

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

DEAR FRIENDS: Following our January through May Lessons, now in June 2009, we present Talk Six from the seven part Talk given in the book, "REVELATION AND DEMONSTRATION FOR YOU," by Clifford and Daisy Stamp.

TALK SIX

From Woman to Mother

So John has shown us how to respond to the seven great Clarion-calls to be as our Principle is, to think as our Principle knows, and when we have fulfilled their rousing purpose and have thereby arrived at the all-embracing climax of that seventh trumpet, – where, as John says, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," – then indeed have we had defined to us the true meaning of that great word "Christianity."

Now, immediately you embrace this whole or compound idea of man, you must have developed the true womanhood of your character; and what is more, you must be a mother, for only a "mother in Israel," the mother in you, could embrace such a child, such an idea. So Christianity's creative purpose leads you to the conception of the full idea of man, and as that is wombed in thought all your mothering instincts are awakened, and you become an individual expression of that great woman character who is next described by John, in his twelfth chapter. So you are "clothed with the sun," and "the moon" is under your feet, and upon your head is the "crown, of twelve stars."

Meet even any human woman who is about to become a mother, and you will find that her character has changed. You should expect to find her whole outlook "clothed with the sun," – radiant with expectancy of something new from Principle, – and you should expect to find "the moon under her feet," – that is, her outlook should naturally have changed from objectiveness to a glorious subjectiveness, - and what is more, for a future healthy motherhood

her whole outlook should be just crowned with rejoicing. A little while ago she was the wife of a man, but now the emphasis has changed to the radiant light, conscious worth, and star-filled rejoicing of one who knows that she is much more than that, however wonderful it may and should have been, for now she is becoming the mother of a child.

All the activities of birth should produce these natural pre-natal qualities if the birth is to be harmonious.

The Alertness of True Motherhood

So in the development of the spiritual idea to you and to me John shows how naturally we are led to our womanhood and then to our motherhood. Next he shows us the alertness of true motherhood. Watch the mother bird with her chicks, or the good human mother with her tiny child, and you will see a developed awareness which forever banishes self-satisfied sleepiness. If ever you get sleepy and apathetic over anything, it means that you have not yet fully embraced it as your child. The cure for apathy and for thought that has to be jerked up out of sleepiness is to have a "child," or idea, which, being your own, will arouse your watchful care. When we can say of a spiritual idea, "I have gotten a man from the Lord," we shall never suffer from sleepiness over our work, nor shall we go about it merely from a sense of duty.

John therefore reveals the great red dragon, but he also shows the alertness, of the mother's thought, and how she "fled into the wilderness." The positive definition of this word "wilderness," as given by Mrs. Eddy in her "Glossary," reads, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S. & H. 597:16-19).

When you watch that thought and idea spontaneously work as one, – so that when you have a thought you immediately carry it forward to qualify as Principle's idea, – then you are in that safe vestibule "in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence. "

Say, for instance, a thought was born to you, "I was quite clever to be able to do that": well then, if you were an alert "mother," you would flee to your "wilderness," or carry that thought spontaneously to the safe certainty of idea, and so you would say, "Mind's ideas gave me the ability to do it; yes, I was

clever, but only because Mind's intelligent ideas made me so." You would have been alert to experience "spontaneity of thought and idea." But say you had a thought, "Oh, I'm not clever enough even to attempt that." Well, you should again awake the mother in yourself, and realize that that was only mortal mind trying to make you bear a child upside down, as it were; and so away to your wilderness you should flee, and, just as spontaneously, change this inverted thought into an upright idea by rebuking sense and saying, "Who said that I had to be clever even to attempt it? Is Mind the only cause, first and finally, or am I going around trying to usurp His prerogative every once in a while in cases such as this? No! Mind holds the intelligence and Mind holds me, so I shall always be given sufficient understanding to attempt and accomplish whatever Mind asks of me."

So John shows us how to develop our motherhood, and protect our child, and he shows us how we should never limit the possibilities of the child; it should be allowed a full-blooded freedom, it should be in this sense a "man child," not an anemic weakling, and we should grant it universal expansion. Why, any genuine human mother knows her child to be as good as the king, and fit to qualify for any office, so why should we be niggardly in the realm of spiritual birth and activity?

Then John goes on developing the tones of true motherhood, and he shows us that after a successful birth we should never stay still and so be open to attack, but we should take the "two wings of a great eagle," – the pinioned flight possible to him who goes forward based on Principle and yet dares to use its wings (of Soul, Spirit, Mind on the one hand and Life, Truth, and Love on the other) for fresh inspiration and higher heaven. If we do that, John shows that the earth will help the woman in us and will swallow up the floods which try to drown progress, – progress for us and progress for all mankind.

If it is true, and it is, even in the highest sense of it, that all the world *loves* a lover, then it is equally true that all the world will come to work for a worker.

From here the mental awareness of the mother – awakened woman in our character begins to analyze, uncover, and thus annihilate such world beliefs as materia-medica and false theology, and these John deals with in Chapter 13, which we have just considered.

First Illustration of the Christianity Order (1): You at Work with Principle in Demonstration

Now, such work as we have just seen illustrated by John in his dealing with materia medica and false theology must lead to that higher bliss of true womanhood in which the spiritual ear is attuned to hear some of Love's great harmonies. So in Chapter 14 John follows the ordered tones of his Christianity theme with a serene peace and joy. It is as if he were a great musician who has just tackled a strenuous composition, which he could have called "The Composition of the Trumpets," and having completed the theme and its effects, he sits at his piano and plays over some notes in the order of his theme, and plays them from the standpoint of his own exalted feeling.

So John writes, "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads"(Rev. 14:1). As we read this verse, we see a perfect picture of Principle's idea, - that is, of the real you and the real me, active in the work of Principle.

"A Lamb" signifies the unweighted spiritual you, already having laid the earthly all of matter's claim at the feet of divine Love, and thereby standing on mount Zion. Mrs. Eddy defines "Zion," in part, as "Spiritual foundation and superstructure; inspiration; spiritual strength" (S. & H. 599: 6-7). What a place to stand – on your Principle and within the strong realm of its unerring knowing!

Then again, think of the immensity of that "hundred forty and four thousand, having his Father's name written in their foreheads." Twelve times twelve is a hundred and forty-four; "twelve" is the number that signifies a full demonstration, so here John gives a picture of your true selfhood standing in the immense power of that activity of demonstration multiplying itself in demonstration, a state of multiplied knowing which completely excludes even the attempt of an opposite. What is more, the term "thousand" introduces the sense of its detailed application to every human symbol embraced in your thought, – everything that your thought rests on. And all this is based on your Father's name; it is your individual and forever multiplying activity of consciousness, which is impelled by the sevenfold name of Principle. How well Paul described this all-embracing immensity of Principle when he said, "for in him we live, and move, and have our being."

You are entitled to appraise your true self, – in fact, you are scientifically required to do so by Principle, – for unless you think with the true-egoism, the poise and the power, of your Principle, how can you claim that you are at one with Him?

You remember that John had recently described the woman – as "fleeing to the wilderness," and I feel that the consequential serenity and power which he is now describing – is illustrated in these two verses from Luke's Gospel: "And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them."

First Illustration of the Christianity Order (2): Recognizing Mind's Ideas as All

John continues, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps" (Rev. 14:2). He heard Principle saying through Mind, "All ideas are My ideas." And in this order of Christianity we must learn to hear the same.

The waters of the flood-tides of fresh revelation brought by the Word, the thunders of new-found conviction which come after a Christ-idea has flashed as quick as lightning through error's claim, and the sweet music of hearing Principle express itself through every idea in the one reflected symphony of Christianity, should all bear this story to us, – the story of Principle saying, "Look, all ideas are My ideas, for I am Mind."

First Illustration of the Christianity Order (3):Joining in the Song of Soul

Then John goes on, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:3). That song is the song of Science, – "Science vast, to which belongs The tongue of angels And the song of songs" (My. 354:22-24). If you listen to the voice of many waters and the thunder and the harps mentioned in the previous verse, you will certainly find yourself

mentally joining in with this song before the throne (your Principle), and the four beasts (Principle's fourfold system), and the twenty-four elders (the expansion of this system throughout all cultivated thought to fulfil itself in demonstration, as illustrated in the chapter "Recapitulation" in "Science and Health").

This music is the activity of Principle forever "saming" you with itself through Soul. It is the powerful song of knowing where you stand, which rebukes the faltering notes of sense. Why join in the dirge of sense, when you have the ability to go right over to the side of Principle and sing Principle's song? Fill out the notes through a mental outlook which takes the side of good multiplying itself through good, idea multiplying

itself through idea, in the diapason of heaven. Be a consciousness so allied, so close, to Principle through Soul's strong certainties that you represent this twelve-by-twelve powerfulness of "the hundred and forty and four thousand, which were redeemed from the earth," – that is, who had the sense to rebuke sense and refuse to chant earth's doleful laments.

First Illustration of the Christianity Order (4): Allowing Spirit's Virgin Birth

John continues, "These are they which were not defiled with women; for they are virgins" (Rev. 14:4). Principle through Spirit says, "I am the one reflector," and thus Spirit rebukes the thought that we have to give birth to ideas, for this concept is that which defiles us with the false sense of womanhood. The creative mandate is in Principle, and the purposeful expression of it through idea is also from Principle through its impulse as Spirit. Our only job is to remain pure to this monotheism, - this oneness and allness of Principle. We do this by dismissing the suggestion that any idea originates or is brought to birth through our own activity, and also by knowing that ideas are born to us, and through us, as we keep thought at one with Principle through abiding immaculately within the activity of Spirit's calculus, thinking with spiritual ideas.

All birth is of virgin purity. To have birth of idea which is both perfect and painless men must so attain to the virgin purity of thought that every obstruction is removed which would stand between Principle and its idea expressed in them. Purity then becomes so pure that there is not even an atmosphere of human thought left through which Principle's direct rays

have to pass. If, for instance, the idea of the unity of the nations was born to earth, all the birth-throes which might follow would have nothing at all to do with the original virgin birth of the idea in Principle. That birth took place in Principle's glorious realization of its own oneness, and so all the drama which men build up around it and experience because of it is just earth-mist, earth-sweat, and earth's dying; and when that is all over, egotism lies exhausted, and men at last accept the sublime mandate of Principle as it always stood.

So Principle through itself as Spirit is forever saying, "I am the one reflector," and our true womanhood accepts this without any need of so-called conception in the human sense, and therefore with no subsequent birth-throes. The woman in this Revelation was "with child," you remember, and we should always be the same. So it is wise to avoid the wrong concept of womanhood, and to hold to a state of thought as here revealed by John in those words, "These are they which were not defiled with women; for they are virgins." Not defiled with that world sense of conception and all its struggles and limitations, but rejoiced by the realization of conception unconfined, which is "winged to reach the divine glory" (S. & H. 323: 11-12), – that is, which allows Spirit to operate naturally, without interference from self, so that we realize the fruition of that which always was.

First Illustration of the Christianity Order (5): Rejoicing in Progress Impelled by Life

This verse goes on, "These are they which follow the Lamb whither-soever he goeth" (Rev. 14:4). What a sense of Life that brings! Not only a full laying down of the mortal concept of existence in unweighted surrender to Life's purpose, but also the joy and uprise of knowing that there is a purpose, an infinite progressiveness, revealed in those words "whithersoever he goeth."

The writer to the Hebrews said of Jesus that "for the joy that was set before him" he "endured the cross, despising the shame," and Life holds that picture of joyful progress always before us. Life doesn't say, "It is your duty to lay down the mortal concept;" rather does it say, "Come look at me, – Life, the exaltation, the open firmament, the multiplication, the strength of individuality; come look, and drop all the baggage of their so-called opposites!"

First Illustration of the Christianity Order (6): Truth Awaking Your True Manhood

Then John says, "These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4). That gives a superb picture of Truth, – the healing Truth which lifts your concept of yourself and others out "from among men," out from man-made theories, and reveals the new-old form of man, that "first-fruits" of natal purity and wonder.

The purpose of Truth is to remain so true to itself that we are attracted to its wonder, and beholding this One "altogether lovely" we become transformed, "redeemed from among men." But when this is done, we awake to realize that Truth hasn't taken us from one manhood to another manhood, and that, in fact, we haven't moved at all, because all that we ever do is to discover ourselves as we always were, - "the first-fruits unto God and to the Lamb." The Lamb is the "spiritual idea of Love" (S. & H. 590:9), and as we learn to embrace this idea, we awake to find that we have but embraced our own pure selfhood. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." Truth holds only the true idea, or pure manhood, before us; at first we are drawn to it, but in a little while we find that we are like it, and then we see that we are it, and so we find our original "first-fruitage" as the child of Principle.

First Illustration of the Christianity Order (7): Love Sees You as Without Fault

John continues to illustrate the unlabored motion of Principle embracing all, with these words: "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5). You are loving because Love loves you. The child expresses the qualities of its home, and so John saw man as without a vestige of guile, because Love has always held him in an atmosphere where such a quality could have no origin, nor attain a foothold. If you and I would see ourselves as Love is seeing us even now, – as "with out fault before the throne of God," – then all the cunning of self, all the subterfuges, all the excuses, and all the cross-chatter would drop away.

Half-an-hour a day of seeing ourselves as Love is seeing us would do more than "keep the doctor away" – it would let Love in. How often do we let Love in? We push and shove and strive and strain, but how often do we let Love in?

So John has run his fingers softly over his notes as he listens to the positive joy of the great theme of Christianity. I know that it's only a mental picture, but I can see him smiling as he does it.

Second Illustration of the Christianity Order (I): Principle's True Preaching

Now he runs over the notes again, but with stronger emphasis. It is as if, having just enjoyed the bliss of the theme, he realizes that this bliss has its *demand* on us, and so he plays the notes over again, but now more with the touch of Principle's imperative demand on its student.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6, 7). That "angel in the midst of heaven" is the idea of Principle, for Principle is always in the midst of its own harmony. We as its idea should not neglect to surround ourselves with all things which speak of harmony; our choice of friends and even our choice of furniture should surround us with harmony.

Principle has "the everlasting gospel to preach unto them that dwell on the earth," and that everlasting gospel is the absolute unity of its idea with itself. This gospel is preached through true, scientific Christianity. Too much of the gospel preaching through the churches isn't of an everlasting nature - the congregation forgets it as soon as it leaves the building. But spiritual ideas imparted by Principle are everlasting and remain with us always. Principle does its teaching through its fourfold system, indicated here by "every nation, and kindred, and tongue, and people."

John shows Principle as saying, "Fear God, and give glory to him," and we should fear not to take everything good back to Principle, to whom the glory belongs. "For the hour of his judgment is come," and unless we measure everything by Principle we have no true standard of judgment. John ends by returning us to the fourfold sense in which Principle is always active, with these words: "and, worship him that made heaven, and earth, and the sea, and the fountains of waters."

Second Illustration of the Christianity Order (2); One Mind the Only Basis for Building

John continues, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). The confusion and consequent loss of power attributed to-day to what men term Christianity is the effect of the "wine" of belief in minds many, for there is nothing more confusing than to admit that every individual is a separate entity with a separate mind all his own, and then try to get all these separate minds to think alike; this belief of minds many should be overcome by the admission of the scientific fact of one Mind only. In proportion to their admission of the oneness and allness of Mind are men able to grasp the basic fact of Christianity, the imperative demand of Principle as Mind that all ideas should be recognized as its ideas, – no less and no more and never outside of this oneness.

Furthermore, the wrong sense of Christianity tries to instruct men how to repeat the mistake of Babel and build from earth to heaven, whereas the right sense of Christianity places them in heaven and tells them to build from there. Only confusion can come from trying to build on the basis of man as a sinner, but John saw how this true sense of Christianity, where Principle as Mind says, "All ideas are My ideas," rebukes the ignorance of this Babylon and establishes the right basis on which to build in ordered harmony. The attempt of men to get together and build from earth to heaven is the root error of organization, and true Christianity exposes this error. The unifying purpose of true Christianity establishes its potency; the disintegrating process of false Christianity makes it weak, impotent, and unattractive.

Second Illustration of the Christianity Order (3): Soul's Persistent Purpose

From verse 9 to verse 12 John shows how the Soul of Christianity's order uncovers the claims of that which would falsely identify men and so enslave them. We must learn to let Soul rebuke the sin of the belief of life in matter and all the ignorance arising therefrom. Spiritual understanding is not static; it is a progressive force reflecting the creative mandate of its cause, gathering strength upon strength and forever pushing back the claims of sense to reveal the unsullied image. Soul can never leave ignorance or sin alone; its purpose is to exclude it, show it the door to nothingness, and firmly close that door, – only to turn, smiling, to man.

So John writes in verse 11, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." It is hopeless to cling to any form of error, either in your concept of yourself or of anyone else, for Soul through its at-one-ing activity of spiritual understanding will pursue the mistake to its extermination. Sleeplessness often comes if we try to identify ourselves with what Soul could not cognize, for Soul will pursue it like a terrier after a rat, irrespective of any of the twenty-four hours of the day. How safe we are in Soul! Like a watch-dog it will keep us on its way, no matter how often we try through ignorance to wander from that path.

That is why John can say in verse 12, "Here is the patience of the saints." You, your friend, and all things are safe in Soul, and Soul will patiently but persistently keep you within its safeties.

Second Illustration of the Christianity Order (4): Spirit's Birth Causes the Death of Fleshly Beliefs

Now this resting student-master of metaphysics comes to Spirit, and he says, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). If you die to some fleshly claim, you "die in the Lord" and it is a process of blessing. The result of dying to an error, or starving out some flesh-claim by refusing to give it a hearing, is that you find good flowing in to fill the vacuum so made thus "their works do follow them."

Say you wanted to know how to "die in the Lord" and, remembering the seven names for God, you first took Mind and died to the belief that you yourself have to think anything out. And then Spirit, and you died to the belief that you have to make yourself pure; and then Soul, and you died out of the claim that you have five limited senses; and then Principle, and you died out of the belief that you have to do the works, or get perfect; and then Life, and you caused the death of the claim that you have to preserve your life, when God is your Life; and then Truth, and you caused the death of the claim that you have to do the healing, when it is Truth's healing; and finally Love, and you caused the annihilation of the lie that there is still somewhere you have to get to, something as yet unfulfilled, when you are embosomed in Love.

Do you not think that such a dying is very blessed by Spirit, and that Spirit through its positiveness will fill the vessels you have thus emptied with the true "works" of newborn idea? Mrs. Eddy tells us, "We cannot fill vessels already full" (S. & H. 201:13), so an occasional upturning and pouring out is a healthy process. When a man stands thus emptied before his Principle, he is not given a stone, - a false indigestible calculus of thought-processes – but he is given the flow of new-born idea in the calculus of Spirit, and this becomes bread indeed to his manhood.

So John continues this tone of Spirit by writing, "And I looked" and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14). Could John have painted a more positive picture of Spirit's birth of yourself to yourself? There is no dark foreboding, - no "murky clouds pursue" this birth (see Po. 29:2-3); it is a white cloud, and can anyone picture anything more serene than a white cloud in the sky? So there you are, still as the Son of man, but in heaven, for had not John heard and pondered his Master's phrase, "the Son of man which is in heaven"? Moreover, you are crowned, – crowned with Science, for Science is pure gold. Remember that Mrs. Eddy, in referring to the westward, or Science, side of the city foursquare, speaks of "the Golden Shore of Love" (S. & H. 576:1). And you have in your hand "a sharp sickle," because with Spirit's calculus you are ready to gather the harvest of a fulfilled reasoning.

Second Illustration of the Christianity Order (5): Life Rouses You to Be

And then, having depicted man as blessed by Spirit in Christianity, John describes Life's purpose in this way: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15).

Life hasn't got a time element; "now" is the only time to Life, and "now" has no element of time. So Life is crying out aloud to man to *be*, whilst mortality whispers, "Put it off," or "It's just around the corner." Life says, "You have the ability, and you have the equipment, or sickle, so reap!" If you start being, "with all that you have at your command, you will find yourself right in the "open firmament" of the one Being.

It's starting to *be* that counts, and just as Jesus cried aloud to the dormant Lazarus, so Life cries aloud to us to wake us to that one necessary step to heaven. Anyone who rouses himself to "be" to the best of his ability, - instead of hoping, or trying, or waiting, to be, - has placed himself in Life's creative mandate, and nothing can then bar him from the vast open spaces of its firmament.

So John ends his Life-picture with these words: "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped" (Rev. 14:16). The claim of false Christianity is that you will reap your reward somewhere in heaven; the directive of true Christianity is that you reap it bountifully here on earth by finding God in everything.

Second Illustration of the Christianity Order (6): Truth's Reaping is Done

In the tone of Truth John simply says, "And another angel came out of the temple which is in heaven, he also having a sharp sickle" (Rev. 14:17). As I read this, I could hear Mrs. Eddy's words, "To Truth there is no error,- all is Truth" (S. & H. 475:2). If you know Truth as John knew it here, you will never have to use its edge to deal with error, because the prescience which Truth gives you will never allow the error to formulate its argument. The ignorant mentality seldom argues on a subject with an individual whom it knows to be fully imbued with the truth of that subject, whereas it may argue with someone whom it instinctively feels to have only a part-knowledge; just so, error will not argue with us if we are fully cognizant of Truth.

We must aim to attain to this higher sense of Truth where we are so awake and sharpened in our thinking by its truths that error never crosses our mental threshold and therefore we never need to use the sword. Jesus said, "the prince of this world cometh, and hath nothing in me," and this attitude of Truth's man will so equip us that we shall have the constant bloodless and painless victories which are the prerogative of scientific knowing.

False Christianity has a corrective process which makes the error an entity or quality, and then tells you to go ahead and cut it out. The line of demarcation between this erroneous sense and the real activity of Truth in true Christianity is sometimes overlooked by the student. Jesus demonstrated this activity of Truth when he said, "Before Abraham was, I am," and that silenced the argument of his accusers. Someday we shall learn how to carve out the

original form of Truth for ourselves and for our friends, but this carving will be specific to the apparent need, and so the need or negative will pass from the consciousness thus "pre-occupied" with Truth, already occupied with Truth. We should not ignore error, but the only activity it should awaken is the affirming and contemplating of the specific and true idea of which it is the opposite.

Error, being nothing, has nothing to reap, and Truth is already reaped, so John describes this symbol of Truth, this angel, simply as "having a sharp sickle."

Second Illustration of the Christianity Order (7): Gathering Grapes for Love's Winepress

Through Love John carries this idea of Truth right into the bosom of its own fulfilment. He shows how Truth reflecting upon its own truthfulness in the one and only consciousness flows unlabouredly into the sublimity and bliss of Love. So he writes, "And another angel came out from the altar, which had power over fire;" – to Love there is nothing to consume, and so there is no corrective measure; – "and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe" (Rev. 14:18). What a sense of Love that gives! If you gather grapes, Love will give you the wine of inspiration, but you must gather grapes, and not thorns. There is always an abundance of "grapes," or inspiring ideas, and they are always "*fully* ripe," – not just about ripe, but fully ripe (how exact are John's tones of Love).

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev. 14:19). The "wrath of God" is no wrath at all as we commonly think of it. If Love could have wrath, it would not be Love; but if the burning warmth of a sense of Love annihilates error before it stakes its claim, then there is no error, and nothing to burn. Mrs. Eddy paints the same picture as John when she writes, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (S. & H. 365:15-19).

When you cannot help gathering the "fully ripe" grapes of man's character, – all the qualities that inspire you, – you will be able to cast them into the

winepress of Love in a joyous abandon, knowing that even from the grapes which you have gathered Love will refine and distil a pure wine of its own healing inspiration. If you will only hold to the best you know, the fullest "grape" you can find, either for yourself or for your friend, Love will change that into the inspiring wine of its own healing.

So John ends this picture of Love, "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:20). There is no limit to the amount of spiritual inspiration which you can have, so take it outside the limits of a human calculus, – tread your "winepress" outside that "city." Too often we think that we have to make our demonstration within the ways and means and limits of this world, but real demonstration is made in spite of such things and entirely outside of their province. We simply do not live in this world in any degree whatever, and the sooner we learn this, the better; therefore we are not subordinate to any of its dimension.

The height of the inspiration which you have is always up to the "bridles," – that is, equal to the demand of the impelling purpose of Principle upon you. So you are up to your neck in good if you gather the grapes and leave them to Love's further inspiring.

That "1,600 furlongs" simply means that if you come outside of the false city, the limits placed on good by false Christianity, – if you just won't hold your demonstration down to any earth-limit, – then you will experience the four-by-four of the fourth dimension of Spirit. Spirit's calculus has no material measure in the height, breadth, depth, and fourth dimension of its forever realization.

So there John leaves this great story of the joy of Christianity, and anyone who shares that joy must naturally be led on to accept the invigorating challenge which the seven last plagues constitute.

The Seven Last Plagues

Now we come to Chapter 15 and the seven last plagues. Those seven last plagues typify all that would stop your entrance into the pure, unlaboured realization of Science. The only thing which plagues you is ignorance in one form or another, and you can no longer be plagued or irritated once you have attained to a true knowing. So John shows us that we must cross this barrier which would array its arguments to the effect that we, Principle's

idea, are still separated from Principle in some degree. The fundamental fact of Science is that "Principle and its idea is one" (S. & H. 465:17). Science isn't satisfied even with a statement like "Principle and its idea are one," for however comforting that Christianity sense may be, it cannot be compared with the ultra-dynamics contained in such a fact of singleness as that Principle and its idea is one.

That's where man stands, – not by the side of his Principle, but as his Principle. The only known or possible mental or spiritual evidence of Principle is generic man. You cannot cognize Principle except as the idea which radiates its qualities. No man has seen God, Principle, at any time, but any man can see the idea which is one with its Principle. Jesus said, "He that hath seen me [the Christ-idea, or Christ man] hath seen the Father; and how sayest thou then, Shew us the Father?"

So the seven last plagues typify all that "shadow-line" of sense which, in one way or another, says, "Principle and its Idea is one"? What utter nonsense, what awful sacrilege!"

How Principle Prepares Us for the Seven-Plague Experience

John first shows us the mental state which is best able to break through these seven last plagues, this veil of the temple, – this most refined and subtle veneer of sense, which would stand between us and conscious realization in Science.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1). When you have mastered the seven last plagues, you will have filled up for yourself the so-called gap between God and man, Principle and its idea, for only while you are still conscious of that gap can you have any concept of self-correction, called in Scripture "the wrath of God."

So John continues, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2). Only when we have subdued the tempest-tossed human concepts of mortal mind, symbolized by the sea, and turned them into a sea of glass, – that is, through inversion made even these false concepts become perfect reflections of the one Principle, – shall we be gaining that control which enables us to "bind the strong man" and

keep its self-destroying fire within its own boundaries. We have the ability to do this as we gain the victory over the beast of animal magnetism and its specific channels of operation, – such as the "image" which is sin, the "mark" which is ignorance, and "the number of his name" which is the false identity of man.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3). That song of Moses typifies the state of thought which is prepared for the advent of Science. It contains such words as these: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:2-4).

One has to go further than the type of thought which Moses symbolized, but its preparative qualities cannot be disparaged; and the sublime assurance which these few words from his song convey indicate the greatness of this symbol. Moses discerned the promised land and led the children of Israel to that point with a magnificent tenacity and courage, but he was used by the ancient teachers to illustrate how some individuals are satisfied with going only so far and do not carry their demonstration to fulfilment; they do not cross the "shadow-line" into the realization and experience of the promised land of Science which they have worked to discern. If through our spiritual vision we see any phase or symbol of this "promised land," we are wise to push on to the realization of it in our life, and not be satisfied to remain only a distant spectator.

At verse 5 John says, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" – the "temple of the tabernacle of the testimony in heaven" is your consciousness controlled by Science; everything is an open book to thought based on Principle: "and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." Be pure, but don't be content with just the breast-milk of pure thought; clasp that wonderful thing with the golden girdle of Science. Say, for instance, you drink of such a sweet milk of the Word as "I am good;" do not leave it at that, but girdle it to scientific safety by realizing that Spirit is the only

good, and that you are Spirit reflecting upon itself, and therefore you are wholly good.

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever" (Rev. 15:7). Only Science ("one of the four beasts") can give the answer to the ignorant claim that would separate man from God, and try to make possible a corrective process, for only Science can declare and prove that fundamental statement of being, "Principle and its idea is one" (S. & H. 465:17). Never forget that the standard of scientific thinking has been set for the student in such words as these, "Existence, separate from divinity, Science explains as impossible" (S. & H. 522:10-11).

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:8). The smoke of battle must be dispensed with. We must work to cease our warfare. We must analyze, uncover, and annihilate that which keeps us from a full recognition of Science, and thereby clear the temple of consciousness of that which befogs it.

When we contemplate the specific thought-barriers so clearly defined by John in these seven last plagues, it is wise to remember always that we are required to burst through them, - not dwell with them, but see beyond them instantaneously to the spiritual facts of which they are only the specific shadow. In this way the student is called upon to strive constantly to cease his warfare, – constantly to take pleasure, as the great Paul did, in the infirmity of error's suggestion, because that very suggestion (with its lack of base on which to stand) is actually only the inversion of an idea. There is nothing more glorious to man than the work of placing things upright, and he should never dwell with them for one moment as presenting anything in their inverted position except the need for immediate re-erection in his consciousness.

As students we shouldn't ignore the warfare "With error, and endeavour to enjoy an unearned peace, but we should strive to cease the warfare, – that is, accept gladly the work of placing upright error's suggestion, or the inverted idea, and also accept Life's requirement that we learn to do this more quickly every time, until there is no time and therefore to us no inversion and no warfare. At that point we shall be thinking wholly as Mind knows. So striving

to cease our warfare means striving to lessen our errors in the application of Truth, striving to lessen the time-lapse which the human mind requires for realization, until that time-lapse is no longer and we are constantly at the point of realization.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). Resistance to Science is the only affliction. Disease is us ill at ease because somewhere in our thought we haven't accepted the mandate of Science. Pharaoh resisted the coming of the spiritual idea through Moses, and so he experienced the "wrath of God" in the plagues. The vials of wrath typify vengeance, but it is only the stubbornness of mortal mind which takes vengeance upon itself,

Never resist Science, no matter how high its statement. For example, never allow animal magnetism to cause you to say of some fact in Science, "I cannot see that;" at the most your admission should go no further than "I see it, although at the moment I cannot see that I see it." But it would be better if you stuck to the simple affirmation, "I see it." At all costs never resist Science.

The vials are poured out according to the order of the synonyms for God in Science, - the order which we have come to call the "candlestick" order (as described in Exodus 25), because Principle is in the centre and it has its three pairs of branches. Soul and Life form one pair, Spirit and Truth another, and Mind and Love the third; Principle is the base and centre of this structure.

The First Vial: Soul Demands the Annihilation of the Plague of Sense

So we find that this first vial reveals tones which we attribute to Soul: "And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (Rev. 16:2).

"Earth" is interpreted, in part, by Mrs. Eddy in the "Glossary" of "Science and Health with Key to the Scriptures" as "a type of eternity and immortality, which are likewise without beginning or end" (S. & H. 585:5-6). The attempt of this first plague is to enter an argument in your thought against any idea, which is "a type of eternity and immortality, which are likewise without beginning or end." But remember that the rule of Soul, which annihilates

this plague, is the unchanging declaration of divine fact, and not the use of counter-arguments in a contentious sense.

The "mark of the beast" is ignorance, as Mrs. Eddy tells us (see S. & H. 555:9-11). Sense breeds ignorance, whereas Soul gives definite spiritual understanding. The "image of the beast," as Mrs. Eddy also tells us (see S. & H. 327:13-14), is sin. Sense leads to sin, or "missing the mark," which is the meaning of one of the words translated as "sin" in the Bible, but Soul rebukes sense and restores the joy of identity with God, thereby keeping us safe from sin. A "noisome and grievous sore" implies that sense always becomes offensive when it finds, as it always does find, that it has to give way before Soul; we often get sore at the demands of Soul, but that doesn't deter Soul in its work of the certain gathering of us to our Principle.

But what is the specific plague which must be arrested at its first showing and immediately exterminated? It is this: we must never allow sense to become "noisome," or offensive, never allow it to talk back. Our command must be as imperative as the Master's to the unclean spirit, "Hold thy peace, and come out of him," or to the storm, or arguments of sense, "Peace, be still." Mrs. Eddy illustrates this emphatic rule of Soul, and the subtle suggestions which would endeavor to counter it, when she writes, "Christian Science saith to the wave and storm, 'Be still,' and there is a great calm. Material sense asks, in its ignorance of Science, 'When will the raging of the material elements cease?' Science saith to all manner of disease, 'Know that God is all-power and all-presence, and there is nothing beside Him;' and the sick are healed. Material sense saith, 'Oh, when will my sufferings cease? Where is God? Sickness is something besides Him, which He cannot, or does not, heal' " (Ret. 60:14-23).

We must always take the offensive, and on no account allow error to take it, either through ourselves or through our patient. If error tries to take the offensive, we must immediately spike its guns and carry Truth's offensive right into its lines, until its harmful and unwholesome suggestions are annihilated. Soul is unchanging and unswerving in this purpose, and never ceases until its emphatic rule is established over the claims of sense. So see that the voice of sense is silenced, for there is only one voice permissible, and that is the voice of Science speaking through Soul.

Never allow sense to become "grievous." Use the rule of Soul to prevent disease of thought becoming manifested as disease of body. Arrest the

mental disturbance as soon as it is detected and cast it out before it becomes a bodily disturbance.

The demand of Science will mean that we shan't wait for our patient to have a disease before we start work, but our constant work will reveal the disturbed thought and we shall go to the patient, - not wait for him to come to us, – meet the error in the disturbed thought, and cast it out before it has a foothold on the body through fear. We can do that for ourselves now, and the time must come when the practitioner will go to his patient (sometimes before the patient even knows that he is on his way to becoming one!) and will save him from the experience before it is an experience.

Scientific thought-processes are designed to anticipate error by dwelling on the specific light, or truth, which is ahead of the shadow, and this anticipation removes the mortal thought which would cause the shadow (or suffering) to appear in experience. A scientist in any other walk of life usually chooses his work, and doesn't wait for his work to choose him. The day must come when our own specific and individual spiritual understanding will enable us to anticipate its calling, and so we shall choose our own path and our own patients under the certain guidance of Soul.

Never suffer the least "mark of the beast" to have a claim on you. Never allow one least whisper of your being ignorant, along any line of true activity, to be heard. Meet it at once and demand of yourself a full Soul-sense, a full spiritual understanding.

Never allow the "image of the beast," the claim of sin, to be tacked on to you by animal magnetism. Go right back and analyze the belief that you were even born from some form of sin, or sensual belief. Daily and hourly stand in the conscious realization that the "prince of this world" may come, but has nothing in you, because you are not in this world of sense nor of it, in any degree whatever; the world of sense is not cognizable by Soul, nor by us when we let Soul rule.

A Summary of the First Plague

Through this plague John' clearly illustrates the claim of animal magnetism to enter counter-arguments against the rule of Soul; this rule never admits of any "lapse from nor return to harmony" (S. & H. 471:2), but can cognize man only at the point of perfection. Thus Mrs. Eddy says, "Soul never saw the Saviour come and go, because the divine idea is always present" (Un.

59:17-18). The counter-arguments of sense, if allowed, become "noisome," – that is, harmful and offensive, - and set up those irritating thought-processes so aptly described by John as "a noisome and grievous sore."

It is a sure sign of ignorance ("the mark of the beast") of the demand of Soul in Science when we lapse into arguing with error as if it had an argument. If this method is indulged, it will be found to make the student "miss the mark," or sin, possibly more than any other process.

Don't you see that these are the things which plague us and that we must pour them out, – analyze and uncover them, that they may be annihilated, – so that the reign of Science be allowed in us?

The lesson to be learnt from this plague is never to come down from the Soul-defined certainties of Science and never to allow sense a hearing, for sense is actually and practically unreal unless we give it a hearing or a foothold in conscious thought.

We may well ask ourselves, "Why should we ever allow sense to take us out of the realm of Soul? Why should we ever leave the beauty of being our natural selves, for 'Soul has infinite resources with which to bless mankind' (S. & H. 60:29), and therefore there is actually no need even here on earth to leave the atmosphere and activity of those infinite and infinitely satisfying resources?" If we ask ourselves this question, let us answer it, and answer it at once and practically, by saying, "I will never leave my home in Soul. I will never stoop to be anything less than what I am." Remember that because "Soul never saw the Saviour come and go," Soul therefore never saw you come or go, so why should you try to see yourself as gone from the home and the heaven of Soul? Why try to be outside of what you are? You can always tell when you are trying to be outside of that home by the amount of pushing and shoving and aching and tiredness that you feel, - in fact, the amount of "outsideness" you have placed yourself in. So why do it?

The Second Vial: Life Demands the Annihilation of the Plague of Purposelessness

Now we come to the second plague, and we shall see the tones of our second synonym for God in this Science order, Life. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea" (Rev. 16:3).

The tempest-tossed human concepts, symbolized by John as the sea, – that is, all the paraphernalia of human living in its attempts to bring the divine down to the mortal, – would waste all your time and get you nowhere. Service to any activity based on tempest-tossed human concepts is just useless sacrifice, wasted energy, – "the blood of a dead man." This "blood of a dead man" is illustrated by the constant attempt of animal magnetism to make us try and bring the things of God (and even the form of Deity) down to the standards of mortal man, whereas the living blood of a live man was Illustrated by the life of Jesus, whose purpose was to lift men to God and the conscious abundance of true being, in contradistinction to this human tendency to bring God down to men and the limitations of mortal measurement.

If you don't arouse yourself to the many forms of slavery based on the vague, tortuous human opinions of mortal mind and thus avoid them, you will destroy the very soul of your existence, and everything will go dead on you. In speaking of the purposeless activities of mortality, Mrs. Eddy says, "Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snowflakes, and drift to the ground" (S. & H. 250:28-30).

Life demands of you a waking to its glorious purpose, and this plague shows that you must make the supreme sacrifice of casting off every, and any, form of human activity which is based on tempest-tossed human concepts, anything which stands in the way of you being what Life will have you be, an individual, a sky-high thinker with an "open firmament" freedom all your own, a multiplier of fresh idea, a being moving forever forward towards an inspiring goal, which, when reached, reveals another such goal ahead.

If any phase of your life is based on these troubled human concepts, then you have to obey Life's demand on you to lay it down, for it is finally, and therefore primarily, mortal. You have to stand up fully released in all directions, – released to "be" just yourself, a strong individual, in the open firmament of Life's constant purpose.

Life in Science won't, – in fact, cannot, – have you limited in any degree in any direction, and the demand of Life is that you clear your decks for its action and clean every vestige of this plague from off you. There must come a time when we shall detect every motive and every influence in our life that is based even in the slightest degree on the tempest-tossed human

concepts of mortal mind, and we shall turn from it with an immediate and glad response to our higher calling.

A Summary of the Second Plague

So in this plague John uses the symbol of the sea to show us that any activity based on service to the conceptions of mortal thinking is not only wasted energy, but is much more indeed, it is the "blood of a dead man," a living death. He is showing that we must resurrect ourselves from this mesmeric existence if we would enter the conscious exhilaration of Life's purpose in Science. That purpose is that we stop being a mortal here and now, wherever we are and in every direction of our thought; Life's purpose is that we learn to say those words of Mrs. Eddy's (and realize what we are saying when we say them), "God is my Life."

The purpose of Life is the multiplication of good from good, and it is continuous and dynamic. It is the flow of individual progress forever on to fresh inspiration and revelation, but also gathering the goodness of every idea of being so that it glows in, the one great forward movement. In fact, in Life's purpose we find that Life carries its own forward movement with it. We must more and more come to realize that the flow is not from somewhere to somewhere, for with Life all things are here and now; therefore this flow is the power of conscious realization gathering momentum within itself for more abundant realization in the infinite brim-up of being.

There is no need to leave "here;" actually, we can never leave "here," for "hereness" is forever the only point of conscious realization, – the only point of entity, – and yet that point is infinite in scope, because here at this point there is no limit to the quality of our realization; and the amount of it is equal to the vastness of our individual range in the realm of thought and idea. A man can stand here and embrace his whole world in his thought. No wonder that the Master said of this "hereness" here and now, "the kingdom of God is within you;" as Mrs. Eddy says, "This spiritual consciousness is therefore a present possibility" (S. & H. 574:1-2).

Mrs. Eddy also tells us, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory." In the paragraph before this, she writes, "Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness

of infinite Life, Truth, and Love" (Mis. 82:20-21,15-19). We are concrete beings whenever we move forward in the sublime conviction that all of Life is here right now.

So the theme of this second plague is, "Come out from among them, and be ye separate;" in other words, resurrect thought from all the processes of mortal living and hold it to the ceaseless and glorious purpose of Life, entirely separate from such phantasmagoria.

The Third Vial: Spirit Demands the Annihilation of the Plague of Loose or Deluded Thinking

These vials typify the activity of the synonyms for God in the Science order in cleansing you from every stain on your Christly garment, so that you may enter into their real and positive activity in the pure atmosphere of Science itself. "One of the four beasts" (Rev. 15:7) was Science, you remember, and it is the Science order of the synonymous terms which rends the last veil of animal magnetism in all its detail; nothing then stands between man and his primitive purity as the actual consciousness of God reflected in infinite individuality. It should be evident that the closer a man attains to Principle, the stronger becomes his individuality.

So having given us the first pair of synonyms in this "candle stick" order, John now gives us the third vial, with the tone of Spirit: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood" (Rev. 16:4). Mrs. Eddy defines "River" in her "Glossary" as "Channel of thought." Furthermore she says, "When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error" (S. & H. 593:14-17).

Now, our synonym here is Spirit, but remember that it is paired off, as it were, in this "candlestick" order with Truth, and this is borne out by the above reference. John is showing that the next plague which you must face and overcome is the general habit of loose thinking common to mortals. You must learn to direct your thought according to the calculus of idea as found through Spirit. The time has to come when every thought we entertain will be a natural idea flowing in the smooth and unobstructed order of Spirit's calculus, - natural to our daily living in the ways of normal manhood. If you challenged yourself, how often would you find that your thought processes during the day were based wholly and purely upon such a statement as "all is Spirit and spiritual" (S. & H. 331:24-25)?

In every other realm involving scientific thought-processes you have to guide the channels of your thoughts, - that is, your "rivers," - within the straight and narrow path of idea based on the fundamental principles of that particular thought system. If you left that path for one moment, you would come completely outside the science involved. You would not consider it impossible to keep to this path, nor would you say that the demand was unreasonable, and yet in the one and only Science of all being (and that includes your being), you balk at such a demand and say that it is impracticable. Well, John is showing you here that before you can cross the threshold of a pure and unlaboured Science, you simply have to control all your "rivers," all your thought-channels, and make them conform to Spirit's calculus.

The "fountains of waters" are the sources of your thinking, and the Psalmist said, "For with thee is the fountain of life: in thy light shall we see light." He could have said, "For with Spirit is the fountain of life; in Spirit's onliness shall we see the only light there is, – the calm reflection of pure idea." So see that the fountain-head of your thought-flowing is Spirit and Spirit's onliness.

"And they became blood" typifies the constant watching and constant sacrificing of mere opinion which this work requires, if you would avoid finding all your efforts bearing no fruit except blood and sweat and tears. But this sacrifice of opinion to thought which deduces all its conclusions from the ordered process of Spirit's calculus of idea will reward you with that positive fruitage which is the natural desire of all men.

Now John gives you the clue to use in doing this work: And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus" (Rev. 16:5). He is saying, in effect, "If the angel that guides the flow of your thought is to be Spirit's calculus, then you must work out from base, from Principle ('Thou art righteous'), Life ('which art'), Truth ('and wast'), Love ('and shalt be')." The daily habit of looking out from Principle, looking out from a full admission of perfection as All, to find Principle's Christ of Life, Truth, and Love reflected in all things, will cause you to use Spirit's calculus in the natural flow of thought and idea. And when you have "judged thus," in passing judgment upon yourself or upon others, you will have allowed Principle to judge for you. Do remember that we spend a great deal of our time in forming judgments, and it is wise when doing so to let the guiding light of our activity be this: "Now, how

much of Life, how much of Truth, and how much of Love can I find in this individual?" be that individual yourself or some other. Remember that the question is "How much?" and not "How little?"

John continues, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy" (Rev. 16:6). It doesn't matter how humanly worthy we are, because without the absolute use of Spirit's calculus in our thought-processes it is all a question of trial and error, and that leads to a good deal of the shedding of blood of even the "saints and prophets," the best of mankind. Rightly based, and never leaving the calculus of idea declaring its basic theme of Spirit's onliness and matter's nothingness, we can and must avoid the trial-and-error processes, with their terrible sufferings for humanity.

How could you hope to enter the pure and holy realm of the absolute atmosphere of Science until you had eradicated these false processes which plague you?

So John ends this third plague thus: "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. 16:7). He could have said, "Even so, Spirit's onliness, we can never go wrong if we abide in your calculus of idea, that is, order all our thinking according to that onliness."

A Summary of the Third Plague

John is showing through this plague that the amount of time given in human existence to thoughts based on a mortal calculus of reasoning,— that is, no true calculus at all, — would endeavour to waste our whole life-purpose, so that we experience nothing but toil and blood; at most, all our effort along this line can only bring us to the realization that on the basis of its fruitage this effort has been misdirected.

Now, because man is not made of such stuff, John depicts the "angel of the waters" as saying, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." It is as if he had said, "You, man, are judged only from the basis of Spirit's onliness, and as such at this very moment you are wholly and only spiritually-minded. That fact is true not merely of your present consciousness ('which art'), but also of all the being in which the fibres of your character inhere, and which is sometimes mistakenly called your 'past,' but which is more correctly covered by John

in the words 'and wast,' because if you know the truth of your past, then that 'past' has not only always been, but is also present and aids your present experience. And that fact of spiritually-mindedness is also true of your ever-awakening to the newness of things which have always been, – that is, the glorious embracement of experience covered here by John's words, 'and shalt be.' "

Spirit requires of us that we think from the basis of its onliness, in contradistinction to the opposite claim of duality, or the belief of Spirit and matter. This onliness of Spirit inculcates a consistent and ordered flow of ideas, which we have come to call Spirit's calculus; and it is this consistency of idea based on Spirit's onliness alone which is an emphatic demand of Science, and yet is actually the most natural thing on earth. If we accept this specific requirement of Science, we shall finish with all the wastage of time and effort included in the dream-narrative of a false and never-conclusive mortal so-called calculus, which tries to operate in every detail of our everyday experience, but which is doomed to be "swallowed up in the infinite calculus of Spirit" (S. & H. 209:29-30).

The Fourth Vial: Truth Demands the Annihilation of the Plague of False Sonship

So we come to the pouring of the fourth vial, which typifies the demand of Truth, – a demand which you must fulfil before you can enter its scientific domain. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire" (Rev. 16:8).

Truth demands that we recognize the true sense of sonship, which is man; and what is more, it demands that we not only recognize it, but that we also act in accordance with it. Now, the sun and its rays are one. Mrs. Eddy says, "Man is not-God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (S. & H. 250:12-13). Man is not a separate entity from God; if he were, the power of divine knowing could be greater than his strength to accept it, and so he could be scorched up. If man were separate from his source and his source were more powerful than him, then, if that source turned its power-ray upon him to reflect, he wouldn't reflect it at all – it would burn him up.

But, as Mrs. Eddy says, man is "the outcome of God;" he is not the source, but he is the reflection which that source enjoys as it burns with the unconsuming knowing of its own infinitude. In that sense, man is the joy

which Truth experiences as it beholds the form of its own truthfulness - man is both the truthfulness and the joy of it. That is why Mrs. Eddy tells us, "The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake 'the smile of the Great Spirit' " (S. & H. 477:26-29), and her marginal heading to the paragraph which contains this sentence is "Man inseparable from Spirit." Again, do you notice the linking of the tones of Spirit and Truth, for they are a pair in this "candlestick" order?

This true sense of sonship is an emphatic demand of Truth. We are not the source, nor do we have to make the source, or think out the source; we simply have to turn the right way and flow out from the source, but never be severed from it. We don't have to think out Truth, but simply to be the accepted knowing of it. Jesus said, "Ye shall know the truth, and the truth shall make you free." If you accept the true idea and allow no other reflection in your consciousness, you are made free.

The terrible thing which plagues man and scorches him is when he believes that he has to take the place of God and be the originator, - the "thinker-out," as a small boy put it. The light is forever shining, and you are one of its vital rays, so just accept the true idea in all things and be active in streaming forward with its truth.

*Oh, if you rest your raying in its source,
Then, man, how glorious is your conscious course!*

John continues, "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (Rev. 16:9). The awful burn-up which is being experienced on earth today is caused by the fact that man, enlightened a little by Science, has gone right off the track in the belief that he can use that light to originate idea, and so he is scorched with great heat. (Whenever you have a burning headache, it is only because you think that you are the head, – that you are the one who has to do it all and think it all out.) And then he blasphemes, and until he repents to give Principle all the glory, he can never enter the cool grottoes of Principle's own perfect praise through its perfect Science.

Men are busily engaged in building up armies to subdue the fire which they half expect to come, but if they went to the origin of the fire and obliterated it by finding the truth of sonship, the truth of Truth, then the whole danger would disappear.

A Summary of the Fourth Plague

Now, this plague demands of you and me that we never err in our concept of sonship, either on the one hand to think that we have to be the cause, the source, or the parent, or, on the other, to think that we are a little entity, separated from our cause. Truth demands a proper conformity of all our thoughts and ideas to the only sense of sonship which Science can allow, here indicated by John in the symbol of the sun. For the sun and its rays are one, and man must enjoy that oneness with the idea of unburdened activity which those words of Mrs. Eddy's reveal: "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."

It is because man is aware of his own conscious being that animal magnetism, or the devil, would take him up on that point and endeavour to make him accept the lie of conscious being as a separate entity, – separate from its Principle and separate from all other conscious beings. This atomized sense of man, if adhered to, results in the awful friction which has scorched men with the great heat of self-striving, and finally causes those who do not meet its suggestions even to blaspheme the name of God.

All the claims of error and the whole theme of material science will be found to be built up on this one basic claim, this subtle plague, and only by turning on it with the full strength of our manhood, and forever rebuking the suggestion that at any moment we are anything but the consciousness of God individually expressed, can we begin to build on the true basis of being, and thereby construct for ourselves and others the true idea of man.

This devil-claim of a separate entity must be mastered, and in proportion as it is mastered it gives man the full conscious strength of his manhood. Such words as "I and my Father are one" and "My Father worketh hitherto, and I work" express the strong, shining ray of manhood straight from its source and forever inhering in that source. Jesus lived this, and it provided him with the perfect resting of conscious sonship. So whilst this suggestion of separate entity is a great and subtle plague, its constant overcoming provides the greatest conscious realization of strength and glory (coupled with perfect rest) which is possible to man.

God is forever Son to Himself, for there can be no office outside of His allness, and in this sonship He is always experiencing His own infinitude of bliss. Thus is Principle forever saying of its own idea of its own self, "This is my beloved Son, in whom I am well pleased." True manhood learns to

lift its loving ears to hear such words, even as the Master did, and thereby enjoy the understanding of true egoism, which has no taint of egotism. Our truest and greatest humility will be revealed when we have learnt to be so consistently at one with our source that we can say, "He that hath seen me hath seen the Father," and to this end Science places upon us Her certain calling.

The Fifth Vial: Mind Demands the Annihilation of the Plague of Belief in Matter

Now John takes us to the next pair of synonyms in this Science order, – Mind and Love, – and so we find that the fifth plague is annihilated through the synonym Mind.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain" (Rev. 16:10). The beast is materia medica, and the seat of materia medica is the belief of matter's entity. If you took away matter as a factor in both the creation of disease and the healing of it, materia medica would have nothing to seat its guesswork upon, and there would be no materia medica.

The demand of this plague is that you deny the existence of matter as a factor. First of all, even in your analysis of disease you must refer only to the mental so-called cause, and for your healing you must apply only the medicine of Mind in large doses of correct thoughts replacing incorrect ones. You must finally pass into the realm of Science where such processes become unnecessary and impossible, for there could be no wrong thought needing correction; but in order to pass over that threshold, you must first thoroughly remove the concept of disease and its cure from the so-called matter factor. Having lifted it to a mental realm, you are well on the way to such a practice of idea that soon you will be over the doorstep and into the atmosphere where all thought-processes are wholly and absolutely true to their Principle; at that point the process of correction will have been eliminated.

But here at the moment you stand at the threshold where that plague has to be dealt with, and until you finalize the claim of matter as an entity or as a factor in your work, you will be plagued in some degree.

If you will admit even now, as someday you must, that the whole of your daily life is in your thinking, and that your thinking governs even the human

symbols, such as your body and other surroundings, then you must admit that these symbols in themselves have no active or creative part to play, and therefore cannot influence the thought-world, where in fact all the initiative and government lies. Thus you are left with only a thought-world as the real and living world. Now, if you have only a thought-world, its only influences must come from reasoning based on thought as being all, and therefore these thoughts must be shaped according to standards which have no taint of the finite or limited. Such thoughts are ideas, or mental formations which are indestructible and altogether perfect, and the cause of such perfection must be the divine and only Mind. So your first admission leads you to a conclusion of Science, and this conclusion must turn upon the claim of the need of a material symbol, and finally banish that claim, after its complete subjugation; for the realm of idea cannot need, – in fact, cannot formulate or have, – a finite symbol, even as a temporary means. This allness of idea is the Allness of Mind in its All-in-all activity.

John says, "and his kingdom was full of darkness;" until you fairly and squarely face this proposition of matter's lying claim to entity, you experience some form of darkness in your work. For instance, a medical – that is, material – diagnosis of a case will plunge everyone concerned into hopeless darkness, and you may be left like Homer's Cyclops groping around his cave. By all means diagnose the type of the claim through discerning its symptoms, but remember that these symptoms are mental symptoms and that the specific type of the claim is also mental. Therefore you can only do this work correctly by paying attention solely to the mental so-called causes. The discernment of these mental symptoms through spiritual sense is the analysis; the classification, through this discernment, of its specific type or claim as error is the uncovering; and at this point you must see the whole suggestion for what it is, - a lie, and annihilate it with the specific truth. This mental diagnosis is a glorious process; in fact, its glory and uprise is in the positive realm as stimulating as the opposite error of listening to medical diagnosis is down-pulling in the realm of darkness in which it inheres.

John also says; "and they gnawed their tongues for pain;" without matter left as a reality in some form or another, you could have no pain. Even with mental chemicalization, you will find that if you destroy the belief of matter as a factor, there need be no harmful effects on the body. You can deal with the chemicalization in a purely mental way and also show your patient that it is purely mental, – a mental throw-off for a better mental state, – and if

you relieve his troubled sense and at the same time show him that matter isn't a factor in this activity, then he will experience neither mental nor bodily pain.

The pains associated with many so-called natural and periodical functions of the body are experienced only because the processes of higher thought-attainment have not been dissociated from matter. Thus if a woman appears to suffer more in this direction than a man, it is only because the mental make-up which we associate with womanhood is the first to confess its fault, as Eve showed; in other words, woman is quicker to experience the mental chemicalization of relinquishment of wrong for the acceptance of good, and so appears more sensitive. Actually, removed from the lie of a matter realm, the woman in all of us will find that it is equipped to experience a more painless progress than he or she who holds to the stubborn qualities associated with that which we call the male. But to attain this freedom all of us must first lift the whole process of life up to the realm of Mind, where matter is not only not considered, but is also specifically denied a hearing.

Men and women just have to know thoroughly and finally that by no means whatever can they be either found or proved to be material, or in any way concerned with what mortal mind outlines as matter.

So John ends this plague, - this lie which plagues us until we renounce it finally and forever, - with these words: "and [they] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:11). The "seat of the beast" is a sore seat to sit upon, for it is the admission that matter has entity, and men will continue to blaspheme even the sacred use of such synonyms as Mind until they relinquish this seat.

It will be a tremendous battle when Mind finally demands of men that they repent "of their deeds," – the whole fabrication built on the claim of matter as a factor of being, – but that battle is drawing closer as individual realization of the true fact of Mind's 'allness grows stronger and more frequent. But for our part the battle is on, and must be settled now. We have been shown this fact of Mind and we know it to be true.

Nothing therefore must be allowed to deter us from the execution of its purpose, – to destroy this foe and leave the field to God. Never leave the field until you have destroyed that one dark foe, – the belief of matter as a

factor in the case. There may be other foes to destroy, but that one is often causative of many others, so destroy it.

A Summary of the Fifth Plague

In this plague John is showing us that the seat of the whole trouble, – that is, the seat of all material so-called systems, be it materia medica or any branch of material science, – is the belief of matter's entity. The cure for this can be found only through its opposite, – namely, Mind's allness. The pain of all the world and of all experience is caused by this gnawing suggestion, which is almost universal in its implications, – that matter is real and an actual factor to be dealt with. This claim of animal magnetism also fills the realm of reason with darkness, for it is a lie and therefore its admission must serve to obliterate the line of light and true reason.

It is certainly a formidable plague, and no half-way measures can deal with it. But, on the other hand, a thorough and full allegiance to the fact of Mind's allness and the logic of all reason emanating from this fact will be found to place man in a realm where he can operate completely free from the interference of this matter claim. In order to enter the clear reasoning of scientific thought-processes, we must start from the only possible base, and that base is Mind's allness and matter's emphatic nothingness. John is here calling upon us to take this stand and thereby end our warfare.

Mind's allness means that you and I live in the realm of idea alone, and in this realm idea supports idea without the necessity of any other support. No one can do anything or experience anything without the activity of his thinking. We live in Mind's allness. The amount of thinking which anyone does in anyone day is in itself tremendous, and when all that thinking is correctly adjusted through Science, so that it conforms to the activity of the ideas of Mind, each individual experience will be found to be some purposeful part of Mind's allness. We are that now, and we come to realize it and experience it through the understanding of divine Science.

You are a conscious being and only a conscious being, and even the material symbol which you appear to use has no value whatever until it represents for you the activity of an idea. Mrs. Eddy says, "If you will admit, with me that matter is neither substance, intelligence, nor Life, you may have all that is left of it; and you will have touched the hem of the garment of Jesus' idea of matter" (Mis. 74:30-2). Everything is idea, all is idea, and the all-in-all of idea is the realm of Mind, through which Mind knows itself.

The Sixth Vial: Love Demands the Annihilation of the Plague of Segregati

Now John comes to the sixth plague, and the synonym for God which annihilates it is Love. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12). Mrs. Eddy defines "Euphrates," in part, as "Divine Science encompassing the universe and man; . . . a type of the glory which is to come" (S. & H. 585:16-18). You cannot be a Scientist unless you not only admit but also make yourself aware that Science is everywhere and encompasses all.

The plague of segregating Science for the chosen few would destroy the true idea of Science, even for those chosen few, if they were not prepared to relinquish such practice. If you lose the all-encompassing sense of Science, through forgetting to develop the tones of Love in your character, you dwindle into a mere theorist. You must open all your thought-pores to accept this universal idea, this Euphrates, or "type of the glory which is to come," otherwise Science will dry up on you. You have been given its idiom only so that you may discover hourly the universal nature of its language. The Psalmist, when referring to the activity of universal symbols, declared, "There is no speech nor language, where their voice is not heard."

Unless you handle this parochial sense of Science, you will be plagued until Science dries up on you; and "the way of the kings of the east" will be thus "prepared" - you will be left wide open for the suggestions of anti-Christ to enter. Once you lose hold of the true idea of Science as everywhere through every symbol, you begin to dry up, and if you dry up you wither, and if you wither you grow embittered, and you finally turn against what you thought Science to be. You begin to accept the theories of physical scientists, here referred to by John as "the kings of the east."

Now, this is completely unnatural to everyone of us, for we are only really happy when we find that our thinking is embracing all mankind in the purpose of good. If you care to recall those hours or days in which you have been your happiest, you will always find that during that time your whole thought rested in the blessing of your natural inclusion of everyone in the activity of Love.

If Science could be made by animal magnetism into a mere subject, instead of a divine All, it would soon dry up. Anyone who finds Science a little dry

has fallen into this snare of animal magnetism. But cultivate the habit of using your idiom to hear the language of Science everywhere, as the musician uses his idiom to hear the science of music in all sound, and you will have a glorious and inspiring time, and no suggestion on earth from "the kings of the east" will find a way through you.

John goes on, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Rev. 16:13). The dragon is pure delusion (see S. & H. 567:21), and Mrs. Eddy says, "The beast and the false prophets are lust and hypocrisy" (S. & H. 567:27-28). In this sense the term "beast" embraces its outcome, or lesser "beasts," materia medica and false theology, – for both of them emanate from qualities included in the full meaning of the term "lust." If you are once deluded into believing that Science is just another subject, instead of the divine All of Being, you will suffer from unclean attempts at its propagation, typified to the Israelites by frogs. This pure delusion, or the dragon weapon, will cause you to react to the ways of the beast, that is, you will lust after this Science as a mere subject; and hypocrisy, or the "false prophet," will rend the garment which should have been unseamed, – universal in its application, – for you are a hypocrite whenever you lay claim to Science and yet will not admit its obvious and scientific claim to being All-in-all for each and every man. Once you become such a hypocrite, you soon enter into a feverish attempt at propagating the idea both for yourself and for others; you find yourself unhappily trying to push opinions either down the other fellow's throat or even down your own.

On the other hand, if you will let yourself be just your natural self, through admitting that good is actually everywhere and shining through everyone in the all-inclusiveness of Love, you will find that you relax into that happy state of being where ideas – that is, good and positive thoughts – flow through your consciousness in the joyous build-up of truth. Thus you will find yourself embraced by this loving activity of Love, and all with whom your thinking comes in contact will be bound to feel the warmth and attractiveness of this and thereby be blessed.

As you read these things, you will see that John had no time for the narrow sectarian stuff which privileged students are sometimes tempted to accept as their concept of what Science means.

John continues in this description of small-minded so-called Scientists: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14). So even if you discover a little idea, or work a little miracle, or even get so that your theme of a chosen sect and a secluded Science becomes acceptable to kings, or impresses the world, you are just heading straight for the great battle; that battle is between Science's imperative demand, through its universal nature as Love, that it belongs to everyone, equally, everywhere (and our job is to find it so) and the contention that it can only be for the intellectual or chosen few. To sense, Jesus was a divine Scientist and his persecutors were completely outside of Science; but to Jesus, both he himself and all whom he beheld were in Science. He never left the universal nature of Science, and that was the great measure of his love through divine Love.

John then says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). You can never be caught out if you are determined to see everyone embraced in Science. If your garment is the unseamed garment of Science for everyone and through everyone and every symbol, then there is nothing left that could take it from you, and nothing that could visualize you as in "shame." If you don't hold a vestige of shame for anyone, no one will hold a vestige for you. Mrs. Eddy says, "One marvels that a friend can ever seem less than beautiful" (S. & H. 248:4-5), and therefore if you look out with the true friendliness of a true love, you can hold no shame towards anyone or even towards yourself. If you cultivate the habit of beholding all men in Science, all men will respond by beholding you right there - and surely that is where you want to be beheld.

John continues, "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16). Armageddon was the symbolic name for the scene of some great spiritual contest, and the greatest contest on earth is this contest between the demand of Science's All-in-allness and animal magnetism's desire to try and make it just a separate subject, for if it could do so, it would soon destroy it.

In speaking of this battle of Armageddon, which she says "is upon us," Mrs. Eddy uses these words: "What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably

to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!" (Mis. 177:13-20). It is as if she says, "How much longer are you going on playing around in tiny circles, instead of giving yourselves 'wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world'?" By all means have your circles "where two or three are gathered together in my name," for you must have a home for yourself in Science, but let that home be the centre from which you radiate in the universal embrace of idea.

A Summary of the Sixth Plague

So in this plague John is telling us that unless Science becomes to us All and everywhere, it is no Science at all and we are out, but few people as yet have really faced up to this proposition. Unless it is faced up to as Love demands, we shall be left with a group of people, either of small or great number (and it matters little which), who will be engaged in endeavouring to impel or propagate their own limited ideas of Science. If animal magnetism can through any means keep mankind's concept of Science within the confines of such a limited outlook, it will have accomplished one of its greatest temporary victories, for it has been proved time and time again that if Truth is circumscribed in any way, it is only a question of time before that Truth temporarily fades from the vision of men. The repeated disappearing of the Christ-idea after its appearance in human history has been brought about by the lack of this universal vision of Love, which must always be associated with divine Science, or the activity of true idea. In this sense the battle of Armageddon is always upon us, but at long last we have been given the armament wherewith to carry the day for Principle, and that armament is Science; for with Science and all that it implies the universal nature of Truth is presented in a manner which is readily acceptable to the earnest thinker.

Science presents a universal language of idea for all men everywhere. Do we not find that when we are truly loving in our disposition towards all men, they understand what our heart is saying, even if we are in a foreign country and have no common language by which to express our feelings in words? Love is a language which you can take anywhere in your travels, whether you think of those travels as your everyday contacts in your native

country or your movement through some foreign land. Such is the nature of Love that there is no one who can be excluded from Her bestowals. At the moment when men accept this fact, all conflict or war will have ceased.

We have seen that "the kings of the east" symbolize material science, and so unless our understanding of divine Science (this "great river Euphrates") is correct, – that is, universal, in the full meaning of that term "universal," – we shall find that physical science, which to a great extent allows of universality (even though it may be a limited sense of universality), will have a greater appeal to mankind; therefore by our own ignorance of the truly universal nature of Science we shall have prepared the way of "the kings of the east."

In another sense "the kings of the east" stand for that which goes against the line of light of the Christ-idea, – the anti-Christ, – and there is nothing which goes more against the line of this all-embracing light than the parochial endeavour to hold divine Science down to the limitations of a chosen few. So instead of glibly referring to these "kings of the east" as meaning only the material scientists, we must be careful that we do not ally ourselves with the symbolism by falling from the high standard of the universal embrace of Science through Love. Because all that is limited is material, or to do with matter, we should realize that if we limit our ideas of Science in any way, in that sense we in fact become matter-scientists. It must never be possible for it to be said of a Christian Scientist that his concept is finite, or limited, or ever parochial, in any direction or in any degree.

Thank God that the nature of Love is the nature of man, that is, the nature of us, – and therefore at this very moment we are included in Love's projection of its own vision of its own self everywhere. We must therefore learn to take part in no other seeing but Love's seeing, and behold all men in the embrace of Science.

The Seventh Vial: Principle Demands the Annihilation of the Plague of the Time-Element in our Work

Now John comes to the seventh plague, which is annihilated by Principle. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done" (Rev. 16:17).

One of the greatest plagues, or obstructions to our entrance into the full allowance of Science, is this claim of animal magnetism that we cannot see or cognize that the work is done before we are even roused to seek the light. Unless you work from that basis "It is done," all your argument is air, just hot air. Once we fully accept that mandate of Principle, "It is done," in all the sweet fulness of its meaning, then indeed shall we be working in the fourth dimension.

Someone once defined the fourth dimension, as cognized by human thought, as "speed through space." From this it was seen that if the speed of a material object was made greater than light, and the direction was away from man, then indeed the object would not exist to man, for there would be nothing that could return to man to make it exist for him. If its speed away from man was greater than the speed of the material light-rays which would be needful in order for it to be seen or cognized, those rays could never get back, and so the matter object would not exist to man. The matter-substance would have no substance, and matter would be a myth of the imagination and not a tangible factor.

The fourth dimension to divine thought is that realm where the Christ-element of idea enables us always to have the answer before the call; hence the Scripture, "Before they call, I will answer." In practice it means that we can, and often do, become aware of a need before that need is apparent; and not only do we become aware of the need, but we also become aware of the specific answer. This enables us to forestall even the appearance of the need, either for ourselves or for others, and in that sense the speed of our spiritual realization, being greater than the speed of error's so-called appearing, allows us to be always just too soon with the correct idea to allow the error to have a thought upon which to manifest an appearance. As we learn in this manner to accept the wonderful promise of instantaneity contained in that dynamic statement of Mrs. Eddy's, "Principle and its idea is one," we shall learn to anticipate the constant promise of the joy of Truth, and we shall in fact be anticipating (although almost unconsciously) the claim which error would in belief have lodged, had we not been ahead of it.

This living in the fourth dimension of spiritual thinking enables us to foresee the claim of error and foreknow the truth which annihilates that claim even before it could appear. Jesus worked this way, for he not only always knew just what was coming, but he also so lived in the spiritual answer that error finally had no claim upon him. Jesus was always anticipating error because

of his constant anticipation of the promised joy of continuous truth, and this anticipation and full acceptance of Truth allowed him to annihilate fully the error before it staked its claim. As we progress in our understanding of Science, we shall find that such experience will be increased to us, for the closer we get to Principle the more instant will be our realization of its idea; and that idea will always be the specific one required for Principle's own demonstration, – the instant truth impelled by Principle's own knowing.

The truth of the possibility of this fourth dimension standard of thinking is clearly given by Mrs. Eddy in part of her definition of "Year," where she says, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown" (S. & H. 598:23-30).

The prophylactic art of Christian Science should be exercised as much as the therapeutic, and indeed we exercise more of the former than we are aware of. The dangers avoided and the battles won without a fight are more numerous to the advancing student than he has capacity to know; but they are there nevertheless, rendering all the same glory to Principle that their readily apparent brothers do. We should be more grateful than we are for the unseen battles won for us by the idea which anticipates the enemy and is so far ahead of his mobilization that he is rendered immobile through the dynamic filling, by the already-arrived idea, of the space which he thought allotted to him. Principle is constantly saying on our behalf, "It is done." When we understand Principle more, we shall be more grateful to Him, and thereby more receptive to His wondrous mandate.

John continues, "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18). The demand of Principle, "It is done," is the demand in human experience for the instantaneous coincidence of the curative idea with the need to such an extent of coincidence that the idea alone is found to be tangible and cognizable to thought, and the need is therefore non-existent, because already met. This is voiced through the teachings of Christianity, and the Word and the Christ, but it is Science which will shake the foundations of men's earth-thinking until this new-old foundation is accepted.

Unless everything is already done to Principle, it is no Principle at all, but Principle is Principle and all is therefore done; man, Principle's idea, has consequently a predestined path of perfection before him. But of course he must be as his Principle in order to experience the full measure of his part in the divine workings.

Now, a child will accept that mandate of Principle, "It is done," with grace and ease, so it is not hard; but the child is scarcely aware of the three dimensions of mortal mind as matter, and so he more readily lives in a fourth-dimension world of his own, and is therefore capable of a greater allowance to Principle than the adult may be.

So John continues, "And the great city was divided into three parts, and the cities of the nations fell" (Rev. 16:19). The three dimensions of mortal consciousness - the limit of length, and the limit of breadth, - and the limit of depth - try to define you as a unit, and so you must analyze these claims and delimit yourself piecemeal, as it were, if you would enter the fourth dimension of Spirit as a true unit in the unity of Being.

"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:19). Babylon typifies the attempt to get to heaven through human energy and means. It is the endeavour to span the space element, which mortal mind believes exists between God and man, Principle and idea. But Principle's mandate, "It is done," eliminates the space or time element as a factor in the case, and so this Babylon, this lying claim of animal magnetism, is always due to come "in remembrance before God;" it is always handled, to the extent of not even getting a foothold as a claim, by the realization, the only "remembrance," of Principle that its idea is it. Principle is its own city, and through Life, Truth, and Love it declares its oneness and wholeness, its final "It is done-ness."

"And every island fled away, and the mountains were not found" (Rev. 16:20). "Principle is not to be found in fragmentary ideas," Mrs. Eddy says (S. & H. 302:1-2). Principle doesn't have an idea, a fragmentary island, or isolated thought, leading up to it. Principle and its idea is one, and that one is the "It is done" to every form of activity. "And the mountains were not found" – every idea has one level, and that level is perfection. Each idea is diverse in individuality, form, and universality, but it is neither below perfection nor above it – it is an expression of perfection.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16:21). A talent was the equivalent in weight of 60,000 of the smallest units of Eastern weight measurement, called grains. So this hail typified the false calculus of man, whose weight was the "six" of manhood reversed (60,000 grains). Now, the whole structure, and the spiritual calculus, of man depends on the fact of Principle that it and its idea is one, - no more, no less, - and this fact has no heaviness at all. Therefore this hail that fell upon men was the whole icy weight of reason that has no reason at all, - the cutting and killing claims based on the lie that Principle and its idea are not one, but are two and are separate from each other.

You will remember how we read that verse before from Exodus, "Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down: upon them, and they shall die." So unless you bring everything home to Principle and keep it there, you are in danger of having it destroyed by the icy blasts of sense. Take yourself home in that way; take your friend home; find that home for your so-called enemy; take your treatment home; start from home and never leave home, but gather all to you in your home. That home is Principle, and its realization comes when we realize what Principle means by "It is done."

The demand of Principle through this last plague is that we start from perfection – "It is done" – and never start from any other base. This demand is tremendous, for mortal mind cannot accept the idea of a completed picture at the beginning of your work, but that is the only way to begin if you wish to be equipped with a mental outlook equal to the way of Science.

A Summary of the Seventh Plague

So in this seventh plague John sets us to face the greatest obstruction to the instantaneity of spiritual realization and healing, and that is the claim of a time-element. The mandate of Principle is to all its activity, "It is done," and man has to cross over the barrier of belief in a time-element as applicable to any of his activity before he can actually work as Principle works.

This is impossible to mortal reasoning, so John says that there was "a great earthquake, such as was not since men were upon the earth;" in other words,

we must shake all the structures of our mortal or earth-reasoning to their very foundations, and transfer our whole allegiance to the realm of omni-active idea, the fourth dimension of divinity, where immediate realization becomes always possible and requires only a complete obedience to Principle. No method of Babylon, that is, no human reasoning, however transcendental, – can accomplish this end, but the complete allowance of Principle's will to be our will, finally and irrevocably, will be found to have accomplished this great fact of Science here and now.

John also indicates that we cannot have "island" thoughts, or fragmentary ideas, for Principle demands a consistent wholeness in our reasoning; and he shows that we must not classify our thoughts as ranging in degrees of humanly so-called mountain-heights from perfection down to imperfection, for the demand of Principle is always that we hold our every thought at the level of perfection. He ends by telling us through the symbolism of the hailstones that the only calculus within which we can conduct our thinking is of that quality which is the only quality of the character of man, and which is clearly indicated in the sixth day of the Genesis story; for this man with all his thought-processes is neither above nor below his Principle, because he is in fact made in the image and likeness of God (Principle).

God and man, Principle and idea, are so close that they are one, and that oneness has no time-element in its realization. We must accept this fact, work from this fact, and enjoy the immediate fruitage of it, if we are to be what indeed we already are, - Scientists.

"It is Done"

Read these words of Mrs. Eddy's in connection with this great mandate of Principle, "It is done":

"Laus Deo, it is done!
 Rolled away from loving heart
Is a stone.
 Lifted higher, we depart,
Having one."

"Laus Deo" means "Praise (be) to God," and the only proper praise to Principle is to realize that all its work is done. The "stone" is rolled away—not going to be rolled away, and so the "loving heart" is free from every vestige of

matter and the material so-called calculus. "Lifted higher, we depart, Having one" - one All-in-all, whose only story here and now is "It is done."

"Laus Deo,- on this rock
(Heaven chiselled squarely good)
Stands His Church,
God is Love, and understood
By His flock.

This "It is done-ness" is the rock upon which the true church is built. It was on the instantaneous realization of Peter, "Thou art the Christ, the Son of the living God," – the absolute "It is done-ness" of his declaration, – as well as on the truth of it, that Jesus founded his church and from which he demanded the fruitage of instantaneous healing. Note also in this verse that Mrs. Eddy says, "God is Love, and understood By His flock" - not going to be understood at some future time.

"Laus Deo, night star-lit
Slumbers not in God's embrace;
Be awake;
Like this stone, be in thy place:
Stand, not sit."

In this verse Mrs. Eddy clearly shows that this "It is done-ness" of Principle does not in any way allow us to sit back in any degree, until we have the full and proper realization both in theory and in practice – of what that means. She shows that this mandate of Principle, "It is done," demands of us such an awakesness, such an alertness, that to every need which presents itself we are always able to see the answer fulfilled as "It is done." Principle is omni-action as well as the one All, and even as it is true in human experience that the really active worker is always at the point of happy realization which enables him to say, "It is done," so in that higher realm of idea we as Principle's expression of itself must express the same glorious resting yet never-stopping activity which is always found declaring, "It is done." If you toil, the work seems never done; but if you work, you will find yourself always at the point where you know that Principle's work is done.

"Grave, silent, steadfast stone,
Dirge and song and shoutings low

In thy heart
Dwell serene,-and sorrow? No,
It has none,
Laus Deo!" (Mis. 399:18-11)

In the last verse of this great poem Mrs. Eddy shows that this mandate of Principle, "It is done," includes such an active realization, which is final in its truth, that it has no need of an argument to assert that truth. It is indeed a "grave, silent, steadfast stone;" and yet in that heavenly silence of Principle's final realization are included all the triumphant knowings which go to make that realization, and which are indicative of the active and consistent work required of the student, even whilst he is as consistently aware that all of Principle's work is done. And so Mrs. Eddy says, as it were of the worker working in such a way, "Dirge and song and shoutings low In thy heart Dwell serene, – and sorrow? No, It has none." There is no sorrow to such activity embraced in such a final realization; in fact, all the worker's praise is given to God, because that very praise came from God and so activated him that all his life is in a sense consciously, consistently, and devotedly spelling out the meaning of those words, "Laus Deo!" No wonder Mrs. Eddy ends in that way, for only in our full acceptance of all the meaning of those three words, "It is done," can we truly praise our perfect Principle.

"Withdrawn. . . about a Stone's Cast"

The whole theme of these seven vials has really been that we shall dispense with all other impulse but the divine impulse of Science, that we shall remove every obstacle to the acceptance of at-one-ness, and that the only will we shall be left with will be the will of our Principle, which spontaneously becomes our will in the release of Science.

I should like to read you now a poem based on that verse in Luke, "And he was withdrawn from them about a stone's. cast, and kneeled down, and prayed."

Think of the truth of Easter:
Its crucial point
Was that great sweat
After they came to Olivet
Gethsemane !
That's where Easter meets
Both you and me
Gethsemane.

Think of the faithful friends
Spaced the distance of an active stone
Away,
And he alone,
Learning to pray
What we one day
Must say.

The healthy water from the human pore
Must turn to blood,
Not dried in stagnant gore
But pulsing, animate,
The alone nectar
At the costly gate
Of heaven,

When purest individual will
Is tamed and still
And manhood's mighty power
And tender grace
Drops there upon its loveliest face
To merge in the one great Love
Which men, as children, have called God.

The faithful friends were good,
But there is a sacred hour
With everyone
When nothing's understood
That he has done
And still must do,
To cross that one last span
That separates real God
From what we all must learn
Real man.

The greatest warmth of human heart
Fails at this point.
He stands alone,

Apart,
With his own calculus
Hewn from that stone
Which every structure learns to own
As sacred and foundational.

No one can touch his hand
In comfort;
This hour is far too grand
For any human phase
To touch or spoil its ways.

Here human life-blood bursts its normal course
Beneath the awful force
When all the highest symbols that we know
Begin to go
And merge into that purer plane
Of thought so like its Cause
That only those account it sane
Who know its laws.

Friendship itself
Must now be left
This symbol of all heaven's wealth
Is here bereft
Of its symbolic power.
This is the crucial hour
When all there is as friend
Is God.

Ask any student of his time
Of any science
How he would climb
Out from the beauty of symbolic form
Up and up beyond the learned storm
To where his every impulse,
All his will,
Is lost and found in Principle.

He knows a little how those life-globes red
Were shed
To that one end.

From there the Master said,
" 'Put up thy sword;'
The work is done,
The stinging cord
Has no significance."

Pilate was never present at the trial;
The trial was when the loving Parent
Tested His loving son,
And that was done.
The rest was mockery,
Just vileness being vile,
The charivaria
Of a nightmared world.

The cross became the means to one great end,
For he was still their friend
And longed to show them
Through his fainting form
That Life for everyone
Stands clear of all the storm
The heat of passion or the heat of blood
Holds nothing to the warmth of Love and good.

Gethsemane
Had lifted him beyond the cross
Of Calvary,
And so he looked upon their loss
And said, "Forgive,
Forgive them, Father,
For they know not how
We live,
Since all my will
Was Thine."

Then later he waited patient
In a tomb,
As a child will wait
Within the womb,
Whose only will
Is in its parent.
Three days of sacred worth
He waited in the mother-earth,
Whilst his great sense of Life
Grew into conscious Truth,
Until its rest it found
With everything unbound
And laid aside
For Love.

Think of the work and patience!
Waiting for the ponderous stone
Of dense unstable theory
To be forever moved aside,
That weight
Which mankind weary
In the learned tide
To push about,
And yet it only serves
To keep light out,
Or turn a restful cavern
To a grave!

His power to do these things
Had come to him on angel-wings
Of comfort
Just those few days ago,
When he had knelt
A throw
Of one essential stone
Away,
And learnt to pray
That higher prayer of Principle

Which bids our purest yearning to be still
And rends the dual veil
To speak the wondrous tale,
"One will
And one alone is Mine;
It therefore must be thine."

Think of the glory and the tenderness
When stepping from this pure redress
With time forever sealed
He met his Mary,-
The centre of his warmest love
Before,
And now much more;
Yet now there was no human touch,
For love is not of such
When there's one Will.
Instead he spoke a name
Which lit for her that flame
Of sacredness
Upon that new-found altar
Of unbodied things
Nor did she falter
Over human love.

Here was the Master,
Not the mate,
Here was the Christ,
Which must translate
The very best your heart can give
Up to those levels where you live
Accepting.

For passion even in its highest form
Has all the elements of storm,
But to accept
And learn to "let"
And go on letting

Means that you join that heavenly flow
Which comes from Love to Love to go
In one long active rest
He'd learnt that that was best
Back in that garden.

Think later how it led him
Where he could rebuke
With such a love
That correction stirred no heat!
Pure love, like sun-ray,
Flows to acceptance
Everywhere,
Because it lives its prayer,
Nor can it know defeat.

Then think again
When came the parting
We are told of not one tear,
And yet their Master was so dear,
But we are told of joy
Which they called great,
And the power that they had
To now translate
These things to men.
Can there be sadness
If you let His gladness
Flow, and go on flowing
Until its joy you're knowing
Through all the fibres of your thought?

He was the Master,
All his will was good,
And yet that last great purge
Removed his highest human urge
With sweat of blood.

You are a student,
All your impulse may be of the best
And yet, as surely, it will be divest
Of every motive ever known
Here on this plane
That you also may gain
The unlaboured motion of that one great Will
Of Him who is best named as Principle.

When that is done,
At last you are a son,
And if they nailed you to a cross
Your only care would be their loss.
For you would know the balanced power
Which comes from this, man's finest hour,
"Thy will, not mine, be done."

INTERVAL

LOVE IN DIVINE SCIENCE

"Come Up Higher!"

This morning I have had a lovely sense of the oneness of being. I started the day with the thought that God is over all, through all, and All, and I began to realize what a wonderful statement that is. We have been learning this week that "In divine Science, God is One and All" (Mis. 258:13-14), – one infinite Principle, forever interpreting itself as one Life, one Truth, one Love, and one divine Principle, Love.

When I was thinking about the unfoldment of this picture of Science in our experience, I saw so clearly how orderly it has been. We first of all spent quite a long time studying the Word aspect, and then we began to love the Christ aspect, and then because we saw how naturally and dynamically Truth demonstrates itself, we felt encouraged and inspired and we glimpsed a little of what Christianity really is, and then we were led into some sense of Christian Science. Then Mr. Doorly began to talk about absolute Christian Science, and again our thought was lifted higher. We began to see the one Being as the operation of Life, Truth, and Love, – the Word; Truth, Life, and Love, – the Christ; Life and Love, – Christianity; and Truth and Love,

– Science. Although Mr. Doorly did present the story of divine Science, I don't think that any of us have really dwelt before with the facts of divine Science. Today I am convinced that the demand of this hour is that we come up higher and live in this realm of divine Science.

If I look back over the months that we have been studying for these talks, I realize how entirely different my concept of Science has become through the study of this divine Science aspect. Let us remember that divine Science is the story of God Himself, the one infinite Being. When we think from God's point of view, we see very clearly that there is only one infinite Life, the I AM, forever operating as the one divine infinite consciousness, or Truth, with every idea complete and fulfilled in the infinite plan of Love. If we keep our thought on these absolute facts of the one Being, I am certain that we shall find, instead of struggle and strain, that ideas will come to us spontaneously, and that these spiritual ideas will operate to heal and to bless. So we shall find healing and demonstration in every way quicker, until we get to the point where it is always instantaneous. It is a wonderful picture to look at, wonderful beyond words.

As we have already seen, we find that when we reach divine Science, – or rather, when we begin to glimpse it in all its loveliness, – we get the feeling that we have already "arrived," and even human experience shows us that when we have already arrived somewhere, we don't worry about how we got there. And so Mrs. Eddy's references to divine Science in "Science and Health" and in her other writings are very brief. For instance, when Mrs. Eddy refers to Life in divine Science, she just says "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 290:1-2); when she refers to Truth in divine Science, she makes this very definite statement, "Truth has no consciousness of error" (S. & H. 243:25); and she says of Love in divine Science, "Love never loses sight of loveliness" (S. & H. 248:3), as we shall see.

God is One, Infinite, and Triune

Before we go on to consider Love in divine Science, there is one reference which I would like to take with you, because I feel that it's very important for us to understand today. Here it is: "God is the author of Science – neither man nor matter can be. The Science of God must be, is, divine, predicated of Principle and demonstrated as divine Love; and Christianity is divine Science, else there is no Science and no Christianity. We understand that God

is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office" (Mess. '01, 4:12-27). Two points stand out in that reference. First of all, Mrs. Eddy is speaking as if every Christian Scientist understands the infinite One, and yet when I analyze my own thinking I realize that I am only just beginning to understand this one infinite Being. And so again, as I read that, I saw the importance of everyone of us learning about divine Science, – learning about it, loving it, and living with it, – because Mrs. Eddy obviously expected Christian Scientists to understand the oneness of the infinite.

Then I thought about the teaching of false theology; in all Christian churches they talk and write about the three-in-one, and yet so few can give you an intelligent answer if you ask what that three-in-one really is. Only Science reveals it, as Mrs. Eddy brings out in this passage, because Science reveals the essential nature of God as Life, Truth, and Love. Today I feel certain that there is such a longing and such an urge in the world for spirituality that these things are not only going to be much more real to us, but also much more real to humanity as a whole. There is no doubt but that the answer to everything lies in spirituality, and let us never forget that "God is the author of Science." I mention that tonight because during these few months in which I have been studying this wonderful divine Science, I have seen a fact which I have never seen before, – that it is impossible for us to grasp this Science or to prove it in any way unless we are spiritually-minded.

I am certain that during recent months some of the cases which I have seen healed – and which sometimes seemed very difficult cases to bring through – were healed because I saw the need to bathe the patient's thought as well as my own in spirituality. I feel that with each of us there is a great demand to be spiritually-minded and more spiritually-minded, so that we enjoy giving more and more time to think about the spiritual, to read about the spiritual, and to talk about the spiritual when we meet. If we put other things aside and we give time to think about the spiritual, I am sure that we shall all progress much faster than we have done in the past, and that we shall have a lovelier sense of what Science really is.

Meeting the Need of Modern Thought

You know, the teaching of false theology that man is a miserable sinner, that he's got to be saved, and that there's a mysterious trinity or three persons in one Godhead which is going to save him, isn't being accepted by the modern thought of today, and thank God it isn't. I am certain that when we lift up the Christ in our own thought and we really know what divine Science is, through loving it, living it, and proving it, then every individual who is reaching out for something better will find the answer and will be attracted to Science.

While we were studying this divine Science aspect, many lovely things happened. On one occasion, a girl with what one would call a very modern type of thought, dynamic and alive, rang us up and said that she had heard that we had left the Christian Science organization and that the church interested her no longer and so she wanted to come and talk to us. It's quite true that this girl already knew the idiom of Christian Science, because she had known of it for many years, but it hadn't meant very much to her for some time. We had only about two hours with that girl, talking to her simply about the system of Christian Science, but she glimpsed something of the picture and has now taken up the study seriously. When that girl saw that there is a system and that you understand Science through the divine infinite calculus, she turned to it with all her heart.

I am convinced that if we will love this aspect of Science, study it, live with it, and prove it, – the modern thought of today will feel attracted to this Science. The answer to all the difficulties in the world today lies in the spiritual, and thinking men and women everywhere are seeing this fact. Nothing can give that answer but Science, and the responsibility on us is to show that answer.

Prayer and Study

Someone may ask, "How am I going to stay in this wonderful atmosphere of divine Science? How am I going to live in it?" Well, suppose that you cultivate the habit of sitting down quietly and thinking along lines such as these: "There is only one Being. That one Being is infinite Principle, and that infinite Principle is the one Life, the infinite I AM forever expressing Himself to Himself as infinite individuality, infinite exaltation, infinite inspiration, infinite immortality, infinite multiplication; that infinite Principle is also

the one Truth, forever reflecting upon its own wholeness and operating as the infinite divine consciousness; and that infinite Principle is also the one Love, forever resting in its own manifestation of loveliness, fulfilment, perfection, and glory." As you begin to think in that kind of way, what will be the result? The limits will be ripped right off, – right off your thinking, and consequently right off everything to do with you.

The moment we start to think divinely, the limitations of materiality begin to disappear. For instance, when glimpsing something of the one Life, we see that that Life is our Life, and so we experience exaltation, inspiration, and multiplication. As we understand this Life always in and of Spirit, we see that man has always been immortal and that he forever expresses Life in his individual way. When we consider the one Truth forever operating as infinite divine consciousness, within which is the fact of all reality, we behold the form of Truth, the form of the Son of God, and we then experience wholeness, or health, in everything. As we understand the one Love, which is forever glorified in its own loveliness and forever holds in its own perfect plan the complete fulfilment of every idea, we experience fulfilment and peace in our human lives. Now, Principle is infinite, and the only place in which it operates is in spiritual consciousness, and so if we will keep looking at this picture of divine Science until it becomes us and we become it, the results will be wonderful.

Then there's the question of the way in which we can develop our understanding. We can take the Concordances to "Science and Health" and Mrs. Eddy's other writings and use them to study the meanings of terms such as "newness," "now," "eternity," "individuality," and we shall find that the study of these words will lead to a very certain and definite understanding of Life. The study of "consciousness," "health," and "manhood" will result in a lovely sense of Truth. And the study of "fulfils," "loveliness," "rest," "glory," and "universal" will lead thought to a grand realization of Love. If we study these words and really see what they mean, we shall have a wonderful wealth of spiritual ideas.

"Love Never Loses Sight of Loveliness"

To-night we are going to look at the picture of the one Love in divine Science, which is Love forever resting in Her own fulfilment, Her own loveliness, Her own perfection, Her Own bliss, Her own plan, Her own glory. First of all we will take some statements which Mrs. Eddy makes about Love in

divine Science. The first is this: "Love never loses sight of loveliness" (S. & H. 248:3). What does that mean? It means that Love is forever conscious of its own loveliness. If we are really glimpsing the facts of divine Science; we shall be so conscious of that loveliness of Love that we shall see it in ourselves, in the other fellow, and in everyone we meet. If Love "never loses sight of loveliness," how could we ever be deprived of the fulfilment and glory of that Love?

Some of you will remember that last Whitsun when we were considering Love in Christian Science, we saw so clearly that we often talk a great deal about how much we have to love God, but we quite forget what Love itself is doing; we saw that Love loves to love. During this past year I was able to help someone out of hell just through that realization. I had to help someone who was full of hate, and because she was full of hate she was full of inflammation and poison and fear. So I sat down and bathed my thought in that fact of Love loving to love. I saw so clearly that there is only one Being, and that the only activity going on anywhere is Love loving to love. What did that do in my consciousness? It blotted out all sense of hate, all sense of fear, all sense of suffering, and this individual responded and became conscious of Love in the most wonderful way. As a result she got a very quick healing. And so the realization of these facts is so necessary. When there was an urgent call and things looked desperate, that realization of the one Love came to me and changed the whole picture.

"Divine Love is Infinite"

Mrs. Eddy makes another glorious statement: "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love" (S. & H. 340:12-14). Here I want to tell you about a lovely experience, and had I not been conscious of the fact that "all that really exists is in and of God, and manifests His love," I would have been scared stiff. I had heard of two similar cases, in which the individuals concerned had both passed on after an operation, and here was I asked to help someone with the same trouble. I knew this man, and he loved Science, but he didn't know much about it. I was asked to go and see him when he was unconscious, and I was told that for some time nothing had functioned in his body. I went to see him and I was told that in his delirium he had cursed his secretary, and that gave me the clue to the whole thing. It came to me so clearly that this man, who was the most lovable individual, had expressed resentment and hate and had

been cursing the very person who was trying to help him in his business; and because for a period love had ceased to flow through his consciousness, the normal action of the body had ceased. I shall never forget how I sat there and how a wonderful sense came to me that "all that really exists is in and of God, and manifests His love." That unconscious man didn't bother me a bit, and I didn't have any fear about the condition at all. The thought came to me that Love is expressing itself through every channel, and that there is only the loveliness of Love. I left for home at this point, because the family got disturbed and wondered what was going to happen. I knew that I had to stay in that consciousness of divine Love in which there was no fear, so I got away from the disturbance.

I went back again in a few hours, and his wife met me with the words, "It's wonderful! Half-an-hour after you'd left, everything poured from him. It all happened so quickly that we could hardly act quickly enough." That evening this man was well, and the next day he was back at his office. It was nothing but the consciousness of divine Love which brought that healing. It lifted me above the mesmerism of fear. I never once doubted about the outcome, and that consciousness of Love remained with me in a way that I can't put into words. When you have an experience of that kind, you just can't thank divine Love enough.

When that man was well, I began to talk to him about his secretary, and I found that he had been having a row with her. He had got fed to the teeth because she had been making mistakes, and yet his nature was to be loving and kind. So the hate in that man's thought stopped every organ in his body from functioning. But the understanding of the one infinite Love completely changed the whole condition.

Let us be honest and ask ourselves, "Do we accept what divine Science teaches, - that there is one Life, one Truth, one Love, and one divine Principle, Love, and that in Science there is no error?" Let us accept it live with it and think about It, and let us see how much we have to wake up and resist the mesmerism of materiality if we are going to understand divine Science and experience the blessings it brings.

Handling Error as Nothing

If we are going to love this divine Science, we've got to take these facts and we've got to sit down quietly alone with God, or sometimes with our

friend, and talk about them and live in them and see how wonderful they are. Someone may ask, "But if I do that, how am I going to handle error as we've been taught to do so thoroughly by John Doorly?" Well, if we once touch divine Science, we handle error from the very "throne of grace," and when we handle error because we know its nothingness through our recognition of the All-in-all of the one Being, it's a very different proposition from handling it because we're afraid of it, as we have most of us done up to now. We've handled error because we've thought that if we do, we shall escape something dreadful! I meet many patients who say, "I can't think why this trouble has come on me, because I've handled error most faithfully," but they haven't handled it as nothing! They have handled it as something. How can you make nothing of error unless your thought is just filled with a sense of reality? For instance, how could you make nothing of hate unless you were conscious of the allness and loveliness of Love?

Someone may ask, "Why do you talk about animal magnetism when in divine Science there is no error, no sin, no disease, no death, no matter?" We have been learning this week that the facts of divine Science must be applied to every human condition until there is nothing left that can sin, suffer, be punished, or destroyed. As we understand this Life that knows no death, this Truth that knows no error, and this Love that knows no fear, no hate, and no imperfection, we shall be able to deal with the claims of materiality much better and more quickly. Let us always remember that the understanding of Principle, forever operating as the one Love, is that which makes certain the annihilation of error, because it demonstrates that Love is All.

Just think of that healing which I told you about at the beginning of this week, - the case of the man who rang me up and told me that he was suffering in his back. So quickly I saw that he had been having his back up against someone, and that he had had a painful experience mentally, which had manifested itself as a painful physical condition. The moment that came to me, I said to him over the 'phone, "If you had never had your back up against anyone, nor felt hurt in any way by what people said or did against you, you would be well now;" he saw that the truth about himself was that he had never had his back up against anyone and had never been hurt, and so he quickly said, "Yes," and he was healed right away, as he left the telephone. So in those few moments on the telephone the error of the situation was analyzed, uncovered, and annihilated. I believe that that kind of experience is going to take place much more often as, through dwelling with the facts

of divine Science, we quickly see the governing error and quickly reverse it with the truth about the situation.

"Unseen, Silent Arguments"

I feel that it's very important for us to look at the question of animal magnetism, and so we'll take this reference from "Miscellany": "All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?' Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self destruction. Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed" (My. 211:9-28).

Now, Mrs. Eddy says there that animal magnetism "entices its victim by unseen, silent arguments." Before we look into some of those arguments, let us remember what we've been learning this week; we have been learning that when we enter this realm of divine Science, there is never any condemnation, never any regret, never any penalty, never any error. The one infinite Principle is Life that knows no death, Truth that knows no error, and Love that knows no fear, no hate, and no imperfection. But how are we going to deal with all the phases of evil which we are, faced with to-day? Only by having a much greater understanding than ever before of the facts of divine Science and how they work. It's no good having a sense of God as "up there," and "down here" a great many things which need healing.

Let's remember that we have been learning about Principle, and that this understanding enables us to impersonalize good and also to impersonalize evil. We can't make evil nothing unless we impersonalize it, by seeing that it's just the mesmerism of the carnal mind and by knowing that the man of God's creating can't be mesmerized by it or made a channel for it. And when we impersonalize good, we give God the entire glory. Mrs. Eddy says,

"Love unfolds marvellous good and uncovers hidden evil" (My. 288:2-3). So I am convinced that through this story of divine Love we are going to be awake to the claims of the carnal mind, deal with them intelligently, and thereby prove the nothingness of every erroneous suggestion.

No Interference with Right Activity or Relationship

I suggest taking several illustrations to show how to deal with some of these "unseen, silent arguments." First of all, let's take the case of a young man in a business who for some reason or other is disliked either by one person or by several people in that business, so that he has an urge to get out and to do something different. He gets disturbed, he can't sleep, and sometimes he can't eat, and soon he finds that his health isn't so good. I have helped a great many individuals with problems of that kind, and we have proved that unless the governing error is uncovered and healed, getting out of that business or position will not result in success or harmonious relationships. This great urge to get out, - to get out of the business, or out of the country, to go somewhere else and do something different - is nothing but animal magnetism enticing its victim by "unseen, silent arguments." That very urge to get out is what your enemy wants, and it's just the subtle argument of animal magnetism. How are you going to deal with it? The first thing to do is to know day in and day out that animal magnetism can't operate at any time, through any channel, or in any way to push you out of your right place, or to interfere with your right reward, or to interfere with your health, your happiness, or your success. Don't you see that by doing that you are impersonalizing the evil, and that by so doing you are rendering it powerless? You stop blaming anyone, but you get to the very core of the situation, and it makes a difference to your entire life.

So remember that the only way to deal with a situation like that is to impersonalize the evil, and to know that animal magnetism can't operate through any channel, at any time, or in any way to push you out of your right place, to withhold from you your right reward, or to interfere with your health, your happiness, or your success. It is always a great help to declare and realize that you live, move, and have your being in the realm of Principle, where no person can give you anything, and no person can take anything away from you, because everything is in and of Principle. Then go still further and see the loveliness of Love operating through you and also operating through the people who seem to hate you. Remember that if anyone is hating, it is us looking through the lens of sense, instead of looking

at Love through the lens of Science. The only activity going on in the realm of reality is Love resting in the manifestation of its own loveliness. As we understand this one Love in divine Science, and only through this understanding, we see how to handle evil as nothing and prove its nothingness, and to see the loveliness in those who call themselves our enemies and to bless them. Now, we needn't do it in what one would call a "sissy" way, but in a manly way. There are so many ways in which we can win the other fellow, and it's such a lovely thing to do. On the other hand, I have seen men and women who have the opportunity of being great, and they go on messing up their lives because they make evil personal and don't handle it as nothing claiming to be something.

The Loveliness of Love in the Home

Then let us take another error which is rampant in the world to-day. You find a fine young man and a fine young woman and although they love each other everything seems to go wrong in their marriage. You have to remember that as the Scripture says, "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." That old carnal mind would try to destroy everything that is lovely in human experience, and so it tries to break up what is called a happy marriage. The only way that two individuals who have to face this problem can win through is this: first of all, they must both declare and realize that animal magnetism can't operate at any time, through any channel, or in any way to separate them or to interfere with the unity and the happiness and the loveliness of their friendship or with the loveliness of their home. Then they must begin to realize that the only thing operating through them is the loveliness of Love. If the man and the woman will do that, the friction that so often came will grow less, until it disappears and they find a wonderful sense of the loveliness of Love in their own experience. Happiness always follows this spiritual understanding of divine Love and the individual expression of it.

There are thousands of fine individuals in the world to-day, and they have lovely qualities, but they don't understand what animal magnetism does to them; for instance, when the impulse comes to be aggressive or to be unloving or to dominate or to be unkind, they don't realize that it's just error trying to attach itself to them and express itself through them, and so they do the very thing that it isn't their nature to do. But if two people really want to make a success of life as it should be in Science, there's only one way to do it, and that is to be awake to see that all friction, all inharmony,

is nothing but aggressive mental suggestion, and that only the loveliness of Love can operate through them. The moment they begin to know that animal magnetism can't operate at any time, through any channel, or in any way to break up their friendship, their companionship, and their affection, and that it can't interfere with the unity and the happiness and the progress and the loveliness of their home, those aggressive mental suggestions get less and less, and the most wonderful thing takes place: instead of separation and discord and trouble, the two individuals concerned find themselves so close to each other and so dear to each other that they begin to live to glorify their Principle and to please each other. When they handle these arguments which come so subtly, and they see that it's just animal magnetism and they make them nothing, because they understand something of the allness of divine Love, that home becomes a joy not only to them, but also to everyone who goes there.

It's worth everything to know how to have real happiness in our relationships, and only Science can give us the answer. And oh, how the world longs to know that answer!

If there are people today who are beginning to see the demonstration of harmony in their own lives through handling the claims of animal magnetism, not only are they healing the situation for themselves, but they are also helping to heal that belief for the whole world. We have a right to live together, to be happy together, and to share heaven together, but that old devil, - the carnal mind, animal magnetism, whatever you like to call it, - comes along as "unseen, silent arguments," and tries to deprive us of that right. Well, it doesn't get a chance when we see how to handle it, because we see the one Love forever operating! We do all need to know that animal magnetism can't operate at any time, through any channel, or in any way to separate any of us or to interfere with our heaven, our happiness, or our loveliness. How different the world will be as people learn to think in this way!

Man Forever Wanted and Welcomed

Now we will consider another situation which one often meets. Take the case of a man or a woman who at the time of conception and birth wasn't wanted, and so right through their lives they come up against the sense of not being wanted, although they are probably lovely individuals. Oh, the curse of materiality and ignorance, and the more I see it operating in

the world the more I make up my mind to go forward and understand this one infinite Science, wherein is the only remedy for all the ignorance and mesmerism of materiality!

What is the remedy for the individual who feels that he or she isn't wanted? They probably find the suggestion constantly coming, "What does it matter if I go to such-and-such a place or not?" Sometimes a lovely individual finds it difficult to make friends, or to stay in a job, or to be successful in anything. Well, the first thing is to remember that these suggestions are the "unseen, silent arguments -" of animal magnetism. It's just the mesmerism of the carnal mind. The best answer is to declare each day that animal magnetism can't operate at any time, through any channel, or in any way to deprive you of what Love has forever given you; it can't deprive you of your individuality, it can't deprive you of your success, it can't deprive you of your heaven. The moment you begin to do that, you're doing as Moses did when he took the serpent by the tail and proved its powerlessness. Then you go further and know that the opposite of the error is always the truth of being, and so the truth about you is that from the time you were conceived, you were always loved, always welcomed, always wanted, because man is conceived spiritually. Man is "conceived and born of Truth and Love" (S. & H. 463:14). In that way you get right back to the very beginning of the lie, and you realize that you have always existed as an idea in the consciousness of divine Love, - "before Abraham was." You have always been wanted, welcomed, and loved; and you are wanted, welcomed, and loved now; and you always will be. That is the fact in Science. Now, it isn't just saying it that brings the healing, but it's a question of letting that fact become real to you, of living it and loving it so that it governs all your thoughts and actions and thus lifts you out of all the limitations which the false sense imposed on you.

There are millions in the world who have this problem and they don't know the answer, and therefore anyone is so blessed if he learns the answer in Science. I have seen this problem worked out with many individuals who, through this understanding of Science, have been able to express their individuality and to experience fulfilment in their lives, which before seemed impossible. I have seen that happen, and so I know how it works, and I know how certain it is that man is forever wanted and welcomed and loved. When we begin to glimpse Love in divine Science, we stop putting any limits on the blessings which come to us through this understanding.

In this wonderful story of divine Love, how true it is that "Love unfolds marvellous good and uncovers hidden evil," as Mrs. Eddy says. This understanding of the infinite Principle which is divine Love opens our eyes and makes us really intelligent; it doesn't make us have that feeling of being just a "sissy." It enables us to analyze every situation, and to deal with it intelligently.

No Epidemics in the Realm of Reality

Let's take another phase of mortal belief and see how to deal with it. Suppose there's an epidemic, and the thought comes, "I'm in for it!" It's animal magnetism mesmerizing you. How are you going to handle it? Just to handle the belief of a cold or some particular disease won't save you from it, because you need to know that animal magnetism can't operate through you for one moment as fear, as mesmerism, as epidemic, as disease, or as error in any form; that the only thing operating through you is Life, Truth, and Love; and that in the realm of reality there isn't any epidemic.

Just recently, on two occasions when I was asked to help school children during an epidemic, the moment I started to work with the parents along those lines, not only did the child not develop the particular disease, but the whole epidemic at the school also came to an end. I longed with my whole heart to help the entire school, and the work we did saved many children from suffering. The power of divine Love is irresistible, and as we begin to understand the story of divine Love, we have to' remember that it must be universal, or it wouldn't be of the nature of Love. We can't just learn these facts of Science to prove them for ourselves alone. Of course, we have to learn and prove them individually first, but then our demonstration must become collective and universal. These facts that we are learning are certainly facts which the whole world needs to know, and we can do so much for all mankind if we will love those facts and live with them and share them.

"Brave Britain, Blest America"

There's another suggestion which we need to watch and which I want to mention. Because we do need to be universal in our outlook, I believe that at the moment we have to recognize that the one thing which animal magnetism would love to do is to separate the people of Britain and America. Mrs. Eddy must have seen a wonderful thing when she wrote:

"Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,
The love for God and man."

"The hoar fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above"
(My. 338:1-4; 337:11-14)

I feel that she saw that we have to stand together to guard against aggressions of evil, because we both have that "love for God and man," and therefore our interests are common, but she also saw a great spiritual fact. She saw that the spiritual idea, having left the home circle in order to develop itself, as indicated in such historic incidents as the activity of the Pilgrim Fathers, must now return "home" in order to fulfil itself; this has been illustrated by the scientific activity recently initiated by John Doorly.

So when I see anything in the papers or I hear a statement made by anyone which is directed against America in any way, or I hear or read anything said in America against Britain, I immediately handle the error of the situation; I begin to know that animal magnetism can't operate at any time, through any channel, or in any way to separate "brave Britain" and "blest America." There's one plan, one Mind, one being, one Love, and if we know this we may be the channel by which a world war is prevented. Now, don't let us be apathetic about it. If we love this Science, everything that operates in the world is vital to us, and our whole heart beats for mankind and goes out to all humanity.

Again, because I love humanity and would do anything I could to avert disaster, I begin to know if there's a strike, or talk of accidents on the news, that animal magnetism can't operate at any time, through any channel, or in any way as an accident, as a strike, or as minds many; there's one Mind, one being, one plan, and every idea is complete and fulfilled in that perfect plan. The only way to world peace is through an understanding of the one Love. If we all love Principle and also love mankind, so that our whole thought is awake to what is taking place in the world, then we shall be a blessing to humanity right here and now.

The Nothingness of Animal Magnetism

Someone may ask, "How about handling all the other errors which Mr. Doorly so very thoroughly taught us to do?" Well, I'm not going over that here, because if you want to learn how to handle the arguments of the so-called carnal mind, you can find the answer at the end of Mr. Doorly's book entitled *Christian Science Practice*" (pages 334-345). He gives the most wonderful picture there of how we can make error nothing. In my own case I sometimes do it in just the way he has shown us in that book, and on other days I do it in an entirely different way, but I am seeing more and more that we've got to do it from the "throne of grace," and because we know that evil is nothing and that God is All.

Sometimes I love to sit down and to think in this way: "Because I am in the presence of God and there is only God, there is no animal magnetism. It has no tool, no channel, no place, no power, no mind, no intelligence, no power to think, no power to act, no power to be. It's nothing." And then sometimes I think in this way: "Animal magnetism can't operate for one moment to interfere with my study, my progress in Science, my demonstration in Science, my health, my happiness, or my heaven." During these talks I have known that animal magnetism can't operate as sleepiness or apathy or forgetfulness or disturbance, and I believe that that truth has been proved this week. So in everything we do, we need to be awake. From the "throne of grace" we've got to handle the beliefs of animal magnetism and know their nothingness and prove their nothingness. We must impersonalize evil and impersonalize good, and in that way Principle becomes the all and only of our being.

"To Infinite, Ever-Present Love, All is Love"

Now, all I can do during our short time together is to tell you a few of the ideas that come to me as I go on day by day loving this Science. I want to end this evening by telling you of something which I read the other day when I was looking at a book which records some beautiful healings accomplished by Mrs. Eddy. Just as I love to read of Jesus' healings, because I want to see how he worked, and thus be enabled to help humanity, so I love to take that book about Mrs. Eddy, *"Historical and Biographical Papers"* by Clifford P. Smith, and read of what she did on some occasions when she healed instantaneously.

I opened the book at a time when this wonderful sense of the one Life, the one Truth, and the one Love was flowing into my consciousness, and it was lovely that I opened this book at the story of how Mrs. Eddy healed a little girl through that same sense. This little girl lived near Mrs. Eddy's home, and one day Mrs. Eddy missed her and so she called at her home to enquire about her. The child's mother opened the door and said that the child had been taken ill and had just died. Mrs. Eddy asked if she might see the child, and she was left alone with her. She took the child in her arms and became conscious only of infinite Life, Truth, and Love; "she became oblivious of the material situation until the child recalled her to human surroundings by sitting up and asking for her mother." Then when the mother came, the child ran to her, perfectly able to use her limbs. That child had not only appeared to be dead, but she had also never walked. The child got down from Mrs. Eddy's lap and ran out to meet her mother completely healed. Think what that must have meant!

The great fact is that the same consciousness of Life, Truth, and Love which came to Mrs. Eddy because of her spirituality can come to you and to me if we too are spiritually-minded and have that universal love which reaches out to help humanity.

Mrs. Eddy makes a wonderful statement when she says, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 567:7-8). What a perfect picture that gives of the complete annihilation of error through the one Love, operating at all times and under all circumstances! As we understand and love the things that God has shown us to-night, we shall be able to prove the nothingness of error and we shall be conscious of the loveliness of that one Love.