substance in matter. In that fourth period Jerusalem, the Temple, and everything of the nature of material substance was wiped out, and the Hebrews were taken into captivity, but it was in captivity that the first chapter of Genesis was written.

"the fourth part of the earth"—a symbol of personal sense, personal domination, personal aggrandizement, all counterfeits of Principle.

So we have seen the power of Mind as the rider on the white horse, analyzing the belief of life in matter ; the power of Spirit as the rider on the red horse, analyzing the belief of truth in matter ; the power of Soul as the rider on the black horse, analyzing the belief of intelligence in matter ; and now we see the demonstration of the spiritual power of Principle as the rider on the pale horse, analyzing the belief that there is any substance in matter. That belief is "Pale, sinful sense," and it is Principle which analyzes it and brings it to the surface to be destroyed.

You know, the study of Revelation establishes a sense of divine system and order which, thank God, will never go out of your thought.

Fourth Talk on
REVELATION
Chapters 6 : 9—9 : 21

So far, in this wonderful second vision, illustrating Life, we have seen how Mind operating as the Word opened the first seal ; how Spirit operating as the Christ opened the second seal ; how Soul operating as Christianity opened the third seal ; and how Principle operating as Science opened the fourth seal.

CHAPTER 6 (*contd.*)

VERSES 9-11. Now we come to the opening of the fifth seal, with the tone of *Life*.

“white robes”—Mrs. Eddy says, “The robes of Spirit are ‘white and glistering,’ like the raiment of Christ. Even in this world, therefore, ‘let thy garments be always white.’ ‘Blessed is the man that endureth [overcometh] temptation : for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him ’ ” (S. & H. 267 : 25-31).

In the opening of the fifth seal it is no longer a case of one of the four beasts saying, “Come and see,” because John is now showing the true individuality of Life, and Life just *is*. There is a great sense of “I am come that they might have life, and that they might have it more abundantly.” The passage in the “scientific statement of being” corresponding to this opening of the fifth seal reads, “Spirit is immortal Truth ; matter is mortal error. Spirit is the real and eternal ; matter is the unreal and temporal ” (S. & H. 468 : 11-13). Remember that Jesus’ names for God were Spirit and Truth, and that Jesus came in the fifth thousand-year period of Bible history, which is symbolized in these three verses. Don’t forget that the opening of the seven seals opens the Bible for us. In the fifth period not only was Jesus crucified, but there was also great persecution of Christians. (See S. & H. 54 : 21-28 ; Mis. 162 : 11-21 ; S. & H. 597 : 10-11 ; Mis. 121 : 4-12 ; S. & H. 37 : 5-12.) Life was analyzing false individuality.

Jesus overcame death and proved to perfection in his lifework that "Spirit is immortal Truth ; matter is mortal error," and that "Spirit is the real and eternal ; matter is the unreal and temporal." No one in the whole of human history has proved that statement as Jesus did.

To-day we see that the fifth period, which corresponds to the fifth day of creation, illustrates that love which is the laying down of the mortal sense of things. Inevitably we shall all have to lay down mortality, and we can do it either through Science or through suffering ; if we do it through Science, we shall lay down mortality through an understanding of the immortality of Life, and that is the best way to do it. We can use that which is Life to analyze all that is unlike Life. We can fill our thought with the fact that Life is eternal, that it is infinite fatherhood, infinite progression, the one Being, infinite multiplication, infinite exaltation, infinite inspiration, and then we can turn and analyze the belief of mortality, of deprivation due to old age or to anything else, the belief of poverty, of lack of sight and hearing, of lack of individuality, the belief of beginning and ending, the belief of time. Because there is one fatherhood, that truth destroys any false sense of fatherhood or the lack of fatherhood. Because there is infinite exaltation and infinite inspiration, there can be no sense of being beclouded. And so, as we lift up our whole sense of Life, we can begin to analyze mortality in any shape or form. We can turn and rend it, and that was wonderfully illustrated in the fifth thousand-year Scriptural period, when Life analyzed the false sense of individuality.

When we say that these verses symbolize the fifth thousand-year period, don't forget that the thousand-year periods of the Bible are only illustrations of how the days of creation operated in certain ways at certain points in human history, just as in music certain types of music were produced at certain periods. But the fact of Life is forever available to us, just as the music of past epochs remains for us in all its beauty and permanence. In the fifth thousand years from Adam the sense of Life which Jesus demonstrated overcame the belief of crucifixion and enabled his followers to stand up to the bitterest persecution, but you and I to-day must use that sense of Life in our own individual way in order to analyze the problem of mortality in every detail and to see it as nothing. The whole tone of this vision of Life is analysis. Mrs. Eddy says, "Error found out is two-thirds destroyed,"—the first third through analysis, the second third through uncovering,—“ and the last third

pierces itself" (Mis. 355 : 13-15). If you analyze the error of a situation and uncover it, it very soon destroys itself.

From a purely temporal point of view, the opening of the sixth seal, which we are just going to consider, corresponds to the period in which we live to-day. Mrs. Eddy says, "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S. & H. 560 : 2-5). According to the chronology of the Bible, we are now in the sixth thousand years from Adam, and in another fifty years we shall be out of it. Moreover, the historical record of the last nine centuries corresponds in detail to the unfoldment of the sixth day of creation. Historically, the millennial theory of human development seems to prove itself, because it is believed in, and it also provides us with a deeply interesting illustration, which helps to clarify our sense of the divine tones, but the important thing is that you and I should have the ability to open every one of the seals right here and now, both for ourselves and for mankind. We want to be able to prove *at this moment* that "There is no life, truth, intelligence, nor substance in matter," through understanding Life as Mind, Spirit, Soul, and Principle. Science, the operation of divine idea, is ever-present. It is not of much advantage to us to consider the thousand-year periods as they are symbolized in this vision unless they give us the ability to analyze the conditions we are faced with to-day.

So I do want you to see clearly that although we are seeing the operation of the days of creation in human history, what we are really seeing has nothing to do with time. We are learning to apply this Science here and now. The time process ceased when Jesus came, because he fulfilled all seven days of creation. The Hebrews had believed that "one day is with the Lord as a thousand years,"—that the first thousand years fulfilled the first day, the second thousand the second day, and so on. But when Jesus came, he demonstrated the falsity of limiting the divine order to time; he didn't destroy their system of symbolization, but he lifted it out of time into eternity, and fulfilled it as the operation of the eternal "now." Remember that it is in the fifth day of creation that the time sense disappears, and all seven days are viewed from the focal point of Life as ever-present; they are seen operating as a calculus of the Word in its own aspect and reflecting the Christ, Christianity, and Science. The four beasts have symbolized that very picture of the fifth day. The first beast, the Word, showed through Life as Mind that there is no life in matter; the second, the Christ, showed through Life as Spirit that there is no truth in matter; the third, Christianity, showed through Life as Soul that there is no intelligence in matter; and the fourth, Science, showed through Life as

Principle that there is no substance in matter. So to-day you and I want to learn how to use these values here and now and under all circumstances, just as we use $2+2=4$ or any fact in mathematics. John, the great Christian, who became the great metaphysician, is showing us throughout Revelation the eternity of Science.

As you begin to lay down mortality through an understanding of Life, you begin to demonstrate positive spiritual values, just as Jesus did in the fifth Scriptural period. You use those four tones of Life as Mind, as Spirit, as Soul, and as Principle to prove that there is no life, truth, intelligence, nor substance in matter, and that brings out the significance of the historical record up to the time of Jesus, but at the point of Life as Life, the fifth seal, which corresponds to Jesus' mission, the whole aspect changes, and you begin to demonstrate positive values, because the time element is eliminated. When you understand Life as Life, you prove that "Spirit is immortal Truth ; matter is mortal error. Spirit is the real and eternal ; matter is the unreal and temporal."

In this whole vision of Life John shows how through an understanding of Life,—through the Word of God, through "Let there be light, development, definiteness," and so on,—you can begin intelligently to analyze the claims of mortality. He shows you how to analyze that which is the opposite of Mind through Life as Mind, how to analyze that which is the opposite of Spirit through a sense of Life as Spirit, how to analyze the opposite of Soul through a sense of Life as Soul, and so on. In fact, he interprets Life as that which analyzes all mortality, but essentially from the standpoint of ever-present spiritual values, and that is what we must recognize.

Don't forget that we are learning how to use the divine tones in their infinite combinations. For example, consider what the combination of Life as Mind means to you and to me. It means multiplication of light, of law, the individualization of law, the allness of divine fatherhood—it means countless things. So we begin to use Life as Mind in order to analyze the myriad opposing beliefs of life in matter, and in the same way we use Life as Spirit and all the other tones of Life.

And so, although the opening of the six seals illustrates the development of human history, we mustn't regard it merely as a time process. What you and I want is actual, eternal, spiritual values that we can use here and now, values that we can use under all circumstances to lay down mortality, values which operate according to order, system, and method. Now, in order to grasp those values, you will have to give time and thought to them. Even on the face of it, this opening of the seals is a wonderful symbol, but as you

study it, it will grow on your thought. After we first glimpsed something of what it meant and what the four horsemen meant, it took us some time really to grasp it in all its detail. When you do grasp it, it is wonderful, because the destruction of error begins with analysis of it, and it is always Life which analyzes. From an objective standpoint Mind analyzes, Spirit separates or uncovers, and Soul destroys the tares, and that is the process until thought reaches some understanding of Principle ; but then the process becomes subjective, it operates from Principle. Life begins to analyze on a higher basis, and thus deals with the carnal mind in its essence, whilst presenting the indivisibility of being. Then Truth uncovers, and also makes manifest the form of the Son of God, and finally Love annihilates every phase of error and fulfils the divine ideal.

VERSES 12-17. Now that we have learnt to analyze the claim of life, truth, intelligence, and substance as existent in matter, and we have learnt to replace it with the fact that "Spirit is immortal Truth," we can go on to see the full truth about God and man. Here we come to the opening of the sixth seal, and we have the tone of *Truth*, of Christian Science or true manhood. This corresponds to the final statement of the "scientific statement of being," which reads, "Spirit is God, and man is His image and likeness. Therefore man is not material ; he is spiritual" (S. & H. 468 : 13-15). Isn't that what you and I are proving to-day, isn't that what we are so insistent upon, that Spirit is God, that there is divine order, and that this divine order is operating as a calculus of divine ideas, which we call the compound idea man, or Truth ? To-day you and I are trying to bring home to ourselves the fact that God is Spirit, that Spirit means order, substance, reality, development, that man is God's image and likeness—in fact, we are analyzing the whole belief that man is material. (See S. & H. 300 : 9-12, 265 : 16-22, and 81 : 17-30.)

These verses depict in John's heightened symbolic manner the breaking up of all false systems, which is taking place before our eyes to-day. John uses the sun, the moon, the stars, and so forth, to represent all counterfeit systems, such as false theology, materia medica, physical science. If you read books by prominent physical scientists, you will find that many of them admit that they don't know where their conclusions are leading them, and the best of them say that these conclusions are unreliable anyway, because they are wholly based on material premises. Verse 15 gives the false sense of the compound idea

man. Mrs. Eddy says, "The question, 'What is Truth,' convulses the world" (S. & H. 223 : 14), and she also says, "material history is drawing to a close" (No. 45 : 27). Notice that she says *material* history. Real history is the development of the Christ-idea, which is forever going on. Mrs. Eddy also writes, "Truth is the rock of ages, the headstone of the corner, 'but on whomsoever it shall fall, it will grind him to powder'" (S. & H. 380 : 5-7). What we are seeing in this sixth thousand-year period is the operation of truth urging "upon mortals its resisted claims" (S. & H. 223 : 29-30). The systems which men used to trust to give them health, happiness, holiness, no longer do, and so they are being forced to put on the Mind of Christ. (See Un. 10 : 25-2 ; S. & H. 96 : 15-24, 31-4.)

CHAPTER 7

We are still considering the opening of the sixth seal, and Chapter 7 gives a wonderful sense of the sixth day of creation, which, you remember, embodies the four orders as the diagonal of the Matrix (the Word, the Christ, Christianity, and Science, each in its own aspect).

VERSE 1. This symbolizes *the Word in its own aspect*,—Mind, Spirit, and Soul. The "four angels" are a type of the four beasts,—the divine infinite calculus,—and the "four winds" are a type of the four horses.

"I saw"—Mind sees.

"four angels standing on the four corners of the earth, holding the four winds of the earth"—you can recognize there at once the tone of Spirit, because Mrs. Eddy frequently associates the idea of a calculus with Spirit.

"that the wind should not blow upon the earth, nor on the sea, nor on any tree"—that indicates the safety of Soul, and also the third day of creation, in which the dry land appeared and the earth brought forth grass, herb, and fruit tree.

Mrs. Eddy says, "Moral and spiritual might belong to Spirit, who holds the 'wind in His fists ;' and this teaching accords with Science and harmony" (S. & H. 192 : 17-19). Here in this first verse, as a result of the analysis in the opening of the sixth seal, thought begins to understand how to use the Word in its own aspect, how to use it with power. In the language of to-day we might paraphrase what John says here like this : I saw divine order, the calculus of Spirit, making all things safe. (See also S. & H. 471 : 1-5 [from "Science"].)

VERSES 2, 3. Here we have a symbolization of *the Christ in its own aspect*,—Truth, Love, Soul, Spirit.

“And I saw another angel ascending from the east”—Christ, or Truth.

“having the seal of the living God”—that seal is the design of Love. (See S. & H. 472 : 6-8.)

“and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea”—a sense of the safety of Soul.

“saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads”—Mrs. Eddy says, “Spirit diversifies, classifies, and individualizes all thoughts” (S. & H. 513 : 17-18). (See also S. & H. 64 : 30-32 and 545 : 27-5.)

So there we see how Christ, or Truth, is fulfilled in the design of Love, and how that design is identified in the safety of Soul and diversified, classified, and individualized in the order of Spirit. To-day we might put John's statement into these words : Christ, Truth, seals all with safety and order.

VERSES 4-10. Now we come to an indication of *Christianity in its own aspect*,—Mind, Soul, Spirit, Life, Truth, Love.

“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”—that number gives a sense of the “twelve” of demonstration fully manifested in Mind.

Verses 5-8 have the tone of Soul,—the identifying, or naming, of demonstration. (See S. & H. 562 : 11-21 ; Josh. 4 : 1-7.)

“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”—the onliness and absolute purity of the calculus of Spirit.

“and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb”—Mrs. Eddy defines “Salvation” as “Life, Truth, and Love understood and demonstrated as supreme over all ; sin, sickness, and death destroyed” (S. & H. 593 : 20-22).

So there we see an indication of how Mind manifests demonstration, how Soul identifies or names it, and how in

Spirit it becomes "a great multitude," "clothed with white robes," a calculus of infinite ideas reflecting the salvation of Life, Truth, and Love. We might epitomize that in this way : All ideas of Mind are demonstrated as divinely identified and operating in an infinite calculus of ideas reflecting Life, Truth, and Love.

VERSES 11-17. Finally, John gives an illustration of *Science in its own aspect*.—Principle. To-day we should express this as the forever operation of omni-active Principle.

Verses 11 and 12 give the same picture as the first vision (of the enthroned one).

The elder in verse 13 typifies the question "What is man?" and its answer in "Recapitulation." (See S. & H. 475 : 5—477 : 18.)

Those who have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" are those who have proved the "scientific statement of being."

In the last verse, "the Lamb which is in the midst of the throne" is a wonderful symbol of "the human and divine coincidence," of "divinity embracing humanity in Life and its demonstration" (S. & H. 561 : 16-18). (See also S. & H. 55 : 15-26 and 573 : 17-28.)

And so the intelligent analysis of the false sense of Life, through Life as Mind, as Spirit, as Soul, as Principle, as Life, and as Truth, brings you to the point where you learn to use the Word in its own aspect,—Mind, Spirit, Soul ; the Christ in its own aspect,—Truth, Love, Soul, Spirit ; Christianity in its own aspect,—Mind, Soul, Spirit, Life, Truth, Love ; and Science in its own aspect,—Principle.

CHAPTER 8

VERSE 1. Now we have the opening of the seventh seal, with the tone of *Love*, of fulfilment. Remember that Mrs. Eddy says that "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 : 18-21)—when the hem of Science is touched. Mrs. Eddy gives the sense of the opening of this seventh seal when she writes, "Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292 : 4-6). (See also Hab. 2 : 20 ; Mis. 124 : 20-23 ; S. & H. 288 : 10-19.)

The opening of the seventh seal typifies the seventh thousand years from Adam,—complete and inspired analysis of the divine idea,—and it demonstrates the Church Universal and Triumphant. Mrs. Eddy says, “Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time”—we have been taking them out of time and putting them into the realm of idea and metaphysics, so that we can constantly avail ourselves of them. “These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S. & H. 520: 3-15).

Now we are beginning to see something of the whole plan of the divine message from God to men which John is recording. The coming of the Christ to consciousness begins with metaphysics, with the understanding of Principle and the way Principle operates through the twenty-four elders (the twenty-four questions and answers in “Recapitulation”), the seven Spirits of God (the seven days of creation), and the four beasts (the divine infinite calculus). Then the Christ begins to operate as Life in a sevenfold way, to analyze the claims of mortality. It analyzes first of all, through Mind, Spirit, Soul, and Principle, the false sense of Life,—the belief of life, truth, intelligence, and substance in matter; then it shows, through Life as Life, the nature of immortality; then through Life as Truth it shows man in God’s own image and likeness, and brings us to the point where “thought accepts the divine infinite calculus” of the Word, the Christ, Christianity, and Science, each in its own office; and finally, in Life as Love, the seventh seal is opened, and there is “silence in heaven about the space of half an hour.” Don’t forget that this analysis of Life—analysis on a positive basis—is not a question of time, but of eternal ever-present spiritual values.

THIRD VISION: TRUTH (Chapters 8:2—11:19). *The seven trumpets and the little book.*

The sounding of the seven trumpets symbolizes Truth’s uncovering of error. Here again the sequence is that of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Mrs. Eddy says, “Peals

that should startle the slumbering thought from its erroneous dream are partially unheeded ; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims ; but the awful daring of sin destroys sin, and foreshadows the triumph of truth " (S. & H. 223 : 25-31). The trumpet is that which assembles and warns ; it uncovers error to us. (See also Mis. 208 : 2-5 ; S. & H. 571 : 10-14 and 291 : 28-4 [to first period].)

VERSES 3-5. "another angel"—the Christ reflecting Christianity, the Christ translating itself to every plane of thought. So here we have the tones of Love, Soul, Spirit, and Mind.

"altar" and "incense" have the tone of Love. (See Hea. 2 : 25-28.)

"prayers"—Soul-sense.

"fire of the altar"—purification through Spirit.

"cast it into the earth"—Mind relegates matter to its native nothingness, dust to dust.

So there we have the sense of Love, the divine plan, identifying all things through Soul-sense, purifying all things through Spirit, and manifesting the allness of Mind and the nothingness of matter.

VERSE 6. "prepared themselves to sound"—Mrs. Eddy writes, "It is highly important—in view of the immense work to be accomplished before this recognition of divine Science can come—to turn our thoughts towards divine Principle, that finite belief may be prepared to relinquish its error" (S. & H. 322 : 9-13). Jesus said, "what I say unto you I say unto all, Watch."

VERSE 7. Here we have the first trumpet, with the tone of *Mind*. Truth through the power of Mind uncovers the nothingness of matter and the belief that matter can bring forth or produce anything. Truth as Mind operates to expose the powerlessness, the nothingness, the falsity, of that which identifies itself as materiality.

"hail"—a symbol here of the power of Mind, which cannot be withstood. Isaiah says, "Judgment also will I lay to the line,"—the Word,—and righteousness"—right consciousness—"to the plummet :"—a means of exact measurement :—"and the hail"—the power of divine ideas—"shall sweep away the refuge of lies, and the waters"—the elements of Mind—"shall overflow the hiding place"—of error.

"fire mingled with blood"—a symbol of the destruction of materiality or mortal life.

"cast upon the earth"—Mrs. Eddy writes in her commentary on the twelfth chapter of Revelation, "The words 'cast unto the earth' show the dragon to be nothingness, dust to dust" (S. & H. 567 : 23-25), and remember that in the first thousand years of Bible history the serpent is a type of the dragon. In her definition of "Earth" Mrs. Eddy says, "To material sense, earth is matter" (S. & H. 585 : 7). (See also Mis. 101 : 22-25.)

"the third part of trees was burnt up"—we find that the phrase "the third part" keeps reappearing in the seven trumpets, and it symbolizes the opposite of the third day of creation, a false sense of identity. Here we see how the false identity of materiality is destroyed by Mind. Mind shows that matter has no real identity. Remember also that Mrs. Eddy writes that "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (Mis. 210 : 5-7).

VERSES 8, 9. The sounding of the second trumpet has the tone of *Spirit*, and illustrates how Truth as Spirit operates as the calculus of reality to uncover the so-called calculus of unreality.

"a great mountain"—a symbol of the calculus of Spirit. Daniel speaks of the stone which "became a great mountain, and filled the whole earth."

"burning with fire"—purification through Spirit.

"the sea"—in the first trumpet we have the symbol of the "earth," but here we have the "sea," and Mrs. Eddy speaks of the sea as "a symbol of tempest-tossed human concepts advancing and receding" (S. & H. 536 : 6-7)—in other words, the flesh. Remember that it is in the second thousand-year period of Bible history that the story of the flood is introduced.

"the third part of the sea became blood"—the false identity of the flesh was uncovered as the belief of mortal life, the essence of which is blood. (See also S. & H. 252 : 15-17, 26-30; 293 : 24-28 ; 556 : 3-9.)

VERSES 10, 11. *Soul* characterizes the sounding of the third trumpet, and here we see how Truth as Soul uncovers all false identity.

"there fell a great star from heaven"—in the third thousand years from Adam the "great star" was Moses. (See also S. & H. 477 : 20-25, 29-31.)

"burning as it were a lamp"—we have seen that the "seven lamps" symbolize the identity of the days of creation. (See Rev. 4 : 5.)

"the rivers"—channels of mortal thought.

"the fountains of waters"—the sources of mortal thought. (See S. & H. 489 : 19-23.)

"Wormwood," "bitter"—the opposite of the sweetness and joy of Soul. When Moses gave the Commandments to the children of Israel, the assimilation of them was a bitter experience. Mrs. Eddy writes, "The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here—bitter waters ; but he also knows they embark for infinity and anchor in omnipotence" (My. 132 : 8-11).

"many men died of the waters, because they were made bitter"—many mortal beliefs perished because their bitterness became apparent.

VERSE 12. The sounding of the fourth trumpet symbolizes *Principle*.

Truth operating as Principle exposes all false systems, as it did in the fourth thousand-year period of Bible history, when the false systems of government and theology were uncovered down to the bone. Remember that what you and I need to-day is an understanding of the ever-present fact of Truth as Principle,—how it is an irresistible divine calculus which demonstrates and interprets itself.

"the third part of the sun was smitten, and the third part of the moon, and the third part of the stars"—false systems are destroyed by the light of the divine system as identified in the fourth day of creation. It was that light, revealed in the fourth thousand years in the Priestly document, which uncovered the hopelessness of false systems, and before which all the cherished beliefs of the Hebrews went down. (See also S. & H. 121 : 24-32 and 129 : 11-20.)

"the third part of them was darkened"—Mrs. Eddy writes, "Human hypotheses have darkened the glow and grandeur of evangelical religion" (Ret. 35 : 14-15). She also says, "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 to the persecutors" (S. & H. 560 : 24-27).

VERSE 13. Principle ("an angel flying through the midst of heaven") declares "Woe, woe, woe" to all material beliefs, because Life, Truth, and Love ("the three angels, which are yet to sound") are forever demonstrating themselves.

CHAPTER 9

VERSES 1-12. Here we come to the sounding of the fifth trumpet, with the tone of *Life*, and also the first woe. Truth as Life, true individuality, operates to uncover the false sense of being.

"I saw a star [the star of Bethlehem] fall from heaven unto the earth"—Jesus Christ, who individually demonstrated the scientific sense of being in the fifth thousand years from Adam. Mrs. Eddy says, "In Science all being is individual ; for individuality is endless in the calculus of forms and numbers. . . . Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal" (Mis. 104 : 9-10, 14-15).

"and to him was given the key of the bottomless pit"—Jesus demonstrated the scientific handling of sin, disease, and death. He was able to say, "I have overcome the world."

"there arose a smoke out of the pit"—the personalizing of Jesus' mission. Jesus' individual demonstration of Principle has been distorted by personal sense, and the outcome has been mass-thinking in religion instead of individual thinking.

The "locusts" of verse 3 symbolize ignorant belief in materiality, and the "scorpions" symbolize malicious animal magnetism. (See also Mis. 114 : 30-15.)

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ;"—there again we see the safety of true identity ;—"but only those men which have not the seal of God in their foreheads"—mortals, with no sense of their spiritual individuality. The "five months" for which those men are to be tormented symbolize the five physical senses. (See also Mis. 104 : 16-21 and No. 42 : 15-18.)

"the shapes of the locusts were like unto horses prepared unto battle"—another symbol of mass thinking.

"they had tails like unto scorpions, and there were stings in their tails : and their power was to hurt men five months"—Jesus' demonstration of divine individuality uncovered the organized testimony of the five physical senses as the belief of male and female.

"Abaddon," "Apollyon"—destruction.

This sounding of the fifth trumpet gives a wonderful sense of Jesus' achievements in the fifth thousand-year period, in which he demonstrated the scientific overcoming of evil,

exposed false individuality, false teaching, and showed all evil and mortality to be the outcome of the one liar. But you and I don't want to limit our concept of the operation of Life to that fifth period. We want to understand what Truth as Life means in all its infinitude. What did it mean in Jesus' time? It meant the Christ which resurrected itself from mortality, the Christ which multiplied health, holiness, and happiness, the Christ individualized. As we understand Truth as Life, that same sense comes to us, and enables us to lay down the anti-Christ of false manhood, of disease, of false standard, which instead of bringing multiplication brings deprivation, instead of bringing individuality brings false personality and mass-mesmerism, instead of bringing exaltation brings debasement and defilement.

VERSES 13-21. The sounding of the sixth trumpet has the tone of *Truth*, and illustrates how Truth as Truth uncovers false manhood.

"four horns," "four angels"—the "four" is so often introduced either in the tone of Spirit or of Truth. "Horns" are here a symbol of the positive nature of Truth, of the impulsion of the Christ.

"Loose the four angels which are bound in the great river Euphrates"—Mrs. Eddy defines four rivers in her "Glossary,"—"Pison," "Gihon," "Hiddekel," and "Euphrates." "Pison" is "The love of the good and beautiful, and their immortality" (S. & H. 593: 1-2); "Gihon" is "The rights of woman acknowledged morally, civilly, and socially" (S. & H. 587: 3-4), and those rights were first acknowledged when the Virgin became the mother of Jesus; "Hiddekel" is "Divine Science understood and acknowledged" (S. & H. 588: 5-6); and the primary definition of "Euphrates" is "Divine Science encompassing the universe and man" (S. & H. 585: 16-17). Look at that deeply interesting sequence. Those four rivers are all types of thought, and they illustrate in a measure the Word, the Christ, Christianity, and Science. They are the "four angels" which the "Euphrates" as finite mortal thought (see the second part of Mrs. Eddy's definition of "Euphrates" on page 585, lines 19-22) would always keep bound.

"an hour, and a day, and a month, and a year"—with an hour is associated the "twenty-four," with a day the "seven," with a month the "twelve," and with a year is associated eternity. There was a sense of system.

“for to slay the third part of men”—Truth destroys the false identity of manhood. (See also S. & H. 450 : 27-2.)

“two hundred thousand thousand”—a symbol of true manhood and womanhood applied to the human.

In verses 17 and 18 “fire” symbolizes fear, “smoke” symbolizes ignorance, and “brimstone” symbolizes sin. Mrs. Eddy writes, “The procuring cause and foundation of all sickness is fear, ignorance, or sin” (S. & H. 411 : 20-21). It is fear, ignorance, and sin which make men dead to spiritual things.

“For their power is in their mouth, and in their tails”—Mrs. Eddy says that “the original devil was a great talker, and was supposed to have out-talked even Truth, and carried the question with Eve. Also, the original texts define him as an ‘accuser,’ a ‘calumniator,’ which would be impossible if he were speechless” (Mis. 191 : 23-28). (See also S. & H. 529 : 21-29.)

Mrs. Eddy says, “Error, urged to its final limits, is self-destroyed” (S. & H. 476 : 6).

So in that tone of Truth as Truth we have been seeing the fourfold divine calculus (the “four horns” and the “four angels”) operating as a sword, as a standard, as true manhood, as health, as sonship, to uncover fear, ignorance, sin, and the false sense of manhood and womanhood.

Fifth Talk on

REVELATION

Chapters 10 : 1—12 : 17

A Summary of the Story of Revelation

Before we go on to consider the very important tenth chapter, I want you to have the whole story of Revelation in your thought as one ordered whole.

We saw that John begins with a symbolization of the four divine orders of the Word, the Christ, Christianity, and Science, and goes on to declare that the source of his story is the infinite One, the "seven Spirits of God" (the days of creation), and Jesus Christ. Then he illustrates Jesus' mission as the fulfilment of the days of creation, and it is after that that he turns and sees the seven golden candlesticks, which symbolize the seven synonymous terms for God. He is then able to describe the mission of Christ Jesus by means of the numerals of consciousness. Next, he begins to interpret the appearing of the Christ-idea, and he does this in the messages to the seven churches, which really constitute one perfect sevenfold message to the one church. In the order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, he not only gives a sense of the divine facts of those synonymous terms, but he also exposes the opposite claims.

Having established the fact of the Christ, the one Christ, the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11), and having established the right idea of church as "whatever rests upon and proceeds from divine Principle" (S. & H. 583 : 12-13), John proceeds to the seven visions, which illustrate the same Christ order as the seven messages. First of all, he gives the vision of Principle as the enthroned One, and he does this through the Christianity order of Principle, Mind (metaphysics), Soul (metaphysics identified), Spirit (the fourfold divine calculus), Life (the Bible, the Book of Life), Truth (the Christ-idea), and Love (fulfilment and glory).

Then in the second vision, with the tone of Life, John describes the opening of the seven seals—scientific analysis. Through Life as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love he analyzes the eternal values of Life as illustrated in the

Bible, the Book of Life, and also analyzes the counterfeits of those eternal values. Then, you remember, he says, "I saw four angels standing on the four corners of the earth," and he gives an indication of the Word, the Christ, Christianity, and Science, each in its own aspect.

The only way to deal with evil is to analyze, uncover, and annihilate it, and so after scientific analysis in Life, John turns to scientific uncovering in Truth, through the sounding of the seven trumpets. Through Truth as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, he exposes the false sense of power, reality, identity, system, individuality, manhood, and fulfilment.

Don't forget that what you and I are trying to do with the aid of all these Scriptural illustrations is to lay hold on Truth or Christ operating as Spirit, or a divine infinite calculus of ideas, each one diversified, classified, and individualized. Moreover, the whole story which you and I are watching is of how the right idea—God's own idea—of manhood and womanhood is unfolded. The Bible tells the story of the fatherhood and manhood of God, and then "Science and Health" develops the sense of the womanhood and motherhood of God. As we go on, you will see this unfoldment of true manhood and true womanhood—the "two witnesses," symbolized all through the Scriptures in various ways—more and more clearly illustrated, and of course they are most fully represented to-day by the Bible and the Christian Science textbook. Here in Revelation we shall shortly see the climax of their presentation in the fourth vision of Love, which depicts the woman clothed with the sun, and which illustrates clearly the nature of the "two witnesses." Then, in the next vision of Soul, the complete sense of manhood, which includes both manhood and womanhood, operates through the vials to annihilate evil in the sequence of Soul as Love, as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

In the sixth vision of Spirit, corresponding to the message to Philadelphia, all sense of condemnation disappears, and the city of the Spirit appears. At this point the idea of manhood and womanhood rises into absolute Christian Science, where spiritual thinking is always in terms of Life, Truth, and Love. It then rises even higher to the marriage of the Lamb, a symbol of the wedding of idea to Principle. The sense of manhood and womanhood has now given place to the true idea of Christ as God's ideal. The "city foursquare" symbolizes the fact of Principle as one Life (the Word), one Truth (Christ), one Love (Christianity), and one divine Principle, Love (divine Science). From that city, thought

eventually descends and learns how to prove this infinitude of oneness, how to demonstrate it through absolute Christian Science, then (in the seventh vision of Mind) through Christian Science, and then through the days of creation, the point where it touches the flesh.

The things which John symbolizes in Revelation are not incidents in time (though they may appear in human history), but spiritual facts in the eternal "now" of divine metaphysics. John saw, for instance, that the manhood and womanhood of God would inevitably come to full view, but he could describe it as an eternal fact. He had been told to write his vision in a book, and what he wrote became the climax of the Bible, but remember how John's Gospel ends, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The Science of the Christ, the truth about the man and woman of God's creating, the compound idea man, will be written about throughout the centuries. Everything that unfolds in the ages to come by way of art, literature, music, science, and so forth, will be based on the true creative sense of manhood and the true conceptive sense of womanhood, and we shall see manhood and womanhood indissolubly wedded. The implications of the demand, "What therefore God hath joined together, let not man put asunder," will be more and more clearly apprehended, until mankind sees that manhood is fulfilled in God's own ideal or Christ, and that Christ is always wedded to its Principle. Thus we shall arrive at the indivisible One, at that which we call God, but we shall have arrived there in a perfectly ordered and scientific way.

So always bear in mind that the story of Revelation is one story. The writing of it perhaps took about fifty years, and the details are manifold, but we should never find ourselves forgetting the big picture in the details. It is the most coherent and definite story, and it is most important not to lose sight of its broad outlines. If you will see it as one, then the details will fall into place quite naturally in your thought.

We are still considering the sixth trumpet, in which John introduces the "four" and then proceeds to give a wonderful sense of the "seven" in the tenth chapter. The sixth trumpet is elucidated in great detail, just as was the opening of the sixth seal.

CHAPTER 10

VERSE 1. "another mighty angel"—Christianity as the Christ (Spirit, Life, Truth). The Christ forever revealing itself in true

Christianity enabled Mrs. Eddy to see Life in and of Spirit and to discover Christian Science.

"clothed with a cloud"—the tone of *Mind*. Mrs. Eddy devotes the opening section of her chapter "The Apocalypse" to the first two verses of Chapter 10, and she begins by saying, "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 dark ; but a bright promise crowns its brow" (S. & H. 558 : 9-12). That gives much the same sense as "darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light"—Mind made manifest. (See also S. & H. 298 : 2-7.)

"and a rainbow was upon his head"—the tone of *Spirit*. The rainbow symbolizes the sevenfold reflection of the divine order. The correlative statement in Mrs. Eddy's interpretation reads, "When understood, it is Truth's prism and praise" (S. & H. 558 : 13), and she says elsewhere, "It only needs the prism of this Science to divide the rays of Truth, and bring out the entire hues of Deity, which scholastic theology has hidden. 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 : 13-18). The prism of Spirit splits up the light of Truth into its numerals.

"and his face was as it were the sun, and his feet as pillars of fire"—the tone of *Soul*. Mrs. Eddy says of this, "When you look it fairly in the face, you can heal by its means, 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 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error" (S. & H. 558 : 13-19). The face always symbolizes identity, and the sun is a "representation of Soul outside the body" (S. & H. 510 : 16-17). "Feet as pillars of fire" indicates that Soul destroys false material sense,—burns the tares,—and so reveals true identity.

VERSE 2. "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 tone of *Principle*, the divine system, which demands to be understood and demonstrated. The "little book" contained the revelation of divine Science, reduced to the divine system of Christian Science. Mrs. Eddy writes, "This angel had in his hand 'a little book,' open for all to read and understand.

Did this same book contain the revelation of divine Science, the 'right foot' or dominant power of which was upon the sea,—upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin" (S. & H. 559:1-8). As Christ, Truth, comes to you, and you begin to understand the system of Principle, that enables you to deal with the fundamental error of the carnal mind, and also with its effects,—sin, disease, and death. (See also Ret. 38:27-30.)

Remember that in the first vision the Bible was sealed with seven seals, and that in the second vision those seals were opened—through scientific analysis. Now in the third vision we have come to the point where Truth has uncovered error and is revealing the "little book," which to-day we call "Science and Health," and this "little book" is not sealed, but "open for all to read and understand." Our two textbooks are the Bible and "Science and Health." The Bible tells the story of the fatherhood of God and of the sonship of God as manhood, and "Science and Health" tells of the womanhood of God and the motherhood of God. The "little book" symbolizes the fulfilment of the true sense of manhood in the revelation of the womanhood and motherhood of God as the system of Science. But never forget that although you and I may see the correlation of the "little book" with the historical fact of "Science and Health," that "little book" is really a symbol of an eternal, spiritual value. Here it illustrates the idea of system. When you write something in a book, you systematize it, and so the "little book" is introduced to give the tone of Principle. It is true that historically we do value these symbols immensely, but we can't demonstrate them as such, and we must never limit the application of these symbols to a particular period in history or in our own experience. We have got to see their metaphysical significance here and now, so that they point the way to that which is eternity, that which is reality, that which is infinity. Every detail in Revelation is a symbol, and must be recognized as a symbol.

The important thing to bear in mind is that all that is really happening is the coming to mankind of the Christ-idea in infinite Science, which reveals the right idea of God and man, the unity or coincidence of God and man from all eternity, and which brings to light the fact that man as God's likeness is the idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The right idea of man is the recognition of the manhood and

womanhood of God's creating. God made man "male and female," and each one of us individually reflects the fatherhood and motherhood of God.

VERSES 3-6 have the tone of *Life*, of the eternity and indivisibility of being, and they coincide with Mrs. Eddy's statement, "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' 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" (S. & H. 559: 8-14).

With the coming of the "little book," the reduction of divine metaphysics to a system, the uncovering of error goes on apace, but when the "seven thunders" have "uttered their voices," Life demands, "Seal up those things which the seven thunders uttered, and write them not," and declares that there shall be time no longer—error is no longer to be recorded, because its uncovering has shown it to have no history and therefore it is no longer believed in. The belief of time gives place to eternity. Life uncovers the nothingness of the record of error, and this uncovering demonstrates immortality. So here we have a perfect symbol of the laying down of the mortal concept. (See also S. & H. 595: 17-21 and 44: 5-8.)

VERSES 7-9. Now we have the tone of *Truth*—Christian Science, revealing the ideal man—and Mrs. Eddy elucidates this passage in these words, "Then is 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 it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' Mortals, obey the heavenly evangel" (S. & H. 559: 14-20). The "little book" which Truth demands that we take is the right idea of the manhood and womanhood of God, which to-day we know as Christian Science. Remember that Mrs. Eddy's first pamphlet on Christian Science, afterwards embodied in her chapter "Recapitulation," was called "The Science of Man."

The sixth period prepares thought for the final revelation of divine Science, contained in the "little book" and no longer to be hidden.

VERSES 10, 11. Lastly, we come to the tone of *Love*, the universal and impartial. Mrs. Eddy says, "Take divine Science. Read this book from 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 approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—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 perilous passage out of bondage into the El Dorado of faith and hope ” (S. & H. 559 : 20-31).

Now let's summarize briefly the seven tones in Chapter 10, as elucidated by Mrs. Eddy :—

“ a bright promise crowns its brow ”—Mind.

“ When understood, it is Truth's prism and praise ”—Spirit.

“ When you look it fairly in the face, you can heal by its means ”—Soul.

“ This angel had in his hand ‘ a little book,’ open for all to read and understand ”—Principle.

“ It arouses the ‘ seven thunders ’ of evil, and stirs their latent forces to utter the full diapason of secret tones ”—Life.

“ Then is the power of Truth demonstrated,—made manifest in the destruction of error ”—Truth.

“ Take divine Science ”—Love.

Handling Evil

What would be the use of Life, of Truth, and of Love to you and me if they didn't show us how to analyze, uncover, and annihilate the error in this world of ours ? Thank God they do. Suppose you are faced with a mistake in your business or your home. There is only one way of dealing with it : first you analyze it (you think intelligently about it), then you uncover the error (you bring it to the surface), and finally you annihilate it. That process is as certain and definite in the destruction of a mistake as the process of “ Let there be light, development, definiteness,” and so on, is certain and definite in the unfolding of Truth.

In his first vision, illustrating Principle, John shows the metaphysics, the basis, the foundation, the system, the power, and the demonstration of Science. In Life he shows you how you can lay down mortality by understanding the true values of Life. He shows how Life operates as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, to bring out the true values of Life

and to analyze all that is opposed to Life. Then John illustrates the uncovering of error by Truth, and he shows how Truth operating as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love brings out the values of true manhood which uncover the opposite so-called values of false manhood. Through the "seven" and the "four" Truth exposes error, and it is the understanding of that which is going to enable us finally to get rid of error.

You remember that Mrs. Eddy writes, "The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offence against God and humanity. With Science and Health for their textbook, I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these—and even the teacher's own deficiency in this department. I can account for this state of mind in the teacher only as the result of sin; otherwise, his own guilt as a mental malpractitioner, and fear of being found out. The helpless ignorance of the community on this subject is pitiable, and plain to be seen. May God enable my students to take up the cross as I have done, and meet the pressing need of a proper preparation of heart to practise, teach, and live Christian Science!" (Mis. 114 : 30-15). The student of Christian Science who forms the habit of daily handling the claims of evil, scientifically and systematically, will make real progress—don't make any mistake about it.

When we come to the symbol of the seven vials, we shall see that John handles evil through the sequence of Love, Truth, Life, Principle, Soul, Spirit, and Mind. So we are wise if we begin by filling our thought with what divine *Love* is—motherhood, fulfilment, glory, beauty, ascension, disposal, protection, perfection, universality. Then we must know that the truth of infinite ever-present Love casts out all fear and reduces hate, jealousy, envy, greed, selfishness, war, lust, and all that is unlike Love to their native nothingness. Love absolutely exterminates them, wipes them out, renders them impossible, because they cannot exist in the ever-presence of the glory and beauty and holiness and perfection of Love.

When we have seen the truth of Love, we go on to fill our thought with the nature of God as *Truth*,—as perfect manhood, the only standard, the Son of God, infinite health, infinite consciousness, infinite form,—and then we know that Truth operates infinitely to unveil error of every kind,—all that is anti-Christ,—that it causes error to betray itself, that it forestalls, reverses, and

silences every belief of false theology, materia medica, and false manhood, and that it forever establishes the fact that Truth is infinite, over all, in all, through all. Truth is a two-edged sword which destroys every vestige of error irresistibly; Truth, being irresistible, can encounter no opposition, and the understanding of that renders any painful chemicalization impossible. The "second death"—the death or destruction of error before Truth—should be as painless as the passing away of $2 + 2 = 5$ before $2 + 2 = 4$.

Next we see that Truth, the Son, must have a Father, Life, and that *Life* is infinite individuality, eternity, infinite progression, infinite Being, infinite multiplication, infinite exaltation, infinite immortality. And then with that understanding we turn and exterminate the lie of death or old age, the lie of lack or limitation, the lie of deprivation (by which the carnal mind tries to rob us of the abundance of all things which is our natural right), the lie of dulness and despondency, of all that is the opposite of inspiration and exaltation. And so we handle all that is opposed to Life.

Then we think to ourselves, "Well, Life, Truth, and Love constitute the infinite relationship, the one Person, the infinite Person—of what? Of Principle." And so we begin to build up in our thought what *Principle* is. Principle is the infinite One, it is that which eternally interprets itself, it is infinite Science, infinite system, infinite demonstration, infinite proof. It doesn't have to be proved; it proves itself. It is the infinite foundation, the infinite basis, the infinite perfection. Then, with a realization of that, we turn and rend all false systems,—spiritualism, necromancy, theosophy, every human system that is unlike the divine system. We see that the one infinite Principle reduces to nothingness all personal domination, personal aggrandizement, personal ambition, and personal sense of every kind. The one infinite government of Principle exterminates every false sense of government and establishes the one government of Principle—think how we need to know that to-day. Moreover, Principle always proves itself as infinite Life, Truth, and Love. Remember too that in the system of infinite Principle there is infinite practice of it, because it is foundational and basic.

Next, having established in thought the fact of Principle, Life, Truth, and Love, we begin to see that Principle and its divine ideal must now be translated to the point where it can be identified and used specifically. It is Soul which translates. *Soul* is the synonym for God which shows us how God, because He is Love, translates Himself to His creation, or rather, as His creation. So we begin to establish in thought the true nature of Soul, that which identifies

all things as sinless, as incorporeal, as demonstrating safety, sanctity, and satisfaction, as infinite spiritual sense, and as the rule of Soul, by which the fires of the Holy Ghost burn up sin, disease, and death,—the tares,—and Soul identifies every idea,—gathers the wheat into the barn. We begin to recognize the joy, the bliss, and the freedom of Soul. Then we rend the belief that man is a corporeality or that man is sinful, the belief of sorrow or pain, and the false sense of change—the only change is the divine translation from ideal to idea, which appears in human experience as the disappearance of material sense. And so we establish a true sense of translation, by which the identity of all things is made definite.

Then we go on to *Spirit*, and we begin to speak the language of Spirit, which is the divine infinite calculus, the order of Spirit. "Spirit diversifies, classifies, and individualizes all thoughts" (S. & H. 513 : 17-18) ; it is the one infinite substance, the infinite reality, the infinite birth forever going on, the infinite development, the infinite fruit, the infinite reflection. And then, with that sense of the infinite order of Spirit, we turn and rend the human lie of disorder, of accident—and how we do need to rend it to-day. Spirit is the infinite providence, which blesses, feeds, and clothes every idea, and the recognition of that utterly wipes out the lie of accident, the lie of evil, the lie of the flesh, the lie of organism (Spirit is inorganic). As we lift up the sense of the infinite purity, the grace, the constant development, the infinite unfolding of Spirit, we experience the new birth.

Finally, we arrive at *Mind*. We now see the necessity of manifesting this diversification, classification, and individualization of Spirit, and so we begin to realize that Mind is the only Mind, the parent Mind, the only cause, creator, and origin. That truth silences any belief of pre-natal mesmerism or heredity. Mind is infinite action, infinite wisdom, infinite intelligence, infinite law, infinite medicine, infinite healing, infinite power, infinite light, the infinite All which exposes the nothingness of matter. Then we see that the one infinite Mind demesmerizes, that it annuls and reverses any so-called law of mesmerism, hypnotism, minds many, thought-transference, eastern necromancy, clairvoyance, or anything of the kind, and thus establishes the fact that from everlasting to everlasting there is nothing but the one Mind and its infinite manifestation. Finally, we realize that because God is All from all eternity,—because the only reality is Mind, Spirit, Soul, Principle, Life, Truth, and Love,—animal magnetism is no thing, no place, no power, no condition, it has no present and no past, no cause and no effect, and so we see its utter nothingness.

That is the way in which we must all use what we know of

Truth to uncover error, and remember that Mrs. Eddy says, "Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration" (Mis. 355 : 13-16). We have been seeing in Revelation how Life and Truth analyze and uncover error, and we shall soon be seeing how Love illustrates the third degree—the spiritual—in the scientific translation of mortal mind. You remember that in the first chapter of Revelation John says, "every eye shall see him, and they also which pierced him," and we saw that what pierced Jesus was the physical and the moral, the first and second degrees of the scientific translation of mortal mind, which are dealt with through analysis and uncovering. As we handle evil consistently and persistently, we shall find our thought expanding into a sense of Love, true womanhood, the highest aspect of manhood, and as that sense develops we shall have a clearer and more powerful understanding of the nothingness of that which is unlike Love. When Life has brought out the eternal values of being and analyzed the opposite so-called values, and when Truth has brought out the values of true manhood and exposed the false sense of manhood, then Love shows you that the real man is in and of God, that he is embosomed in the motherhood of God and inseparable from it. It is that recognition which exterminates error, or rather, which makes error exterminate itself. But don't forget that that climax is reached only through consistent obedience and watchfulness. In proportion as we are faithful in this process of handling evil, we can echo Jesus' words, "the prince of this world cometh, and hath nothing in me." Our motive in handling evil should not be to protect ourselves so much as to find our lives "hid with Christ in God," to culture our sense of the divine fatherhood, sonship, and motherhood, and we shall thereby be helping the world and freeing our fellow-man.

So bear in mind that when you analyze and uncover mortal mind through Life and Truth, error is two-thirds destroyed, and the remaining third pierces itself. Mrs. Eddy says, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116 : 4-5). If you learn to lift up in thought the nature of God as Love, Truth, Life, Principle, Soul, Spirit, Mind, and to use that to deal with the claims of evil, sooner or later you will find that "the last third pierces itself." You will find that as your thought becomes accustomed to Truth, your sense of error diminishes ; you rise above it, and it becomes less and less real to you, and so destroys itself. The great need to-day is for a body of consecrated men and women who will accept the responsibility of laying down the mortal ; that doesn't mean fighting against the

mortal, because all that fighting against the mortal has ever done has been to make the mortal more and more real. There is only one thing which will exterminate mortality, and that is the light of immortality ; as that light, that understanding, comes to you, little by little you can lay down the mortal,—heredity, fleshliness, false identity, false systems, false individuality, all that is unlike the Son of God, all sense of being unfulfilled,—you can annul the whole false proposition of error.

CHAPTER 11

We are still considering the sixth trumpet, and here we come to some very interesting symbolism.

VERSE 1. "a reed like unto a rod"—the divine system, which enables thought to measure or compute and also state accurately the ideas of God. (See S. & H. 84 : 30-1 ; 129 : 1-4 ; 112 : 16-22, 32-3 ; 283 : 24-31 ; 496 : 15-19 ; 108 : 12-18 ; 341 : 11-16.) "Reed" signifies papyrus.

"Rise, and measure the temple of God"—one of Webster's definitions of "measure" reads "To adjust or estimate by a rule or standard," and Mrs. Eddy defines "Temple," in part, as "Body ; the idea of Life, substance, and intelligence ; the superstructure of Truth ; the shrine of Love" (S. & H. 595 : 7-9). There are only two records of measuring in Revelation, of which one is here and the other in Chapter 21, verse 15, where it is the city foursquare which is to be measured. Here John is computing accurately with the numerals of consciousness, but there he is computing accurately by means of the four-dimensional calculus.

VERSE 2. "the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles"—the Gentiles represented to the Hebrews that state of thought which would not understand the things of God. Don't try to measure mortal mind ; you can't. You can measure through divine system that which is true, but it is futile even to attempt to measure that which is unlike the divine, because it has no system and no Science.

"the court which is without the temple" is explained in the last part of Mrs. Eddy's definition of "Temple" : "a material superstructure, where mortals congregate for worship" (S. & H. 595 : 9-10). (See also S. & H. 132 : 14-20 and 88 : 20-25.)

Mrs. Eddy asks, "Must Christian Science come through the Christian churches as some persons insist ? This Science

has come already, after the manner of God's appointing, but the churches"—and remember that the Christian Science church is one of the Christian churches—"seem not ready to receive it, according to the Scriptural saying, 'He came unto his own, and his own received him not'" (S. & H. 131 : 13-18). Many churches are just institutions or organizations run by human beings who generally like running them and regard the running of them as an end in itself; those people are neither ready nor willing to accept the impersonality of Science, which makes being essentially individual. When it is recognized that Truth is of the nature of Science and individuality, then religious organizations will become superfluous.

"forty and two months"—one of the many symbols in the Scriptures of that state of thought which goes the "three-and-a-half" of Mind, Spirit, Soul, and a little sense of Principle, but goes no further, and finally dies on itself, instead of going on to see how Principle demonstrates itself as Life, Truth, and Love. "Let there be light," "Let there be purity and development," and "Let there be definiteness" symbolize the process by which thought approaches divine Principle, the essential nature of which is Life, Truth, and Love. Mind, Spirit, and Soul are synonymous terms for God which show us how the divine nature operates as light, a firmament, and dry land, and also how God's ideal of Himself—Life, Truth, and Love—is translated down to the point of manifestation in Mind, but the essential nature of Principle is Life, Truth, and Love.

VERSE 3. "my two witnesses"—the manhood and womanhood of God. Mrs. Eddy writes, "I did say that a man would be my future successor. By this I did not mean any man to-day on earth. Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 346 : 27-5). (See also Mis. 382 : 32-3 ; S. & H. 561 : 32-7 [to first period].)

Each one of us expresses individually the manhood and womanhood of God. Some of us express the fatherhood of God more distinctly, and in others the motherhood of God is more pronounced. Just as every colour is some blending of the three primary colours, red, blue, and yellow, and in one colour red may be more pronounced, and in another blue, and

in another yellow, so every idea of God's reflects the divine fatherhood and motherhood, but in some ideas the fatherhood is more pronounced, and in others the motherhood. Both, however, are essentially present, and that constitutes the man and woman of God's creating. Whatever you reflect of the fatherhood and motherhood of God is available to every other idea. Every idea knows your own reflection of fatherhood and motherhood in a way in which you don't know it yourself. You can appreciate my knowing of you by reflection, but each one of us is individual, and the concept which every idea has of every other idea is an individual concept. No two ideas of God ever have the same concept of anything, because being is infinite.

"they shall prophesy a thousand two hundred and three-score days"—again the "three-and-a-half." They will prophesy to that state of thought which accepts Mind, Spirit, and Soul, and which just touches Principle. I believe that that is exactly what Mrs. Eddy had to do. She was longing for her movement to know God as He really is,—divine Principle, Life, Truth, and Love,—but she had to "prophesy" to them at that time mainly in terms of Mind, Spirit, Soul, and Principle (in a small degree), because that was all that thought could accept then. She left a textbook, however, which presents God not only as Mind, Spirit, Soul, and Principle, but also as Life, Truth, and Love, and the essential nature of God will be more and more clearly seen as we progress spiritually.

"clothed in sackcloth"—see Mis. 222 : 29-5.

VERSE 4. "the two olive trees"—the Bible and "Science and Health." From those "olive trees" comes the oil of inspiration and consecration.

"the two candlesticks"—Life (the fatherhood of God) and Truth (the sonship of God, which includes both manhood and womanhood).

Mrs. Eddy says in "Christ and Christmas" :—

"For Christian Science brings to view
The great I Am,—
Omniscient power,—gleaming through
Mind, mother, man.
As in blest Palestina's hour,
So in our age,
'T is the same hand unfolds His power,
And writes the page" (Chr. 53 : 45-52).

See also Zech. 4 : 1-14 and My. 238 : 2—239 : 11.

VERSE 5. "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies"—they will bless their enemies by purifying them. (See also S. & H. 560 : 24-1 and 542 : 18-26.)

"if any man will hurt them, he must in this manner be killed"—misconception of Truth is all that will perish.

VERSE 6. "power to shut heaven, that it rain not in the days of their prophecy"—power to prevent inspiration coming to thought that is not ready to receive it. Matthew records that in a certain district Jesus "did not many mighty works . . . because of their unbelief." (See also I Kings 17 : 1 ; S. & H. 570 : 18-25.)

"power over waters to turn them to blood"—power to give life to the elements of thought. (See Exodus 4 : 9, 7 : 19 ; No. 34 : 18-10.)

"and to smite the earth with all plagues, as often as they will"—Truth always brings a sword to mortal belief, and it appears to mortal belief (but only to mortal belief) as "plagues."

VERSE 7. The "beast" which kills the message of Truth to human apprehension is the personalizing element of mass thinking,—that which killed for nearly nineteen hundred years the significance of Jesus' mission as the demonstration of Science, and that which to-day tries to hide the fact that Mrs. Eddy's revelation is exact Science. The belief is that it can keep hidden the manhood and womanhood of God. (See also S. & H. 102 : 16-23 ; My. 211 : 12-3 ; S. & H. 564 : 10-12 and 52 : 29-2.)

VERSE 8. "Sodom" symbolizes sensuality, and "Egypt" symbolizes darkness. (See also S. & H. 564 : 19-23, 65 : 13-16, 595 : 25-26.)

VERSE 9. Materialistic thought doesn't want Science ; it doesn't want to realize the "three-and-a-half" of divine Principle, Life, Truth, and Love ; it only wants outworn religious beliefs. Mrs. Eddy says, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (S. & H. 297 : 28-31).

VERSE 10. "make merry"—Mrs. Eddy says in "Christ and Christmas"—

" For heaven's *Christus*, earthly Eves,
By Adam bid,
Make merriment on Christmas eves,
O'er babe and crib " (Chr. 53 : 21-24).

Remember that the " two prophets " are the man and woman of God's creating.

See also S. & H. 53 : 16-24, 54 : 29-1 ; Mess. '00, 9 : 8-12 ; Mess. '02, 9 : 30-9.

VERSE 11. The " three-and-a-half " of divine Principle, Life, Truth, and Love was now demonstrated.

" they stood upon their feet "—Mrs. Eddy says, " Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man " (Mis. 369 : 7-10). (See also S. & H. 593 : 9-11, 43 : 12-20, 24 : 32-2.)

VERSE 12. " they ascended up to heaven in a cloud "—they ascended to the realization of Life, Truth, and Love, but to mortal sense that ascension was " in a cloud," it was not understood. (See also S. & H. 34 : 18-28.)

VERSE 13. Now we come to the second woe. Mrs. Eddy describes this process of chemicalization when she says, " Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless " (S. & H. 96 : 21-24).

" the tenth part of the city fell, and in the earthquake were slain of men seven thousand "—the testimony of the physical senses fell, and the false sense of manhood disappeared.

In this chapter which we have just been considering it is made very clear that no one can ever understand the appearing of the " two witnesses " until he allows the " spirit of life from God " to enter him and resurrect his understanding to the " three-and-a-half " of divine Principle, Life, Truth, and Love. Then the manhood and womanhood in himself will be awakened, and he will find his life " hid with Christ in God." And so this sixth trumpet has not only uncovered the false sense of manhood, but it has also uncovered in a most wonderful way the true sense of man,—the manhood and womanhood of God's creating.

VERSES 15-19. Here we have the sounding of the seventh trumpet,

with the tone of *Love*,—the complete exposure of animal magnetism,—and also the third woe.

Verse 15 gives the tone of Truth as Love,—manhood embosomed in divine Love. (See also S. & H. 97 : 26-28 and 568 : 24-30.)

Mrs. Eddy gives the spiritual import of verses 16 and 17 when she writes, "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ" (S. & H. 483 : 32-5). (See also Ret. 93 : 4-13.)

For verse 18, see No. 43 : 26-27, 44 : 4-5, 45 : 24-27.

"the ark of his testament"—Mrs. Eddy presents the spiritual interpretation of this in the last question and answer of "Recapitulation." (See S. & H. 496 : 28—497 : 27.) Here she gives the tenets of Christian Science. The first tenet illustrates the Word, the second and third illustrate the Christ, and the last three illustrate Christianity. These tenets really summarize Mrs. Eddy's revelation of Christian Science viewed from the Word, the Christ, and Christianity. "Recapitulation" ends "Science and Health," and the "Key to the Scriptures" which follows contains the divine system. In the twelfth chapter of Revelation, which we are just coming to, that system and its appearing is symbolized by the child born to the woman. Mrs. Eddy says, "To one 'born of the flesh' . . . divine Science must be a discovery. Woman must give it birth" (Ret. 26 : 22-23), and this twelfth chapter shows how woman gives birth to Science. You remember that Mrs. Eddy puts at the very beginning of her "Key to the Scriptures" this quotation, "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it." When you have touched the hem of Science and have understood something of the divine system which reveals God and the infinite calculus of God's ideas, then the door to spiritual attainment is open to you, and no one can shut it.

FOURTH VISION : LOVE (Chapters 12, 13, 14). *The God-crowned woman and her child, the two beasts, the Lamb on mount Zion with the 144,000 redeemed, and the angel with the everlasting gospel.*

In this fourth vision there are four distinct aspects : Christianity

reflecting the Word—Principle, Mind, Soul, Spirit (the God-crowned woman and her child) ; Christianity reflecting the Christ—Spirit, Life, Truth (the exposure of the beast out of the sea, symbolizing materia medica, and the beast out of the earth, symbolizing false theology) ; Christianity in its own aspect—Mind, Soul, Spirit, Life, Truth, Love (the Lamb on mount Zion with the hundred and forty-four thousand redeemed) ; and Christianity reflecting Science—Life, Truth, Love (the angel with the everlasting gospel). We see Christianity reflecting the Word in Chapter 12, Christianity reflecting the Christ in Chapter 13, Christianity in its own aspect in Chapter 14 : 1-5, and Christianity reflecting Science in Chapter 14 : 6-20. The reason why we see the tones of Christianity so definitely in this fourth vision of Love is that woman is now taking on her motherhood, and Christianity is essentially divine motherhood.

CHAPTER 12

In this chapter the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love appears very clearly. Mrs. Eddy says, " The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error " (S. & H. 568 : 5-8). The divine method of warfare through the womanhood of God is the process by which Principle says, " Because I am Mind, all ideas are my ideas ; because I am Soul, all ideas are identified with me, and are therefore safe ; because I am Spirit, all ideas are diversified, classified, and individualized ; and because I am Life, Truth, and Love, all ideas reflect me in the infinite relationship of fatherhood, sonship, and motherhood."

VERSE 1. Here we have the tone of *Principle*,—divine interpretation.

The woman symbolizes the highest aspect of God's idea, and remember that this story of the woman applies to the womanhood in each one of us and its conception of the Christ-idea. Mrs. Eddy says, " 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 divine idea. The Revelator symbolizes Spirit by the sun " (S. & H. 561 : 22-26). The sun symbolizes Principle as Spirit—divine order. The moon symbolizes the universe as the reflection of Principle. The twelve stars symbolize the operation of the divine infinite calculus in absolute Christian Science.

See also S. & H. 560 : 6—562 : 21, 591 : 21-22, 587 : 25-27, 592 : 16-17, 256 : 7-8 ; Mis. 186 : 13-21.

VERSE 2. Now follows the tone of *Mind*,—the parent Mind, which bears the child. Mrs. Eddy writes, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (S. & H. 107 : 1-6). She had been carrying the idea for many years before it was born to her.

See also S. & H. 562 : 22-28, 336 : 30-31 ; Mis. 253 : 22-9.

VERSES 3, 4. Here we have the tone of *Soul* in an illustration of how the false sense of life, substance, and intelligence claims to kill the spiritual idea.

The great red dragon symbolizes animal magnetism, its seven heads symbolize the opposite of the seven synonymous terms for God, and its ten horns symbolize the counterfeit of the Commandments. Mrs. Eddy says, "The great red dragon symbolizes a lie,—the belief 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 matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken" (S. & H. 563 : 8-14).

See also S. & H. 562 : 29—563 : 22, 593 : 7-8, 103 : 18-22, 102 : 1-8.

The dragon was waiting to devour the woman's child as soon as it was born, but the spiritual idea can never be destroyed, because in the divine order of Christianity it is always identified with Principle through Soul before it is brought forth in Spirit, and so it cannot be touched. In the Christianity order, Principle says, "All ideas are my ideas, because I am Mind," and then it goes on to say, "All ideas are identified with me, because I am Soul," and not till then does it say, "All ideas are reflected or brought to birth, because I am Spirit." Mrs. Eddy writes, "Envy, the great red dragon of this hour, would obscure the light of Science, take away a third part of the stars from the spiritual heavens, and cast them to the earth. This is not Science. *Per contra*, it is the mortal mind sense—mental healing on a material basis—hurling its so-called healing at random, filling with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will." The way to kill a spiritual idea is to organize it on a material basis. Scientific healing takes place only when

we understand the nature of God scientifically and can demonstrate the idea that will irresistibly and thoroughly correct a particular error. Mrs. Eddy goes on, "What shall, therefore, the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others'" (Mis. 254 : 18-28). This "vineyard" of the Science of Mind-healing will be given to those who are willing to go beyond the Science of Mind-healing and to demonstrate the Science of divine Principle, Life, Truth, and Love. (See also S. & H. 563 : 23—565 : 5; Hea. 10 : 1-8; My. 213 : 1-14, 233 : 16-27.)

To me one of the most comforting stories in the Bible is the account of how Jesus once gave a treatment which wasn't successful; you remember that he treated the blind man, and when he asked him if he could see, the man replied, "I see men as trees, walking," and then Jesus gave a second treatment, and the healing was complete. That which was not purely scientific would not operate even for Jesus, any more than anything which was not mathematics would operate for the mathematician. Science is universally available and it is irresistible, but Science is Science, and therefore it requires exact spiritual thought.

VERSE 5. In the tone of *Spirit* we see symbolized spiritual birth. The "man child" typifies generic man, who is to "rule all nations" with Science and system. Mrs. Eddy says, "The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work" (S. & H. 463 : 14-20). She also says, "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My. 347 : 2-5).

The child is brought safely to birth because it has already been identified by Soul. When Spirit gives it birth, it is born into the realm of Life, Truth, and Love.

See also S. & H. 565 : 6-28; Mis. 17 : 27-32, 165 : 7-16, 166 : 10-15, 22-28, 167 : 1—168 : 2.

VERSE 6. Now we have the tone of *Life*,—the individuality and safety of the idea. It is the divine fatherhood which provides and sustains.

"a thousand two hundred and threescore days"—an understanding of the "three-and-a-half" of divine Principle, Life, Truth, and Love.

Mrs. Eddy often had to "flee into the wilderness" in establishing her Cause. (See My. 246 : 11-18 and Ret. 44 : 17-24.) She writes, "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it" (Mis. 144 : 32-5). Absolute Science needs no organization to express it. Science is inorganic ; you cannot organize ideas. The passing away of organized religion is inevitable, and clinging to it when it is outgrown is a mistake.

See also S. & H. 565 : 29—566 : 24, 597 : 16-19 ; Mis. 81 : 10-3, 82 : 9-12.

VERSES 7-9 give the sense of *Truth*,—the victory of the spiritual idea. Mrs. Eddy says, "That false claim—that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men—is pure delusion, the red dragon ; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless" (S. & H. 567 : 18-23).

See also S. & H. 566 : 25—568 : 12, 268 : 6-13, 380 : 4-7 ; Mess. '02, 6 : 23-25.

We have seen how the fatherhood of God feeds its idea, even in the wilderness ; here we see how the sonship of God is that which has true moral courage, that which exposes and casts out error in any situation. Mrs. Eddy gives an idea of that sonship when she says, "The Christ is speaking for himself and for his mother" (My. 257 : 12).

VERSES 10-17. Finally, in this Christianity sequence, we have the tone of *Love*,—the glory of the spiritual idea.

Mrs. Eddy writes, "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin ? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568 : 24-30). (See also S. & H. 568 : 30-28.)

Verse 11 states that overcoming is accomplished through

laying down the mortal concept, or resurrection ("the blood of the Lamb"), and through a firm spiritual foundation and basis ("the word of their testimony").

Mrs. Eddy elucidates the dragon's persecution of the woman when she writes, "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman,—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science" (S. & H. 534 : 24-1). Error always tries to persecute that in you which has brought forth the "man child,"—the idea of Science. (See also S. & H. 570 : 1-7.)

The "two wings of a great eagle" here symbolize Life, Truth, Love, and Soul, Spirit, Mind. The eagle typifies Science, and you remember that in the Science order, symbolized by the candlestick in Exodus, Principle is in the centre, with Life, Truth, and Love on one hand and Soul, Spirit, and Mind on the other. So those are the two wings which in Science lift up the womanhood in each one of us. Mrs. Eddy writes,

"O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night . . .

"Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
'Lo, I am with you alway,'—watch and pray" (Mis. 389 : 6-9, 18-21).

The "two wings" may also be interpreted as the Bible and "Science and Health," or the male and female of God's creating, or understanding and demonstration, but here they seem to signify Life, Truth, Love and Soul, Spirit, Mind. (See also Mis. 267 : 18-21, 354 : 26-29; Isaiah 40 : 31; Exodus 19 : 4; Man. 19 : 1-6.)

The "wilderness" of verse 14 is "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597 : 17-19). "A time, and times, and half a time" symbolizes the understanding of divine Principle, Life, Truth, Love.

Of verses 15 and 16, Mrs. Eddy writes, in part, "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 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 you impart will give thanks. The waters will be pacified, and Christ will command the wave" (S. & H. 570 : 18-25). The "water" which the serpent cast out of his mouth symbolizes material theories, which attempt to dilute divine revelation. (See also S. & H. 570 : 14-18, 570 : 26—572 : 2.)

In connection with verse 17, remember that absolute Science knows no warfare, and no "remnant" to be saved. The "commandments of God" and "the testimony of Jesus Christ" very clearly indicate the Word and the Christ.

Now, don't limit this wonderful story of the twelfth chapter to a particular historical occasion, such as the birth of Jesus or the discovery of Christian Science by Mrs. Eddy, but see it as the operation of infinite Science, forever going on. Each one of us is the woman who brings forth the Christ-idea as Science, and so every detail of this story is of vital importance to all of us.

Sixth Talk on

REVELATION

Chapters 13 : 1—22 : 21

Religion Yields to Science

What we have been seeing in our study of Revelation is how John, one of the world's greatest Christians, began to realize the real import of Jesus' life and teaching, and was therefore able to lift his whole sense of things out of religion into some realization of what constitutes divine Science,—out of what has been called Christianity into Science. That is also what is happening before our eyes to-day : religion is being lifted into Science. It is becoming more and more obvious that religion as blind faith, emotionalism, or mysticism has had its day. The world has had its fill of religious sentiment, gush, blind faith, and emotion. Mind you, real religion has served its purpose, and it has done a good job, but there is no getting away from the fact that the scientific age in which we live demands that Truth be acknowledged as Science. The intelligent man of to-day will pay very little attention to religion unless it offers him something which he can understand and prove for himself. Ordinary religion invites him to subscribe to a creed and to emotionalize about God, but it doesn't go very much further. And so to-day religion, which divides men according to different sects, is yielding to Science, which is universally understandable and demonstrable and which depends on individual effort.

I feel that at the moment we are too close to the picture to realize the full significance, the vastness and the grandeur, of what we have achieved at this Summer School in Oxford. In the days to come we shall see the magnitude of what has been accomplished. We shall see these sessions we have been holding as a milestone, as a landmark in history. The Christ-idea as Science has been born anew to each one of us individually, and none of us who have attended these sessions will ever be the same again. "If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new."

What we have been seeing is something of the pure Science of the Bible. The historical aspect of the Bible is deeply interesting but it is as nothing compared with the scientifically spiritual aspect,

which shows that every detail of the Science of being is available here and now to you and me and every man. Whilst we appreciate to the full and are sincerely grateful for the missions of Moses, the prophets, Jesus, and Mrs. Eddy, and we see their lifeworks as symbols of the way in which Science operated at a particular period in history, what you and I want to recognize is what their respective demonstrations illustrate of the eternal "now" of Science, which is forever going on. We are seeking the divine idea itself, which is "the same yesterday, and to-day, and forever," and which has never changed. You and I are beginning to see that we can understand and prove in pure Science (the only pure Science there is), and therefore with scientific certainty, the eternal "now" of Life, Truth, and Love. What more could we ask?

Instead of the childishness of trying to prove the greatness of a particular human being, you and I are engaged in proving the reality of the one infinite Being. Jesus said, "Why callest thou me good? there is none good but one, that is, God." It is our privilege and joy to see how Truth was made manifest through Abraham, Jacob, Joseph, Moses, Jesus, Mrs. Eddy, and so forth, but we are essentially concerned with what they teach us of eternal Truth. Mrs. Eddy says, "The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified" (Mis. 308 : 8-11). We are beginning to realize that all that is of yesterday or to-day or to-morrow in human experience is but a dim symbol of eternal Truth, and it is eternal Truth which fundamentally concerns us. When we recognize that the only thing which matters is the scientific fact of reality and the one universal good, we then give due appreciation and love to every manifestation of Truth as an illustration of the *one* infinite good, the *one* Truth.

Jesus once made a statement which on a superficial view seems extraordinary: "All that ever came before me are thieves and robbers." By that he meant that until he came, the exact Science of the Christ had never been fully presented. From the scientific point of view, anything which leads men to think in terms of Spirit *and* matter, good *and* evil, eternity *and* time, the impersonal *and* the personal,—anything which is not directing thought to the eternal "now" of reality,—is robbing men of Science itself.

The only way in which we can help the world to-day is through pure Science. The average individual will have nothing to do with a merely religious approach, but he will listen to us when we understand and can prove something of the eternal "now" of pure Science. So our job is to become Scientists, and the only way to

set about it is individually. Science doesn't permit somebody else to usher you into the realm of reality. Just as in music or mathematics, you can appreciate and love and respect someone else's demonstration of Science, and you can learn from it, but you must gain an understanding of Science for yourself.

A Summary of the Whole Story of Revelation

Before we finish Revelation, I want to give you a sense of the whole picture in all its exactness and beauty. I feel that it is essential to see the story of Revelation as a whole, because it is told in perfect order and unity.

Remember that this great Christian, John, the beloved disciple, who didn't sleep in the garden of Gethsemane, but who watched, and was therefore able to rise from a religious sense of things to a more scientific outlook—this great thinker tells his story of Science from the point of view of the Word and the Christ. When Jesus came, he demonstrated the Word by fulfilling the seven days of creation, he manifested the Christ as Truth, in his ascension he proved Christianity as the Love which overcomes all mortality, and he foretold the coming of Science. He said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." Then, when Mrs. Eddy came, she took the whole picture which John had shown from the focal point of the Word and the Christ, and she showed it from the focal point of the Word, the Christ, and Christianity; she also established the sense of Science. To-day we are entering the realm of Science itself. As Mrs. Eddy's followers, we have never until recently appreciated the real nature of her discovery. We only knew that it was *called* Science. But now God has shown us that it is pure Science, the Science of all sciences, with law, order, rule, system, method, form, design, and every scientific quality. And so to-day, as we are entering the truly scientific period, the lifting of Christianity into the realm of pure Science is going to be accomplished, and nothing can stop it, because once it appears as scientific, it is irresistible; it has behind it the impulsion of divine Principle, Life, Truth, and Love.

Don't forget how John begins his story—with a statement of the Word, the Christ, Christianity, and Science. Then he goes on to indicate that his message is from the infinite One, from the seven days of creation viewed subjectively, and from Jesus Christ. Then he describes the mission of Jesus Christ as the fulfilment of those seven days of creation and as the illustration of the third degree of the scientific translation of mortal mind, whereby "Wisdom, purity,

spiritual understanding, spiritual power, love, health, holiness" are brought to light. John next gives a clear picture of how the Christ translation operates: it "cometh with clouds;"—with symbols;—"and every eye shall see him,"—each one of us is bound to have the Mind of Christ, because it is our birthright,—and they also which pierced him:"—even the physical and the moral are bound to disappear before the Christ translation:—"and all kindreds of the earth shall wail because of him"—as Mrs. Eddy says of the scientific translation of mortal mind, "In the third degree mortal mind disappears, and man as God's image appears."

Having illustrated this scientific translation, which really embodies the order of the Word as well as the order of the Christ, and having shown its *modus operandi*, John begins to grasp the full significance of the seven synonymous terms for God, symbolized by the seven golden candlesticks. From that standpoint he sees the numerals of consciousness, through which he describes the mission of the Son of man, which is always at the point of Life. John sees that the "numerals of infinity" enable us to translate matter out of itself into Mind, and also to translate the divine ideal—Life, Truth, and Love—down to the point of idea. He sees, in fact, the tremendous significance of the Christ translation. His sense of the Son of man thus directly impels the message or translation of the Christ.

John now sends seven messages to seven churches, or what is really one sevenfold message, establishing the completeness and perfection of the true idea of church, through the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind. In the first message, to Ephesus, he brings out the sense of *Principle*; he shows that Principle demands proof, and also that it uncovers hypocrisy. All the way through Revelation, John not only emphasizes the facts of reality, but also shows unflinchingly how they uncover the opposing claims of error. Then, in the message to Smyrna, he illustrates the riches of *Life*, the divine fatherhood, which multiplies all that is worth-while, and he also shows that if you understand this, then the "second death"—the dying of sin, disease, and death, which claims to bring great suffering—has no power over you: the essence of the dream of mortality is that you are born to die, but if you understand the reality of Life, then the dying of mortality will not affect you in any way whatever. Next, in the message to Pergamos, John shows that *Truth* has an absolute standard, and this permits no faith in *materia medica* or false theology; the promise to "him that overcometh" is the "white stone" of an individual sense of the Christ. The message which follows, the message to Thyatira, has the tone of *Love*, and praises the charity which "vaunteth not itself, is not puffed up . . . seeketh not her

own." If only we could get together a body of men and women who would stop thinking about themselves and who would think about the divine idea, about Christ, Truth, as Jesus and John and Mrs. Eddy did, then we should go somewhere. So in this message to Thyatira John illustrates that charity or Love which knows only its own idea ; when you have that charity, all you can think about is the Christ, and that gives you " power over the nations," to " rule them with a rod of iron." John also uncovers false womanhood through the symbol of Jezebel. Don't forget that true womanhood is the highest aspect of manhood, and leads to motherhood, and this whole story of Revelation is the unfolding of the divine idea as true manhood and true womanhood, until eventually it is climaxed in the revelation of the one ideal, God's own ideal or Christ, eternally wedded to its Principle. Thus thought is led back to the oneness of Being.

In the message to Sardis, John shows that through *Soul* each one of us is eternally identified with divine Principle, Life, Truth, and Love, and that Soul translates Life, Truth, and Love to mankind. John also points out the danger of not watching. Soul-sense always watches ; material sense never watches. Because Soul-sense is ever on the watch, it confers safety, and if we want real safety we must always be spiritually alert and awake. The message to Philadelphia has the tone of *Spirit*, and includes no note of condemnation ; the calculus of Spirit sets before us an " open door " and reveals the " city of my God." At the point of Spirit in the Christ order, every idea appears as a diversified, classified, and individualized reflection of divine Principle, Life, Truth, and Love. Finally, in the message to Laodicea, illustrating *Mind*, John points out the necessity of being clothed upon with ideas, ideas of health, holiness, happiness,—ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. John uncovers the mental poverty which is " neither cold nor hot."

After delivering his seven messages, John proceeds to give the seven visions, which correspond exactly to the messages and therefore follow the Christ order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

The first vision elucidates *Principle* according to the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love. It describes the enthroned one, a wonderful symbol of Principle, and then illustrates the operation of divine metaphysics in pure Christianity, through the symbols of the twenty-four elders, the seven Spirits of God, the four beasts, the Lamb " as it had been slain," and so on.

The second vision, with the tone of *Life*, depicts the opening of the seven seals. The opening of the first six seals corresponds exactly with the "scientific statement of being" in "Recapitulation." The four beasts, which each say "Come and see," and the four horsemen correspond to the fourfold statement, "There is no life, truth, intelligence, nor substance in matter," and show that "All is infinite Mind and its infinite manifestation." The opening of the fifth seal illustrates that "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal," and the opening of the sixth seal shows that "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Finally, at the opening of the seventh seal, "there was silence in heaven about the space of half an hour." All the way through, *Life* is analyzing false values and leading up to a true sense of manhood. As it analyzes the positive values of Mind, Spirit, Soul, Principle, Life, Truth, and Love, they inevitably analyze the opposite claims. The whole tone of the vision is *Life* made manifest as Mind, Spirit, Soul, Principle, Life, Truth, and Love, as the only *Life* there is. Remember that when the days of creation are seen from the point of view of *Life*, a sense of the fourfold calculus at once appears as the Word in its own aspect, and reflecting the Christ, Christianity, and Science, and so here the outstanding symbols are the four beasts and the four horsemen.

Next comes the third vision, which illustrates *Truth*. Here *Truth* through the symbol of the seven trumpets uncovers—it does more than analyze—the facts of *Truth*, of manhood or Christ, and also uncovers the falsity of error, whether it claims to operate as the opposite of Mind, Spirit, Soul, Principle, Life, Truth, or Love. After the sixth trumpet has sounded, John sees "another mighty angel come down from heaven, clothed with a cloud . . . and he had in his hand a little book open;" that "little book" typifies the uncovering to human thought of Mrs. Eddy's revelation of the nature of true manhood. The essentials of that are symbolized by the "right foot upon the sea" and the "left foot on the earth." Mrs. Eddy says that "the 'right foot' or dominant power [the positive sense of *Truth*] . . . was upon . . . elementary, latent error," and that the "left foot," the relative sense of *Truth* which we demonstrate in human experience, symbolized "a secondary power . . . exercised upon visible error and audible sin." After that symbol of the "little book" comes the symbol of the "two witnesses," the manhood and womanhood of God's creating,—their death, resurrection, and ascension. Finally, the climax of the sounding of the seventh trumpet—"And the temple of God was opened in heaven, and there was seen in his temple the ark of his

testament"—corresponds to the climax of "Recapitulation," in which Mrs. Eddy presents the tenets of Christian Science from the standpoint of the Word, the Christ, and Christianity.

Then follows the fourth vision, the vision of *Love*, which begins with the symbol of the God-crowned woman and her child ; that is what we considered yesterday. It goes on to the description of the two beasts, one rising out of the sea and the other out of the earth, and of the angel with the everlasting gospel. The two beasts symbolize *materia medica* (the belief that there is life in matter) and false theology (the belief that there is truth in matter) ; the second beast has two horns, symbolizing the attempt by false theology to mingle Spirit and matter.

The fifth vision, with the tone of *Soul*, embodies the pouring of the seven vials, and the destruction of the great whore and of the city of Babylon. The great whore to-day is physical science, which is based wholly on matter. And so in the fourth and fifth visions are symbolized the "three measures" of mortal thought,—*materia medica*, false theology, and physical science,—which perpetuate the great lie about man.

The sixth vision, illustrating *Spirit*, begins with the battle of Armageddon,—the complete destruction of evil,—and goes on to portray the ascending stages of thought until it finally arrives at divine Science, symbolized by the "city foursquare."

Finally, the seventh vision, with the tone of *Mind*, brings that purely subjective sense of reality down once more to the human, where it can be used in demonstration. The "pure river of water of life" is the truth about what we call sex, and the truth about it is the fact of the creative Mind, the fruit of which is demonstration.

And so the whole story of these seven visions is the story of the unfolding of the scientific fact of the infinite One, the only cause, of manhood and womanhood, and the consequent destruction of the false sense of manhood and womanhood.

CHAPTER 13

Now let's go back to the fourth vision, with the tone of *Love*. Think of the wonder of this sequence : Life, which analyzes, has given us the sense that "man is not material ; he is spiritual" ; Truth, which uncovers, has given us the sense of man as God's idea ; and now Love is showing us how that man is mothered and how he reflects the divine motherhood. The womanhood of man is now appearing. As soon as womanhood appears, it at once begins to annihilate error, and that is what we shall be seeing. Then, at the point of Soul, in the fifth vision, that annihilation is fulfilled.

Here in the thirteenth chapter we see Christianity reflecting the Christ (Spirit, Life, Truth)—reality.

VERSE 1. "And I stood upon the sand of the sea"—Mrs. Eddy says, "The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being,—its combinations, phenomena, and outcome,—but have built instead upon the sand of human reason" (Un. 9 : 12-16).

"a beast"—the belief of *life in matter*, which we know to-day as *materia medica*. *Materia medica* teaches that there is life in matter, and it also teaches that there is death in matter. If you believe in life in matter, you have to accept death in matter. The answer to that is Life in and of Spirit. (See also S. & H. 158 : 1-4, 535 : 6-15, 143 : 10-17.)

"out of the sea"—Mrs. Eddy speaks of the "sea of error" (S. & H. 569 : 18), and she says that the sea is a symbol of "elementary, latent error, the source of all error's visible forms" (S. & H. 559 : 5-6). (See also S. & H. 536 : 1-8.)

VERSE 2. Here the leopard, the bear, and the lion symbolize the belief of life, substance, and intelligence in matter. The leopard cannot "change his spots" (the counterfeit of eternal Life), the bear has great strength (the counterfeit of the strength of spiritual substance), and the lion is courageous (the counterfeit of the moral courage of intelligence).

See also S. & H. 169 : 29-6, 563 : 1-14, 293 : 32-5, 274 : 17-22.

VERSE 3. "his deadly wound was healed"—the belief in the drugging system, established by *materia medica*, will pass away. (See S. & H. 441 : 20-24 ; Mis. 8 : 1-7 ; S. & H. 155 : 3-6, 151 : 31-5.)

VERSE 4. See Mis. 3 : 25-28 ; S. & H. 169 : 18-25, 186 : 28-12, 528 : 15-18, 28-12.

VERSE 5. "blasphemies"—mental healing on a material basis. (See Mis. 3 : 29-30.)

"power was given unto him to continue forty and two months"—until Principle is understood and demonstrated as Life, Truth, and Love.

VERSE 10. Mrs. Eddy writes, "In God's hour, the powers of earth and hell are proven powerless. The reeling ranks of *materia medica*, with poisons, nostrums, and knives, are impotent when

at war with the omnipotent ! Like Elisha, look up, and behold :
 ' They that be with us, are more than they that be with them ' ”
 (Mis. 134 : 19-24).

VERSE 11. “another beast coming up out of the earth”—the belief of *truth in matter*, false theology.

“two horns”—the belief in Spirit and matter, good and evil, heaven and hell. False theology maintains that you cannot have good without evil. According to its theories, most of us are bound for hell, but the truth is that every one of us is bound for the Mind of Christ, and that is our inescapable destiny. (See also S. & H. 119 : 1-16, viii : 9-12 ; Mis. 13 : 14-17, 362 : 10-14.)

VERSE 12. Mrs. Eddy says, “The ancient Christians were healers. Why has this element of Christianity been lost ? Because our systems of religion are governed more or less by our systems of medicine” (S. & H. 146 : 2-5). (See also S. & H. 140 : 16-22, 131 : 12-18 ; Mis. 366 : 16-23 ; Peo. 4 : 23-9.)

VERSE 13. “he maketh fire come down from heaven on the earth in the sight of men”—the so-called law of penalty, which theology inculcates belief in. (See also Luke 9 : 54-56.)

VERSE 14. “miracles”—theology trades on superstition and ignorance. (See S. & H. 83 : 12-20 and Mis. 104 : 10-12.)

VERSE 15. “the image of the beast”—Mrs. Eddy says, “Sin is the image of the beast to be effaced by the sweat of agony” (S. & H. 327 : 13-14). (See also S. & H. 430 : 29, 431 : 2-4, 8-12, 439 : 6-11, 433 : 27-30.)

VERSES 16-18. “he causeth all . . . to receive a mark in their right hand, or in their foreheads”—Mrs. Eddy says of the nature of error, “The mark of ignorance is on its forehead, for it neither understands nor can be understood” (S. & H. 555 : 9-11).

“the name of the beast”—hypocrisy.

“the number of the beast . . . is the number of a man”—the personalized sense of man, the false sense of the sixth day of manhood. (See My. 117 : 22-27 ; Mess. '01, 4 : 28-10, 6 : 5-8 [from “Person”], 7 : 3-7.)

See also Mis. 113 : 4-10 and 269 : 25-32.

So in Chapter 13 we have seen how Life in and of Spirit uncovers the belief of life in matter, and how Truth in and of Spirit

uncovers the belief of truth in matter. That is what Christianity reflecting the Christ shows us.

CHAPTER 14

Now we come to an illustration of Christianity in its own aspect—divine reflection throughout all space (Mind, Soul, Spirit, Life, Truth, Love).

VERSE 1. "a Lamb"—Mrs. Eddy defines "Lamb of God" as "The spiritual idea of Love; self-immolation; innocence and purity; sacrifice" (S. & H. 590 : 9-10).

"mount Sion"—Mrs. Eddy defines "Zion" as "Spiritual foundation and superstructure; inspiration; spiritual strength" (S. & H. 599 : 6-7).

"an hundred forty and four thousand"—the true sense of demonstration and of manhood. The twelve sons of Jacob, the twelve tribes of Israel, the twelve apostles, all gave a sense of true manhood and demonstration, because true manhood is demonstration.

VERSE 2. "many waters"—infinite identity.

"the voice of harpers harping with their harps"—Mrs. Eddy says that "demonstration and spiritual understanding are God's immortal keynotes" (S. & H. 355 : 27-29).

VERSE 3. "a new song"—Mrs. Eddy writes,

"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).

(See also S. & H. 234 : 4-8; Mess. '00, 2 : 7-8.)

"no man could learn that song but the hundred and forty and four thousand"—only the spiritual, real man can know "Science vast."

"redeemed from the earth"—see Un. 52 : 4-14 and Mess. '01, 10 : 30-11.

VERSE 4. "not defiled with women"—not defiled with false womanhood, with the subtlety of the female, as exemplified by Eve, for instance. Generic man is free of the belief that man is an incomplete being, that he needs something besides his consciousness of the manhood and womanhood of God to satisfy him. The neuter state of thought is that exalted sense of spiritual selfhood which recognizes God's man as both male

and female. As that sense of things comes to you in human experience, it makes you more affectionate on a higher basis, and you begin to find in yourself the strength, the creative ability, and the intelligence of the man, and the purity, the grace, the loveliness, the conceptive faculty, and the selflessness of the woman. (See also My. 268 : 29-5 ; S. & H. 64 : 17-25 ; Mis. 165 : 29-2.)

VERSE 5. See Un. 49 : 8-9 ; S. & H. 533 : 12-14 ; My. 210 : 13-17, 6 : 6-9.

Now the tone changes to Christianity reflecting Science—omnipresence (Life, Truth, Love). Here we see the Christianity sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love,—the same sequence with which this vision began in Chapter 12.

VERSES 6, 7. Here John gives the tone of *Principle*, forever interpreting its own idea. Mrs. Eddy says, "The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science" (S. & H. 272 : 28-32). The angel with the "everlasting gospel" typifies the "chain of scientific being" (S. & H. 271 : 2). (See also My. 128 : 19-22 ; S. & H. 340 : 20-29, 141 : 27-3 ; My. 266 : 29-6 ; Mis. 383 : 8-15.)

In connection with verse 7, see S. & H. 240 : 10-11, 340 : 4-14, 291 : 28-31.

VERSE 8 has the tone of *Mind*, dispelling the mist of material knowledge. Mrs. Eddy defines "Babel" as "Self-destroying error ; a kingdom divided against itself, which cannot stand ; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (S. & H. 581 : 17-22). (See also Mis. 56 : 16-18, 61 : 6-10 ; S. & H. 598 : 17-18.)

VERSES 9-12. Now comes the tone of *Soul*, rebuking false identity. Remember that "the beast" here symbolizes the belief of life in matter, *materia medica* ; "his image" symbolizes sin ; and "his mark" symbolizes ignorance. (See also My. 160 : 19-31 ; S. & H. 542 : 21-26.)

VERSES 13, 14 have the tone of *Spirit*, which blesses. Mrs. Eddy says, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the

fatherhood and motherhood of God. Spirit names and blesses all " (S. & H. 507 : 3-7). Those who " die in the Lord " are those who die to the things of the flesh. (See also Mis. 124 : 32-16.)

" the Son of man "—see S. & H. 482 : 16-23.

" a sharp sickle "—the order of Spirit. (See also Ret. 85 : 13-16.)

VERSES 15, 16. Here John gives the sense of *Life*, of the appearing of true individuality in the eternal " now." Life's sickle is that which reaps the harvest. (See also Un. 11 : 24-6.)

Mrs. Eddy defines " Temple," in part, as " the idea of Life, substance, and intelligence " (S. & H. 595 : 7-8).

VERSE 17 illustrates *Truth*, revealing the form of true consciousness. Here we have the sense of " Temple " as " the superstructure of Truth " (S. & H. 595 : 8), and Truth's sickle is always sharp, always ready. "*Semper paratus* is Truth's motto " (S. & H. 458 : 15). (See also Mis. 204 : 12-15, 205 : 7-12.)

VERSES 18-20 symbolize *Love*, which alone treads the " winepress." The " altar " is the sense of " Temple " as " the shrine of Love " (S. & H. 595 : 8-9), and Love's sickle is that which gathers the harvest. (See also My. 269 : 17-29.)

" power over fire "—Love annihilates fear. (See S. & H. 586 : 13-14.)

" the vine of the earth "—the belief of life, substance, and intelligence in matter, the opposite of Life, Truth, and Love. (See also Mis. 151 : 6-12.)

" the winepress was trodden without the city, and blood came out of the winepress "—the attempt to meet error with error, the belief in tilling the soil of mortal belief, results in what is called agony. It is " without the city," for in the " city " there is no treading of the " winepress." This is something which we shall all have to face. (See also Un. 58 : 5-20 ; S. & H. 54 : 10-17, 21-26.)

" a thousand and six hundred furlongs "—this measurement symbolizes the " city foursquare."

FIFTH VISION : SOUL (Chapters 15, 16, 17, 18). *The pouring of the seven vials, and the destruction of the great whore and of the city of Babylon.*

VERSE 1. " seven angels "—the " numerals of infinity," identified by Soul.

“the seven last plagues ; for in them is filled up the wrath of God”—Mrs. Eddy says, “The way to extract error from mortal mind is to pour in truth through flood-tides of Love” (S. & H. 201 : 17-18). The “seven last plagues” signify the ability to analyze, uncover, and annihilate error. (See also S. & H. 540 : 11-16.)

VERSE 2. “a sea of glass mingled with fire”—reflection and purification. (See also Ret. 94 : 9-13 and 22 : 14-17.)

As before, “the beast” symbolizes *materia medica*, “his image” symbolizes sin, “his mark” symbolizes ignorance, and “the number of his name” symbolizes personal sense. (See also S. & H. 516 : 4-8.)

VERSE 3. “the song of Moses” symbolizes the Commandments (the Word), and “the song of the Lamb” symbolizes the Beatitudes and the Lord’s Prayer (the Christ).

VERSE 4. “all nations shall come and worship before thee”—see S. & H. 55 : 16-21 and Pan. 13 : 18-24.

VERSE 5. See S. & H. 535 : 15-17.

VERSE 7. “one of the four beasts”—Christianity.

“seven golden vials full of the wrath of God”—Mrs. Eddy writes, “The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God’s pardon, destroying any one sin, prophesy and involve the final destruction of all sin?” (S. & H. 339 : 1-6). (See also Mess. ’02, 1 : 10-14.)

VERSE 8. “the temple was filled with smoke from the glory of God”—spiritual reality seems obscure, to mortal sense, until evil is handled.

“no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled”—we inherit the Christ-idea only in proportion as, through Soul, we see the translation of the divine ideal, which is one and infinite, down to the point of infinite individual spiritual ideas operating in a calculus of reality, made manifest in Mind, and also the translation of mortal mind out of itself through analysis, uncovering, and annihilation, by which Soul destroys the tares and gathers the wheat into the barn. It is essential to see both those translations. (See also Ret. 94 : 14-17.)

CHAPTER 16

VERSE 1. Soul identifies the operation of the "numerals of infinity."
(See also S. & H. 542 : 7-9.)

Now we come to the wonderful process symbolized by the pouring of the seven vials, and we have the sequence of Love, Truth, Life, Principle, Soul, Spirit, and Mind. As I have told you, I found myself years ago handling evil in that order, although I didn't know why at the time.

VERSE 2. The first vial has the tone of *Love*, and it is poured on the earth,—on materiality. It shows fear (the "noisome and grievous sore") to be the result of ignorance and sin (the sore fell upon those who "had the mark of the beast" and who "worshipped his image"), and points to their destruction.

Mrs. Eddy writes,

"Learn, too, that wisdom's rod is given

For faith to kiss, and know ;

That greetings glorious from high heaven,

Whence joys supernal flow,

Come from that Love, divinely near,

Which chastens pride and earth-born fear " (Mis. 387 : 20-25).

She also says, "Always begin your treatment by allaying the fear of patients" (S. & H. 411 : 27-28). In handling evil, the first thing to handle is fear, because the whole of mortality is fear. (See also Exo. 14 : 10 ; Matt. 17 : 6 ; I Sam. 28 : 20 ; S. & H. 586 : 11-12, 532 : 26-27, 373 : 14-15.)

VERSE 3. The second vial, poured on the sea, symbolizes the destruction of error by *Truth*. Mrs. Eddy writes,

"And o'er earth's troubled, angry sea

I see Christ walk,

And come to me, and tenderly,

Divinely talk.

"Thus Truth engrounds me on the rock,

Upon Life's shore,

'Gainst which the winds and waves can shock,

Oh, nevermore !" (Mis. 397 : 5-12).

"a dead man"—Truth shows "earth's troubled, angry sea" to be a deadened sense of manhood.

See also S. & H. 569 : 6-11.

VERSES 4-7. The third vial, poured on the rivers and fountains, illustrates how *Life* destroys all the channels of mortality.

Mortality is a suicide. Mrs. Eddy writes, "When the belief in material origin, mortal mind, sensual conception, dissolves through self-imposed suffering, and its substances are found substanceless,—then its miscalled life ends in death, and death itself is swallowed up in Life,—spiritual Life, whose myriad forms are neither material nor mortal" (Mis. 361 : 3-8). (See also S. & H. 552 : 13-17 ; Ret. 59 : 5-8.)

"rivers"—channels of mortality. (See Isa. 17 : 13 ; Mark 5 : 29 ; S. & H. 376 : 10-16.) The Psalmist says, "For with thee is the fountain of life." (See also Rev. 21 : 6 ; Mis. 19 : 11-17 ; Pul. 3 : 20-25.)

"judged"—see Ps. 37 : 28 and Lev. 18 : 4, 5.

VERSES 8, 9. The fourth vial, poured on the sun, symbolizes the destruction of false systems by *Principle*. Here the sun is used as a symbol of false systems and of personal sense. It is personal sense which blasphemes God, and which scorches with hate and condemnation ; it refuses to give Principle the glory. (See also S. & H. 329 : 21-31 ; My. 151 : 23-3.)

VERSES 10, 11. The fifth vial, poured on the seat of the beast, indicates the destruction by *Soul* of the false rule of sense. Mrs. Eddy says, "The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated" (S. & H. 536 : 10-16). (See also Mis. 237 : 1-13.) The "seat of the beast" symbolizes the opposite of the rule of Soul. Soul is sinless and painless.

VERSES 12-16. The sixth vial, poured on the river Euphrates, illustrates how *Spirit* destroys the insidious beliefs of the flesh.

"the great river Euphrates"—here a symbol of the so-called calculus of unreality, the opposite of Spirit. (See also S. & H. 322 : 15-17.)

"three unclean spirits like frogs"—the belief of life, substance, and intelligence in matter. Frogs symbolize impurity, the opposite of Spirit. (See S. & H. 274 : 17-22.)

"Armageddon" symbolizes the conflict between Spirit and the flesh. (See also Mis. 177 : 1-20.)

VERSES 17-21. The seventh vial, poured into the air, symbolizes the destruction by *Mind* of the laws of mortal mind.

"the air"—the atmosphere of mortal mind. (See also S. & H. 520 : 3-5.)

"a great earthquake"—see S. & H. 223 : 28-31 and 224 : 4-7.

The "three parts" of verse 19 symbolize the belief of life, substance, and intelligence in matter (see Mis. 175 : 5-8) ; "cities of the nations" symbolize the myriad beliefs of the human mind ; and "Babylon" symbolizes physical science.

"And every island fled away, and the mountains were not found"—mortal mind shown to have no safety and no calculus. (See also S. & H. 226 : 18-21 and 227 : 7-13.)

"a great hail"—the irresistible destruction of the manifold beliefs of the human mind.

CHAPTER 17

Chapter 17 tells of the judgment of "the great whore that sitteth upon many waters,"—material science, with its manifold beliefs. The "angel" which shows this judgment is Science reflecting the Word,—*Life and Soul*, the eternal identification of the Word of God through the "numerals of infinity." As you begin to understand those "numerals of infinity," you see that Mind, for instance, is intelligence, wisdom, power, law, action, and so on, and you can use that identified sense of Mind to annihilate all that is opposed to it.

VERSE 2. "drunk with the wine of her fornication"—see My. 212 : 4-13.

VERSE 3. "the wilderness"—here a symbol of "the great desert of human hopes" (S. & H. 566 : 4-5).

"scarlet coloured beast"—animal magnetism, the great red dragon.

VERSE 6. See My. 125 : 29-13.

VERSE 7. "mystery"—see S. & H. 319 : 17-20.

VERSES 9, 10. "seven heads," "seven mountains," "seven kings"—the sevenfold iniquity of animal magnetism, the counterfeits of the seven synonymous terms for God. The Scriptures uncovered five ("five are fallen") ; Christian Science is handling false manhood and false systems ("one is") ; and divine Science will handle physical so-called science ("the other is not yet come").

VERSE 11. "the eighth, and . . . of the seven"—animal magnetism, which includes all the counterfeits of the seven synonymous terms for God.

VERSES 12, 13. "ten kings, which . . . have one mind, and shall give their power and strength unto the beast"—see S. & H. 563 : 11-14.

VERSE 14. "These shall make war with the Lamb, and the Lamb shall overcome them"—see S. & H. 340 : 15-16, 20-29 and Mis. 56 : 16-20.

"faithful"—see Mis. 99 : 12-18.

VERSE 15. "peoples, and multitudes, and nations, and tongues"—not persons, but myriad false beliefs.

VERSE 16. The attempt to counterfeit the ten Commandments brings desolation to the belief of intelligence in matter.

VERSE 17. Mrs. Eddy says, "Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (S. & H. 267 : 22-25). (See also My. 345 : 7-30.)

CHAPTER 18

VERSE 1. "I saw another angel come down from heaven"—Science reflecting the Christ, *Truth and Spirit*, the divine infinite calculus. Nothing can deal with the chaos of "Babylon" but the order of Spirit.

VERSE 3. "the merchants of the earth are waxed rich through the abundance of her delicacies"—Mrs. Eddy writes, "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S. & H. 209 : 25-30). (See also S. & H. 124 : 3-13 and 65 : 13-16.)

VERSE 4. See S. & H. 537 : 9-18.

VERSE 10. "in one hour is thy judgment come"—that "one hour" (the phrase is repeated several times in this chapter) typifies Mrs. Eddy's answer to the question "What is God?" in "Recapitulation." That question and answer constitute the perfect symbolization of the operation of the one infinite system, which reveals the divine infinite calculus. When that question and answer are understood, they prove the nothingness

of the whole gamut of physical science, which to-day is the climax of humanity's belief of life, substance, and intelligence in matter.

VERSES 11-19. "the merchants of the earth," "every shipmaster, and all the company in ships, and sailors, and as many as trade by sea"—the false sense of manhood.

VERSE 21. "a stone like a great millstone"—the divine infinite calculus. You remember that Daniel speaks of "a stone . . . cut out without hands, which smote the image"—the five physical senses—"upon his feet that were of iron and clay, and brake them to pieces;" and he also says, "the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2 : 34, 35). (See also Mark 12 : 10 ; Jer. 51 : 63, 64 ; Mis. 285 : 14-19.) Jesus said, "Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true." If you judge from the spiritual viewpoint (and from the spiritual viewpoint you can only judge man as God's image and likeness, and error as error), then you can cast the "stone."

VERSE 23. "the voice of the bridegroom and of the bride shall be heard no more"—see S. & H. 557 : 16-21.

SIXTH VISION : SPIRIT (Chapters 19, 20, 21). *Armageddon and the city foursquare.*

VERSE 1. Here the tone of *Love and Mind*—Science reflecting Christianity, the fourth dimension—is introduced. Mrs. Eddy gives one interpretation of Love and Mind when she writes, "Love fulfils the law"—law is fundamentally associated with Mind—"of Christian Science" (S. & H. 572 : 12). We may also think of it as the divine plan made manifest as metaphysics, metaphysics glorified, the fulfilment of Love and the allness of Mind—there are infinite ways in which we can interpret it. (See also Mess. '02, 5 : 14-24.)

VERSE 4. This is the final appearance of the twenty-four elders and the four beasts in the story ; just so, "Recapitulation" gives place to "Genesis" and "The Apocalypse," which constitute the "Key to the Scriptures."

VERSE 5. "Praise our God"—Mrs. Eddy writes, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle" (S. & H. 275 : 6-9).

VERSE 6. "Alleluia : for the Lord God omnipotent reigneth"—

again a symbol of Love and Mind. (See also S. & H. 266 : 25-26.)

VERSES 7-9. Mrs. Eddy writes, " ' Come hither ! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense " (S. & H. 575 : 1-6). (See also S. & H. 577 : 4-11.) The marriage of the Lamb symbolizes the finding of idea in its Principle, inseparable from its Principle. The right idea of manhood and womanhood is climaxed in Chapter 21 with the vision of the Christ-idea eternally wedded to its Principle. The marriage supper symbolizes the presentation of the truth about man and woman as one.

VERSE 10. Here we have the tone of *Principle*,—Christian Science in its own aspect, omni-action. Mrs. Eddy 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. Clothing Deity with personality, we limit the action of God to the finite senses " (Hea. 4 : 3-8). We must constantly be turning thought to the answer to the question " What is God ? " because the only thing that really matters with any of us is what we possess of the Mind of Christ. (See also Matt. 19 : 16, 17 ; My. 225 : 12-21.)

We now come to the realm of absolute Christian Science. At the point of Christian Science in its own aspect,—Principle,—thought rises naturally to absolute Christian Science, to that state of consciousness which Mrs. Eddy calls, from the objective viewpoint, the " new heaven " and the " new earth," and, from the subjective viewpoint, the " city of our God." In absolute Christian Science the Word, the Christ, Christianity, and Science become four cardinal points by which to guide thought intelligently. At this stage you think, not in terms of Mind, Spirit, Soul, and Principle, but mainly in terms of Life, Truth, and Love, the essential nature of God. You are still combining the synonymous terms, because you haven't reached the sense of oneness. So the Word of God (the first cardinal point) is seen as Life, Truth, and Love ; the essential nature of God is viewed from the aspect of Life, or fatherhood. The Christ (the second cardinal point) is seen as Truth, Life, and Love ; the essential nature of God is viewed from the aspect of Truth, or sonship. Christianity (the third cardinal point) is seen as Life and Love ; Truth does not appear specifically in this combination because in Christianity the Christ-idea is made

manifest as the compound idea man. Absolute Christian Science (the fourth cardinal point) is seen as Truth and Love ; Life does not appear specifically, because the motherhood of Love is here seen to include the fatherhood of Life. As you know, the highest definition which Mrs. Eddy gives in her "Glossary" is the definition of "Mother," which reads, "God ; divine and eternal Principle ; Life, Truth, and Love" (S. & H. 592 : 16-17).

As you understand the three terms Life, Truth, and Love in demonstration, you enter the "city foursquare." That city is the symbol of the understanding of the divine One in a purely subjective way. The "city foursquare" has four sides. At the north, you see one Life, the Word of God ; at the east, you see one Truth, Christ ; at the south, you see one divine Love, one Christianity ; and at the west, you see one divine Principle, Love, one divine Science. That symbol epitomizes our highest concept of God in a four-dimensional way. It shows the oneness of God as the one divine Principle, Life, Truth, and Love.

But John doesn't leave thought at that high pinnacle, because he understood what Mrs. Eddy calls "practical, operative Christian Science" (Mis. 207 : 5-6). Having lifted thought to the recognition of divine oneness, he proceeds to translate that recognition down to the point of application to the human. And so he begins to blend Life, Truth, and Love, which in the "city foursquare" were symbols of one Being, for the purposes of divine computation. He shows how Life, Truth, and Love reflect each other as the Word, the Christ, Christianity, and Science, and this blending illustrates the twelve gates or twelve modes of operation, through which thought passes into the "city of our God." At this point thought begins to use the four cardinal points subjectively, in order to demonstrate pure spiritual values, for John has not yet illustrated the application of Truth to the human. This absolute demonstration takes place through the pure spiritual values of the Word (Life, Truth, and Love), the Christ (Truth, Life, and Love), Christianity (Life and Love), and Science (Truth and Love). Those are the four cardinal points which guide thought.

Then, because he sees the necessity of the application of Science to the human, John once more illustrates the four orders of Mind, Spirit, Soul, Principle, Life, Truth, and Love ; divine Principle, Life, Truth, Love, Soul, Spirit, and Mind ; Principle, Mind, Soul, Spirit, Life, Truth, and Love ; Life and Soul, Truth and Spirit, Love and Mind, and Principle. Even there he doesn't stop, but goes on to show how those operate through the days of creation. And then he ends his whole story by showing the Word

as seeking, the Christ as finding, Christianity as using, and Science as being.

So Revelation is the most perfect and complete picture—vast in its detail, but beautifully logical in its order. It tells the story of Science from the point of view of the Word and the Christ. In “Recapitulation” Mrs. Eddy tells the same story from the focal point of the Word, the Christ, and Christianity, and then in “The Apocalypse” in her “Key to the Scriptures” she tells it from all four aspects of the Word, the Christ, Christianity, and Science. And so to-day the picture which John saw is fulfilled. We have seen it from the point of view of the Word, the Christ, Christianity, and Science, and therefore we can understand it, appreciate it, and use it in all its fulness.

When you feel the touch of these things, when they come with reason and revelation to your thought, they become all-absorbing, and what happens is that you become a new man in Christ. Your spiritual confidence, your strength, your vision, your impersonality, grow with every moment. You cease to think in terms of people and things, because your one love is to think about God and God’s idea, and so life becomes a very different proposition.

VERSES 11-21. Here we have the first cardinal point of absolute Christian Science—the *Word of Life, Truth, and Love*. (See also S. & H. 108 : 19-24 [to semi-colon] ; Mis. 2 : 17-20 ; My. 117 : 18-22 ; Mis. 192 : 14-21.)

VERSES 11-14 have the tone of Life predominantly.

“clothed with a vesture dipped in blood”—see S. & H. 25 : 3, 13-19.

“the armies . . . followed him upon white horses, clothed in fine linen, white and clean”—Mrs. Eddy says, “Jesus said substantially, ‘He that believeth in me shall not see death.’ That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit” (S. & H. 324 : 32-5).

VERSES 15 and 16 have the tone of Truth.

“a sharp sword”—we read in Hebrews, “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (See also S. & H. 538 : 3-10.)

“he shall rule them [the nations] with a rod of iron”—

Mrs. Eddy says, " The impersonation of the spiritual idea had a brief history in the earthly life of our Master ; but ' of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science " (S. & H. 565 : 13-18).

" his vesture "—Mrs. Eddy says, " The vesture of Life is Truth " (S. & H. 242 : 21). (See also S. & H. 242 : 25-26.)

" KING OF KINGS "—see S. & H. 141 : 17-21.

VERSES 17-21 emphasize Love, which exterminates every vestige of error.

" an angel standing in the sun "—see S. & H. 561 : 5-9.

" that ye may eat the flesh . . . of all men "—see Mis. 360 : 16-24.

Mrs. Eddy gives the spiritual import of verse 19 when she writes, " Against Love, the dragon warreth not long, for he is killed by the divine Principle " (S. & H. 567 : 9-10).

The " beast " symbolizes *materia medica*, and the " false prophet " symbolizes false theology. It is the Word of God which deals with *materia medica* and false theology, and we shall see that it is the Christ which deals with animal magnetism, " that old serpent."

" slain with the sword of him that sat upon the horse "—Mrs. Eddy says, " Felt ye the power of the Word ? " (Mis. 398 : 23).

CHAPTER 20

VERSES 1-3. Now we come to the second cardinal point of absolute Christian Science—the *Christ, or Truth, Life, and Love*. Mrs. Eddy says, " Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God " (S. & H. 243 : 27-29). (See also S. & H. 98 : 15-21 and 49 : 21-25.)

" an angel come down from heaven, having the key of the bottomless pit "—Christ, Truth. (See also S. & H. 99 : 9-12 and 171 : 4-11.)

" and a great chain in his hand "—" the chain of scientific being " (S. & H. 271 : 2), the chain of Life. (See also Mis. 205 : 22-30.)

Verses 2 and 3 have the tone of Love.

" bound him a thousand years "—this has nothing to do with time, but refers to the fulfilment of Love, which we

experience every time we see some phase of animal magnetism annihilated. With the Mind of Christ you can compass the millennium in a second. Mrs. Eddy writes, "The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth " (My. 239 : 27-4).

"and after that he must be loosed a little season"—the "old serpent" seems to be loosed, but only because we don't know enough of the Mind of Christ. (See also S. & H. 96 : 31-4 ; Ret. 84 : 1-3.)

VERSES 4-15 indicate the third cardinal point of absolute Christian Science—*Christianity*, or *Life and Love*.

Verses 4-10 emphasize Life. Mrs. Eddy writes, "'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you " (S. & H. 22 : 11-12).

"Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power"—Mrs. Eddy says of Jesus, "His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate " (S. & H. 44 : 7-10). (See also S. & H. 593 : 9-11, 598 : 23-30, 290 : 10-15.)

In verses 11-15 the tone of Love predominates, and the resurrection of infinite Life is fulfilled as complete freedom from death and hell.

Mrs. Eddy gives the spiritual interpretation of verse 11 when she writes, "Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science, and this is the great truth which strips all disguise from error " (S. & H. 454 : 10-13).

"death and hell delivered up the dead which were in them"—Mrs. Eddy writes, "The lust of the flesh and the pride of physical life must be quenched in the divine essence,—that omnipotent Love which annihilates hate, that Life which knows no death " (Un. 39 : 5-8).

CHAPTER 21

VERSES 1-9. Finally, we come to the fourth cardinal point of absolute Christian Science—*absolute Christian Science* itself, or *Truth and Love*. The divine idea, or Truth, is forever embosomed in divine Love and inseparable from it.

VERSE 1. In the eleventh verse of Chapter 20, "the earth and the heaven fled away," and so John now sees "a new heaven and a new earth,"—spiritual ideas. "Heaven" symbolizes the consciousness of idea, and "earth" symbolizes the demonstration of idea. Mrs. Eddy says, "In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away" (S. & H. 536 : 4-8). (See also S. & H. 572 : 19—574 : 2, 255 : 1-6, 561 : 1-4.)

VERSE 2. "new Jerusalem"—Mrs. Eddy defines "New Jerusalem" as "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (S. & H. 592 : 18-20).

"bride"—Mrs. Eddy defines "Bride," which gives the conceptive sense, as "Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer" (S. & H. 582 : 14-16).

VERSE 3. "the tabernacle of God is with men"—Mrs. Eddy defines "Church" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (S. & H. 583 : 12-13).

"and he will dwell with them"—Mrs. Eddy, interpreting the twenty-third Psalm, writes, "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" (S. & H. 578 : 16-18).

VERSE 4. "And God shall wipe away all tears from their eyes"—Mrs. Eddy writes,

"Mourner, it calls you,—'Come to my bosom,
Love wipes your tears all away,
And will lift the shade of gloom,
And for you make radiant room
Midst the glories of one endless day'" (Mis. 399 : 1-5).

She also says, "Happiness is spiritual, born of Truth and Love" (S. & H. 57 : 18-19).

VERSE 5. "Behold, I make all things new"—Mrs. Eddy says, "The new idea, conceived and born of Truth and Love, is clad in white garments. . . . When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that

Truth is here and has fulfilled its perfect work " (S. & H. 463 : 14-15, 16-20).

" And he said unto me, Write : for these words are true and faithful"—Mrs. Eddy says, " No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH ; and neither tongue nor pen can overthrow it " (S. & H. 110 : 17-20).

VERSES 6, 7. " I am Alpha and Omega, the beginning and the end "—see Mess. '02, 7 : 11-16.

" I will give unto him that is athirst of the fountain of the water of life freely"—see S. & H. 13 : 2-4.

" He that overcometh shall inherit all things"—see S. & H. 48 : 14-16.

" and I will be his God, and he shall be my son"—see Mis. 206 : 5-10.

VERSE 9. See S. & H. 574 : 3—576 : 7.

" one of the seven angels"—Truth fulfilled in Love.

" the bride, the Lamb's wife"—the Lamb's wife " presents the unity of male and female " (S. & H. 577 : 5), and the bride symbolizes the wedding of that right idea of manhood and womanhood to its Principle.

VERSES 10-27. Now we come to the description of the " city foursquare," in terms of divine Science and absolute Christian Science.

VERSES 10, 11. Here we see *divine Science*,—*divine Principle*, *Love*. Mrs. Eddy writes, " This sacred city, described in the Apocalypse (xxi.16) as one that ' lieth foursquare ' and cometh ' down from God, out of heaven,' represents the light and glory of divine Science " (S. & H. 575 : 7-10). Divine Science is Principle's perfect and infinite interpretation of itself.

" descending out of heaven from God"—the purely subjective sense of reality.

" the glory of God"—divine Science.

" her light was like unto a stone most precious"—the very highest sense of the four-dimensional calculus, by which Principle interprets itself in divine Science as one Life (the Word), one Truth (Christ), one Love (Christianity), and one divine Principle, Love (divine Science). (See S. & H. 575 : 17-19 [to semi-colon].)

"even like a jasper stone, clear as crystal"—in Chapter 4, verse 3, the jasper was opaque, but now, in the light of divine Science, it has become "clear as crystal."

VERSE 12. "and had a wall great and high"—here we see *the Word in divine Science,—Life*, the one Being. The Word is Principle's idea of itself. The wall is here a symbol of the Word, which compasses but never limits. Mrs. Eddy says, "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292 : 4-6) ; elsewhere she speaks of "the compass of infinite Life," and she says, "The infinite can neither go forth from, return to, nor remain for a moment within limits" (Hea. 4 : 6, 2-3). She also writes, "The unveiled spiritual signification of the Word so enlarges our sense of God that it makes both sense and Soul, man and Life, immaterial, though still individual. It removes all limits from divine power" (No. 12 : 24-27).

VERSES 12, 13. "twelve gates"—a symbol of *Christ in divine Science,—Truth*, the one Son of God. Christ is Principle's ideal of itself.

Mrs. Eddy says of the city and its gates, "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation ; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus ; southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union ; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony" (S. & H. 575 : 26-2). She also says, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed" (S. & H. 171 : 4-7). (See also S. & H. 242 : 9-10 and 315 : 32-2.)

VERSE 14. Here John gives an illustration of *Christianity in divine Science,—Love*, the divine One. Christianity is Principle's infinite reflection of itself.

"twelve foundations"—foundations of demonstration. Mrs. Eddy says, "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ" (S. & H. 483 : 32-5). The infinite relationship of Christianity unites all mankind in one compound

idea, man. When Christ becomes one compound idea, man, in Christianity, then there is infinite reflection, and that infinite reflection of God is true demonstration.

So we have seen that in divine Science, the perfect and infinite interpretation of the one Being, the Word is God's idea of Himself as the one Life ; Christ is God's own ideal as the one Truth ; and Christianity is God's reflection of Himself as the one Love. We have seen the oneness of Being reflecting on itself. But now we've got to use that vision, and this is what John proceeds to show. The oneness of Being is known in its fulness only to God, and so it must be translated to the point of infinite idea, the truth about you and me and everything. So now we go through the twelve gates into the "city of our God,"—absolute Christian Science,—with its four cardinal points, and at once there is the introduction of divine computation or measuring.

VERSE 15. This measuring introduces the sense of absolute Christian Science. (See S. & H. 577 : 12-19.)

VERSE 16. "the city lieth foursquare"—Mrs. Eddy says, "Taken in its allegorical sense, the description of the city as foursquare has a profound meaning" (S. & H. 575 : 16-17). In mathematics, for example, addition, subtraction, multiplication, and division have "a profound meaning," because you can't use mathematics without them. Just so, the divine infinite calculus is of vital importance in Science, because it shows the divine order of operation. Remember that Mrs. Eddy speaks of the "city of the Spirit,"—of infinite divine order.

"twelve thousand furlongs"—a symbol of true manhood and demonstration.

"The length and the breadth and the height of it are equal"—Mrs. Eddy says, "The three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science,—contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good" (S. & H. 109 : 32-7).

VERSE 17. Here John symbolizes the Word in absolute Christian Science,—*Life, Truth, and Love*.

"And he measured the wall thereof"—Mrs. Eddy writes, "Allness is the measure of the infinite, and nothing less can express God" (S. & H. 336 : 23-24). God is All, but his allness is expressed as man.

"the measure of a man"—Mrs. Eddy says, "Divine and unerring Mind measures man, until the three measures be accomplished, and he arrives at fulness of stature; for 'the Lord God omnipotent reigneth'" (Mis. 172 : 12-15). (See also S. & H. 502 : 24-5 and 515 : 16-24.)

VERSE 18. Now John illustrates the Christ in absolute Christian Science,—*Truth, Life, and Love*. Mrs. Eddy says, "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (S. & H. 18 : 1-3), and she also writes, "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (S. & H. 26 : 14-18).

"the building"—the substance or form. (See also S. & H. 468 : 18-21.)

"pure gold, like unto clear glass"—perfect reflection. (See also S. & H. 94 : 1-6, 504 : 11-14.)

VERSES 19-21. Here John presents Christianity in absolute Christian Science,—*Life and Love*.

"the foundations"—Mrs. Eddy says, "Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth" (S. & H. 91 : 5-8). (See also S. & H. 138 : 14-22, 133 : 24-28.)

The twelve stones correspond to the twelve signs of the Zodiac, which the Hebrews derived from the Chaldeans and used as symbols. It is interesting, however, that here they correspond to them in an inverted order, and none of the Commentaries can understand why this should be so. But in Christianity we very often find the sequence inverted. Thought proceeds from the sense of Life, Truth, and Love to the fact that every idea is identified with Principle; it sees that Spirit diversifies, classifies, and individualizes the ideas of Life, Truth, and Love, that Soul identifies them, and that Mind shows them all to be in and of one infinite divine Principle.

VERSES 22-27. Here John symbolizes absolute Christian Science,—*Truth and Love*. Truth and Love show us the divine idea, man and woman, inseparable from that Mother which Mrs. Eddy defines as "God; divine and eternal Principle; Life, Truth, and Love" (S. & H. 592 : 16-17).

VERSE 22. See S. & H. 576 : 8—577 : 27.

"no temple"—no material body, no "material superstructure" (S. & H. 595 : 9). Mrs. Eddy says that "our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. . . Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion" (Pul. 2 : 28-1, 3 : 11-12).

"the Lamb"—Mrs. Eddy defines "Lamb of God," in part, as "The spiritual idea of Love" (S. & H. 590 : 9).

VERSE 23. Mrs. Eddy says, "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. All who are saved must walk in this light" (S. & H. 577 : 19-22).

"no need of the sun, neither of the moon"—no need of symbols. Someone said to me this morning, "I feel now that I am right in the midst of it all. I no longer feel outside of it." That is because she knows now that it is coming to her from Principle.

VERSE 24. "the nations . . . shall walk in the light of it"—Mrs. Eddy writes, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S. & H. 510 : 9-12).

"the kings of the earth do bring their glory and honour into it"—Mrs. Eddy says, "Mighty potentates and dynasties will lay down their honors 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 maketh a lie'" (S. & H. 577 : 22-27).

VERSE 25. "the gates of it shall not be shut at all by day"—that day is the perfect seventh day, which, you remember, embodies the tones of Love as Truth, and Love as Love.

Mrs. Eddy writes,

"No snare, no fowler, pestilence or pain;
No night drops down upon the troubled breast,
When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and heavenly rest"

(Mis. 389 : 22-25).

In proportion as the womanhood in you (which you reflect from God) becomes conscious of the form of true manhood,

the true Christ-idea, so that it is satisfied and fulfilled—in that proportion do you realize the truth of what John saw here.

You and I have got to find all of this within ourselves. The fact that Moses, the prophets, Jesus, and Mrs. Eddy saw for themselves the true facts of being is something to rejoice over, but it is no good to us unless we too both see and use them. If we want to find ourselves in the "city of our God" in absolute Christian Science, we have got to see that "Beloved, now are we the sons of God," and prove that individually for ourselves. We may see how beautiful it is, but if it is detached and objective to us, it won't be of any real value to us.

VERSE 27. Mrs. Eddy writes, "This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science" (S. & H. 573 : 23-28). Now let me give you an illustration. A man I knew suddenly developed a clot, and his wife telephoned to me to ask for help, and she said that he wasn't expected to recover. I was staying with a well-known surgeon at the time, and he said that if I healed that man it would prove to him that Christian Science was true, because otherwise the heart would stop in twenty-four hours and nothing could save the man. Well, the clot dissolved and the man was healed. That was "indeed a foretaste of absolute Christian Science."

SEVENTH VISION : MIND (Chapter 22 : 1-9). *The pure river of water of life.*

John begins the seventh vision by illustrating the four orders in Christian Science, just as Jesus did in the Sermon on the Mount. He is bringing his revelation of the Christ right down to the flesh.

VERSE 1. Here John illustrates *the Word* order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. He presents the divine fact about the creative sense,—the truth which lies behind the human creative sense of male and female.

"And he shewed me"—Mind shows.

"a pure river of water of life"—the order of Spirit.

"clear as crystal"—the definiteness of Soul.

"proceeding out of the throne of God"—from Principle.

“and of the Lamb”—Life, Truth, and Love in absolute Christian Science.

See also S. & H. 547 : 23-2, 508 : 14-16 ; No. v : 8-13 ; Mis. 206 : 32-6 ; Pul. 3 : 15-25.

VERSE 2. Now John symbolizes the *Christ* order of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind.

“In the midst”—Principle.

“the street of it”—the way of Life.

“the tree of life”—Mrs. Eddy says that this “stands for the idea of Truth” (S. & H. 526 : 18).

“which bare”—the motherhood of Love.

“twelve manner of fruits”—the identity of Soul, which gives gender, or kind.

“yielded her fruit every month”—the divine order and fruit of Spirit.

“the leaves of the tree were for the healing of the nations”—Mind heals.

“Twelve manner of fruits” is the divine fact behind what are called “periods” in the female, and which are associated with conception. Many women have proved that it is quite unnecessary in Christian Science to have “periods,” and that to stop having them does not prevent conception. “Twelve manner of fruits” is the demonstration of true manhood and womanhood.

See also S. & H. 332 : 9-15 (from “Christ”), 583 : 10-11, 325 : 7-9 ; Ezek. 47 : 12.

VERSES 3, 4. Next, John illustrates the *Christianity* sequence of Principle, Mind, Soul, Spirit, Life, Truth, and Love, but, as so often, it is inverted, and so thought is led from Life, Truth, and Love through Spirit, Soul, and Mind to Principle.

“And there shall be no more curse : but the throne of God and of the Lamb shall be in it”—the sense of salvation, “Life, Truth, and Love understood and demonstrated as supreme over all ; sin, sickness, and death destroyed” (S. & H. 593 : 20-22). (See also S. & H. 557 : 16-18.)

“and his servants shall serve him”—the reflection of Spirit.

“and they shall see his face”—the identity of Soul.

“and his name shall be in their foreheads”—true identity will be found in Mind, in spiritual thinking.

When we understand Christianity, we shall see that every idea reflects Life, Truth, and Love through Spirit, that every idea is identified with Principle through Soul, and that all ideas are the ideas of Principle and are therefore included in Mind. (See also I John 3 : 2 ; I Cor. 13 : 12 ; S. & H. 588 : 9-15, 271 : 1-5.)

VERSE 5. Lastly, John symbolizes the *Science* order of Life and Soul, Truth and Spirit, Love and Mind, and Principle.

"And there shall be no night there"—an indication of Life and Soul, the numerals of infinity. Mrs. Eddy says, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time" (S. & H. 520 : 10-11). The numerals of infinity,—of Life,—are eternally identified through Soul, and they constitute what Mrs. Eddy calls "one endless day" (Mis. 399 : 5), in which there is never any night.

"and they need no candle, neither light of the sun"—an indication of Truth and Spirit, the divine infinite calculus. The light of Truth, the idea of Truth, is forever reflected in the calculus of Spirit, and the calculus of Spirit is forever demonstrated as the light of Truth. (See also Rev. 18 : 1, where the angel symbolizes Truth and Spirit.)

"for the Lord God giveth them light"—a symbolization of Love and Mind, the fourth dimension. Mrs. Eddy says, "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" (S. & H. 577 : 19-21).

"and they shall reign for ever and ever"—an indication of Principle, omni-action.

John writes elsewhere, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (See also Mis. 252 : 17-18 ; Zech. 14 : 6-9 ; II Cor. 4 : 6 ; S. & H. 504 : 23-26, 31-1, 584 : 3-8.)

VERSES 6-9. John now summarizes his conclusions as to the Word, the Christ, Christianity, and Science. 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).

VERSE 6. " And he said unto me, These sayings are faithful and true "—the Word. You remember that in Chapter 19, verse 11, the Word of God in absolute Christian Science was represented by a man called " Faithful and True."

" and the Lord God of the holy prophets sent his angel [His ideal of Himself] to shew unto his servants the things which must shortly be done "—the Christ. The " things which must shortly be done " represent Life, Truth, and Love, the divine ideal, which the Christ is forever translating.

VERSE 7. Here John illustrates Christianity. Mrs. Eddy writes, " Rightly to read and to practise the Scriptures, their spiritual sense must be discerned, understood, and demonstrated " (My. 238 : 7-9). (See also S. & H. 146 : 23-30.)

VERSES 8, 9. Lastly, John epitomizes Science. Nothing demonstrates Science but idea, which gives all credit to Principle and none to person. Mrs. Eddy says, " The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections " (S. & H. 517 : 19-24).

That is the end of the seventh vision.

The Christ-idea which has come sweeping down the centuries, and which is made manifest throughout the Scriptural record, is coming to us to-day as God's own likeness, man. God has one ideal of Himself, and that ideal is Christ, it is Life, Truth, and Love, and that comes to us as true manhood, as the truth about all ideas as the compound idea man. The calculus of Spirit is that which gathers into focus the compound idea man.

VERSE 10. Mrs. Eddy says, " Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences " (S. & H. 570 : 14-18). (See also Hea. 1 : 10-14.)

In all humility, I believe that my book " God and Science " will be " a cup of cold water " which we can give to the " unpre-

judiced minds . . . athirst in the desert." I am convinced that if it is properly handled through prayer and demonstration, it will help to set the doors wide open for a more general perception of the Christ-idea as Science. Eventually we want to bring men to "Science and Health," but to-day we must begin by bringing them to the spiritually scientific sense of the Bible. We have got to have the wisdom of the prophets of old, who adopted the symbols of the Chaldeans in order to tell their story. Now, most men value and respect the Bible, and we are beginning to understand the scientific interpretation of the Bible. If we can go to them with that, then eventually they will love "Science and Health" as we do. As Paul said, "how shall they hear without a preacher? And how shall they preach, except they be sent?" To-day writing is the way by which thought is soonest touched.

VERSE 11. It is impossible to mix Spirit and matter. Mrs. Eddy says, "Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost. Now, as of old, Truth casts out evils and heals the sick" (S. & H. 281 : 27-2).

VERSE 12. Mrs. Eddy writes, "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God" (My. 238 : 16-19).

Summary of the Days of Creation

John now gives the tones of the days of creation, as he did in the first chapter of Revelation.

VERSE 13. Here he gives the tone of *Mind*, of divine origin. Remember the first statement of the Commandments, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," and the first Beatitude, "Blessed are the poor in spirit : for their's is the kingdom of heaven." Mrs. Eddy says, "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (S. & H. 109 : 4-6).

VERSE 14. "Blessed are they that do his commandments"—remember the second statement of the Commandments, with the tone of *Spirit*, "Thou shalt have no other gods before me,"

and the second Beatitude, "Blessed are they that mourn : for they shall be comforted." Mrs. Eddy defines the Holy Ghost, or Comforter, as "Divine Science ; the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8), so the second Beatitude says, in effect, "Blessed are they who recognize the divine order and separate themselves from materiality, for they shall receive the development of eternal Life, Truth, and Love." Mrs. Eddy writes, "The poet's line, 'Order is heaven's first law,' is so eternally true, so axiomatic, that it has become a truism ; and its wisdom is as obvious in religion and scholarship as in astronomy or mathematics" (Ret. 87 : 3-6).

"that they may have right to the tree of life"—that they may have the right to inherit their true identity and freedom through *Soul*. Remember the third statement of the Commandments, "Thou shalt not make unto thee any graven image. . ."—any false identity—and the third Beatitude, "Blessed are the meek : for they shall inherit the earth." Mrs. Eddy says, "Christian Science raises the standard of liberty and cries : 'Follow me ! Escape from the bondage of sickness, sin, and death !' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free ! This is your divine right" (S. & H. 227 : 21-26). (See also S. & H. 224 : 28-31 [to first period].)

"and may enter in through the gates into the city"—the tone of *Principle*, spiritual power. The "gates" symbolize the Christ, you remember, and Principle demonstrates itself through its idea or Christ. Bear in mind here the fourth statement of the Commandments, "and shewing mercy unto thousands of them that love me, and keep my commandments,"—they "enter in through the gates,"—and the fourth Beatitude, "Blessed are they which do hunger and thirst after righteousness : for they shall be filled." Mrs. Eddy says, "Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup, partake of his bread, are baptized with his purity ; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death" (S. & H. 31 : 17-22).

VERSE 15. Here John gives the tone of *Life*. All mortality must be left outside the city, and that laying down of mortality is the true sense of Life, of "Greater love hath no man than this, that a man lay down his life for his friends." Remember

the fifth statement of the Commandments, "Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain,"—that is, to no purpose,—and the fifth Beatitude, "Blessed are the merciful : for they shall obtain mercy." Mrs. Eddy says, "Earth has little light or joy for mortals before Life is spiritually learned" (S. & H. 548 : 12-13). (See also S. & H. 262 : 9-14 and 495 : 14-20.)

VERSE 16. Here we have the sense of *Truth*, the ideal man. The sixth statement of the Commandments is "Remember the sabbath day, to keep it holy. Six days shalt thou labour . . ." and the sixth Beatitude is "Blessed are the pure in heart : for they shall see God." Mrs. Eddy says, "The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds ; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were led to behold and to follow this daystar of divine Science, lighting the way to eternal harmony" (S. & H. vii : 2-12).

"I am the root and the offspring of David"—the true sense of the male and female of God's creating.

VERSE 17. Lastly, John illustrates *Love*, fulfilment, complete salvation and holiness. The seventh statement of the Commandments is "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work"—the rest of the seventh day. The seventh Beatitude is "Blessed are the peacemakers: for they shall be called the children of God." Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters'" (S. & H. 13: 2-4). (See also My. 153: 27-30.)

The Word, the Christ, Christianity, and Science

John ends Revelation, as he began it, with an illustration of the Word, the Christ, Christianity, and Science.

VERSE 18. Here John symbolizes *the Word*, which is divine addition. Nothing can be added to the divine Word, for it is always fully

revealed ; we seek it because of the divine impulsion. Mrs. Eddy says, " This age is reaching out towards the perfect Principle of things ; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity ? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, meekly to ascend the hill of Science, shall we reach the maximum of perfection in all things " (Mis. 232 : 6-17). (See also S. & H. 147 : 14-20.)

VERSE 19. Next, John illustrates *the Christ*, which is divine sub-
traction. Nothing can translate the Word of God but the Christ—Christlikeness alone can interpret divine Principle. Mrs. Eddy says, " Christian Science is not copyrighted ; nor would protection by copyright be requisite, if mortals obeyed God's law of *manright*. A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*. The Bible is not stolen, though it is cited, and quoted deferentially " (Ret. 76 : 2-8). (See also Ret. 84 : 1-3 and Mis. 264 : 32-11.)

Mrs. Eddy never copyrighted her textbook after she had climaxed her revelation as pure Science, because she saw that that which is forever going on irresistibly is the appearing of the Christ.

VERSE 20. Here John presents *Christianity*, which is divine multiplication. Mrs. Eddy writes, " Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. 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 : 15-26). (See also My. 239 : 27-4.)

VERSE 21. Finally, John symbolizes *Science*, which is divine division,

the indivisible One. Mrs. Eddy says, "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love" (S. & H. 340 : 12-14).

Well, that is the end of the story of Revelation, and you can see what a marvellous story it is—the beauty of it, the exactness of it, the unity of it. And we shall love it more and more as we understand more of it and make it our own.

Now I want to end this meeting, as I began, by reminding you of what Mrs. Eddy says about the birth of a divine idea. She says, "Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." You have been attending the birth of a divine idea, which is wholly spiritual, and so you must "detach mortal thought from its material conceptions." "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." Everything of the nature of good already in your thought, this idea will take and strengthen; it will never harm anything of the nature of good. The fact that this idea is God-supported, God-maintained, God-developed, God-empowered, God-enlightened, will remove "properly whatever is offensive." "The new idea, conceived and born of Truth and Love,"—of the full sense of manhood and womanhood and motherhood,— "is clad in white garments"—it is of the nature of Spirit. "Its beginning will be meek,"—detached from personality, and it will have the joy and spontaneity of the child,— "its growth sturdy,"— it will bring a true sense of individuality,— "and its maturity undecaying." This idea will never cease to develop in your thought and to function in your life. It functioned "before Abraham was," and all that you have been watching is simply the birth of your own true selfhood, of what has always been true about you. "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work" (S. & H. 463 : 5-20). So you are finding Truth, the Christ-idea, the truth about all men, which reveals generic man and the compound idea man. You are finding it in divine Truth and Love.

Now, we have the most wonderful opportunity anybody could ever have, because we have seen the Christ in its Science. We are living in a world which is going through hell,—the hell of the breaking up of material beliefs. If we are faithful, then "for the

elect's sake those days shall be shortened," and instead of centuries and centuries of desolation caused by the self-destruction of materiality, centuries which might be termed another Dark Ages, we shall have a flow of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." I believe that salvation depends more on us than on any other people in the world, and it depends on us individually, collectively, and universally. So for God's sake don't let us fail. Let's love this idea, welcome it, culture it, live it, demonstrate it, prove it, exalt it, and *be* it.

