

March 2012 brings us to the second installment of "A verbatim report of lectures on The Revelation of St. John in the light of Science and Health With Key to the Scriptures by Mary Baker Eddy", given by John Lawrence Sinton. This important series will be finished in May.

The same year Mr. Sinton gave a morning session entitled "Christian Science Practice", which was published as a separate volume. While in the evening sessions, presented here, he refers back to what was covered in that morning session; so, for those who would like to refer back-and-forth, we will post the morning session in PDF form shortly. (Not in installments, but *in its entirety*).

Beginning in June we have a little known book on the Bible we look forward to sharing with you.

## **THE SEVEN VISIONS**

### **(Chapters 4 - 22)**

Now let us turn to Revelation, and as we go more deeply into this work I think we shall be wise not to try to force conclusions prematurely, and certainly wise not to attempt to thrust any such conclusions on others prematurely; but rather to rejoice in the little we know, and be patient enough to wait, so that as new ideas continue to unfold and break on our thought, we shall read Revelation more and more as the Revelator himself saw it and understood it. At the present time I feel that we are but feeling our way and I admit quite openly that there are many points on which I have no final conclusion, and consequently I comment on the work with that reservation.

Yesterday we discussed the seven Messages to seven Churches, in which John the Revelator shows how the coming of the Christ-idea uncovers to human consciousness the visible errors and audible sins of human thought. By sin, we mean a sense of deviation from divine order. I think the time has come when we can go beyond the theological sense of sin and have the more exact sense of deviation from divine order. Paul has it as "missing-the mark." If the archer shoots his arrow and it misses the mark, there is a deviation from the line of flight that he intended. And so "missing the mark" or "deviation from divine order" give us a more accurate sense of what is meant by sin. The theological sense alone has been the source of so much needless unhappiness and self - condemnation and guilt. If we accept the scientific concept and think of it as deviation, it is much more helpful. In Science and Health 20:20-23 we have the same sense conveyed in the passage, "Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness." What is a swerve? Those of us who drive a motor car know what a swerve into the gutter is. It is neither safe nor happy. Well, apply the simile metaphysically and we know what sin means.

Before proceeding with Revelation I would like to share with you the following. This morning I discussed with you the question of proof and showed that in the second phase of his career Jesus faced the whole problem of mortality and proved the nothingness of death on the basis of proving the nothingness of the

inversion of Principle, and thereby completed the concept of proof. Earlier in the Gospels, we recall three accounts of the Transfiguration, one in Matthew 17, one in Mark 9, and one in Luke 9. In the Transfiguration Jesus had brought his demonstration forward to the point where he was able to reveal to the disciples his pre - existent, eternal identity and individuality, and to show that man understood as in and of Spirit is unborn and undying. How the account in Matthew implies that Jesus, having brought his demonstration to the point where he "was transfigured before them," had overcome the claim of mortality through the simple, positive values of Principle; and the interesting point in Matthew's account is that in coming down from the mountain he said to his disciples, "Tell the vision to no man, until the Son of man be risen again from the dead"; implying that his transfiguration, or first resurrection, had brought him to the point where he knew and understood the unreality of death or mortality through the positive values of Principle; and that his final proof, or second resurrection, would be on the basis of the nothingness of the negative, or supposed opposite of Principle. If Jesus had left his concept of proof at the point of transfiguration, although he had overcome the belief in death as Enoch, Elijah, and possibly Moses had done centuries earlier, his demonstration would not have fructified into the Christianity that followed. But it was because he was willing to repeat it on an entirely different basis and prove the powerlessness and the nothingness of malice, that he thereby so inculcated. His demonstration of Life upon the consciousness of humanity as to make it indelible. And so it appears that Jesus had proved the unreality of mortality on both counts - positively on the values of Principle, and inversely through the nothingness of its negation. For the purpose of establishing Christianity and blessing humanity, it was undoubtedly the second concept of proof that made his mission imperishable. It is my own conviction that had he paused and attained only to that point given in the Transfiguration he would not have achieved a full proof of Principle: his life-work would have been left unfinished, and Christianity as we know it would never have been born.

## FIRST VISION - CHAPTERS 4:1 - 5:14

Now we come to chapter 4. Just as in our morning work we have been examining the obvious categories of thought in human consciousness, and this morning we began to prepare the way for the analysis of the inversion or opposite, so likewise John in Revelation follows the same pattern. In his Messages he uncovers the obvious, the self-conscious error; and then he proceeds to deal with that which lies deeper, and in order to do that he gives us in the first Vision, starting at chapter 4, a foundation based on the oneness of being and gathers into this opening Vision all the essentials. The interesting thing is that in this opening Vision characterized by Principle when taken as a whole, the internal structure follows the pattern of the Christianity order, or sequence; the reason being that John, as we have seen, was at that point where the Word was retrospective, the Christ was contemporary, and he was looking forward to Christianity and Science. Because his purpose was to lead the thought of his age and the thought of posterity into a demonstrable Christianity, which has the power that can annul false evidence, he naturally builds up his first Vision within the Christianity sequence.

Verse 1. "After this I looked, and, behold, a door was opened in heaven:" - now where is that door? That door is in the individual consciousness. It opens in the thought of each one of us as we discern the oneness of being. And of course, heaven is our present measure of harmony: - "and the first voice which I heard was as it were of a trumpet talking with me;" - the note of a trumpet is strident, it arouses, awakens; - "which said, Come up hither," - thought is in the ascendant, - "and I will shew thee things which must be hereafter."

Verses 2, 3. "And immediately I was in the, spirit:" - implying that his thought had the capacity to advance beyond matter and to think in pure spiritual values: "and, behold, a throne was set in heaven, and one sat on the throne." The throne, consistently throughout the Scripture is type and symbol of Principle. "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Observe that the jasper is opaque, the sardine stone is translucent, and the emerald is very largely transparent. This vision which carries thought beyond matter is opaque to *the* physical senses, translucent to the acceptance of good on a basis of belief but transparent to the understanding of good. Another interesting point is that the emerald is the central colour as it appears in the rainbow. Red, orange, and yellow

are on one side, and blue, indigo, and violet on the other; thus the emerald, or green, is the central colour of that range, and it is indicative of Principle as the centre.

Verse 4. "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." These elders are often commented upon by the scholars in quite a personal way and without any conclusive meaning. I believe the nearest we can come to the meaning of them is that in the Jewish Sanhedrin were twenty - four elders, whose office and responsibility it was to preserve the purity of the teaching in the synagogue. Likewise, in Science and Health we have in the chapter Recapitulation twenty - four questions and answers designed to preserve the purity of the revelation of Christian Science. They provide us with the fundamentals for teaching the subject, and clearly there is a very close parallel. And since all unfoldment and presentation begins from the basis of Mind, we can rightly say that the tone and quality of verse 4 is characteristic of Mind.

Verse 5. "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." We know that an attempt to read this literally and make sense of it is impossible. It only makes sense, and appeals to the intelligence if we can take the symbols as we find them and translate them into the thought and the idiom of to - day in such a way that they have natural sequence and relation with each other. In no other way is a reading of Revelation acceptable. An interesting correlative, I think, to this verse is found in Science and Health 174:17-20. "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed." And then again, Science and Health 288:9-18. "Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and. the tumult dies away in the distance. Then the raindrops of divinity refresh the earth." These are again passages indicative of the impact of the spiritual idea on the consciousness of humanity. Science and Health 559:10-14. "The inaudible voice of Truth is, to the human mind, as when a lion roareth. It is

heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones." Thus, this passage in verse 5 indicates the resistance of mortal thought to the advance of the spiritual idea, and is characterized by Soul.

Verse 6. "And before the throne there was a sea of glass like unto crystal:" - here is a clear sense of reflection: - "and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." In reading the Book of Revelation it is helpful to know that in the Greek there are three words translatable as "beast", each with a different meaning. The word appearing in this context is "zoon" and it implies not a beast of the jungle, but a living being, hence a living conception. These four beasts "full of eyes before and behind" are clearly four spiritual conceptions. We must lose the animal sense entirely and conceive of them as pure, spiritual conceptions. From what we know of the metaphysical structure of the Bible and of Science and Health, these are clearly symbolic of Word, Christ, Christianity, and Science; and verses 6-11 as a whole are characterized by Spirit. They give us a hint of the forthcoming calculus. All these conceptions as they unfold co-ordinate within the domain of one infinite, and once we grasp that, we are in a position to understand the oneness of being intelligently, rationally, and scientifically.

Verses 7. 8. "And the first beast was like a lion, and the second beast like a calf, and the, third beast had a face as a man, and the fourth beast was like a flying eagle." In Science and Health we read that: "Moral courage is 'the lion of the tribe of Juda the king of the mental realm" (514:10-11). In the idiom of Jewish thought and language, the calf of the stall was frequently used by the prophets to indicate the gentleness, the tenderness, of the Christ. Then the third beast with "a face as a man" indicates Christianity; it is only when we touch real Christianity that we find ourselves in true relationship. Finally, the fourth beast "like a flying eagle" is clearly indicative of Science. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night," - Principle is ever operative, it has no time cycle, no alternating sense of day and night, - "saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The sentiment of this passage is that creation is one out - pouring praise, coming from Principle and returning to Principle.

Verses 9 - 11. "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders

fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." In this first Vision this is the first of three examples of song or praise in which all thought is returning to Principle, and these three songs of praise are in the tone: of Word, Christ, and Christianity respectively. The first song in verse 11 is clearly in the tone of the Word, because it is creative; God has created all things, "and for thy pleasure they are and were created." All that proceeds from Principle returns to Principle.

## CHAPTER 5

So far the narrative has been characterized by Principle, Mind, Soul, Spirit, and now, in chapter 54 verses 1-4 we come to the tone of Life.

Verses 1-4 "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." What is the significance of this book "written within and on the backside, sealed with seven seals"? Mrs. Eddy's writings tell us what these seals are. We have, for instance, this passage in Retrospection and Introspection: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until, our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (37:16-20). Science and Health not only unlocks the "mystery of godliness" but likewise unlocks the mystery of ungodliness, the mystery of the supposed opposite, or inversion. The Glossary of Science and Health clearly indicates that these seals have to do with the inversion: "SEAL The signet of error revealed by Truth" (593:23). Clearly the opening of these seven seals is the analysis of mortal mind, the analysis of the mystery of ungodliness. And of course godliness is only mysterious to the ungodly, - that is, to gross physical sense. And as our thought rises through these days of Genesis and attains the altitude of the fifth day of Life we have the vision,

aspiration, insight, and freedom from corporeality we tackle this problem and solve it.

Verses 5-7. Here we come to the tone of Truth. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Clearly that is a reference to the life - work of Christ Jesus demonstrated and fulfilled. The "seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" indicate the universal, permeating, penetrating, nature of the Christ. Mrs. Eddy writes: "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible" (S. & H. 546:18-22). "And he came and took the book out of the right hand of him that sat upon the throne." Only through the Christ - idea, typified in the language of the Old Testament as "the Lion of the tribe of Juda, the Root of David," and brought forth in the New Testament, in the figure of Christ Jesus, whose life - work fulfilled those days of Genesis, can these, seals, be opened, and the mystery of ungodliness be unraveled;

Verses 8-10 At verse 8 we enter, the tone of the seventh day. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song," - the second one, - "saying, Thou art worthy to take the book, and to open the seals thereof:" - these songs all indicate the return of thought to Principle: - "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" - see the universal nature of it; - "and hast made us unto bur God kings and priests: and we shall reign on the earth."

Verses 11-14. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;" - clearly indicating the Revelator's concept of infinity; we to - day have the algebraic sign or symbol of infinity, whereas he had to indicate it through the primitive arithmetic of his day; - "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and strength, and honour, and glory, and blessing." Note, how this song of praise has advanced from the creative sense in chapter 4:11 to the Christ song in verse 9, and now it becomes a universal song in Christianity from "ten thousand times ten thousand." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

What is the significance of the first Vision in these two chapters? I think it is this: that John is giving us here, in the language and the idiom of his day, a conception of the absolute and ultimate harmony of being. Now let us be quite clear about this: we cannot consider this Vision in terms of a personified being on a throne with twenty - four elders around, with harps and trumpets and such like. The whole Vision is symbolic of the harmony of being, setting forth the fact that being in its harmony is imperishable, indestructible; that man has never fallen; that all the offices of being are co-ordinated with each other and are in continuous and perpetual operation by virtue of the nature of their divine Principle. Then from that basis the Revelator proceeds to unravel the mystery of ungodliness, as the inversion of what being really is.

## **SECOND VISION - CHAPTERS 6:1-8:1**

Verses 1, 2. "And I saw when the Lamb opened one of the seals, and I heard," - notice "I saw" and "I heard"; the whole narrative is pervaded by this recurring theme "I saw" and "I heard", - "as it were the noise of thunder, one of the four beasts saying, Come and see." All the time thought is being lifted to higher altitudes. "And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer." These four horses and horsemen of the Apocalypse are symbolic. Artists have tried to depict them graphically, but nothing comes near the mark except that which comes to us through spiritual sense, and from the one Principle. As we go on throughout the days and years, we shall understand them more clearly, but what I am telling you now is my present sense of these symbolic horses. This first one is animal magnetism. "And I saw, and behold a white horse" - here we have the

symbol of animal magnetism constituting itself as material power, and the urge of animal magnetism is to dominate through material power. No matter whether we consider human history in terms of the rise, the maturity, and the decline of civilizations, of empires, of countries, churches or even business firms and individuals, no matter what the scale of our measurement of human thought, until it is instructed in the Word and purged by the Christ, there is to be seen in human thought that primitive instinct or urge towards material power. This is what the Revelator is now disclosing, and this primitive instinct, or animal magnetism, constituting itself material power, is the counterfeit of the real power of Mind. For instance, in Science and Health we read: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah," - now that is the true power, the power of Mind, - "nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, . . ." (116:13-17). - Continuing, "and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer."

If we take the history of Europe in the last thirty years we see this same primitive urge towards material power. We have it depicted of old in Isaiah through the figure of Lucifer, and yet "How art thou fallen from heaven, O Lucifer, son of the morning!" (Isaiah 14:12). This "white horse" therefore is animal magnetism as self - constituted material power.

Verses 3,4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Just as the opening of the first seal analyzes this primitive instinct and urge of the counterfeit mind to material power, so the opening of the second seal, disclosing the second horse that was red, brings to light the fundamental error of the flesh as opposed to Spirit. And so to the rider of the second horse that was red "power was given. . . .to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Anything based on matter or flesh is inherently discordant and inharmonious. Even in physical science, from what we know to-day of matter and its inner structure, absolute harmony as we know it spiritually is impossible, and any physicist will agree that it is impossible to conceive of a harmonious physical universe. When that proposition is carried through to its ultimate, it leads to the self - destroying tendencies always inherent

in fleshly conceptions. In the text the "red horse" is symbolic of Egypt, the flesh, blood, Adam, red-ground. In Science and Health 203:20-27 we have the following passage under the marginal heading, "Suicide and sin": "When the material body has gone to ruin, when evil has overtaxed the belief of life in matter and destroyed it, then mortals believe that the deathless Principle, or Soul, escapes from matter and lives on; but this is not true. Death is not a stepping - stone to Life, immortality, and bliss. The so - called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins." No matter whether we read ancient history or modern history, if this primitive urge to material power which is disclosed in the opening of the first seal is allowed to operate, it always brings death and destruction in its train; and surely history in Europe in the last thirty years provides numerous examples. Also in Science and Health we read: "The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome. Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. (542:1-5) . And again: "Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit" (37:6-8). And so this "great sword" disclosed in the opening of this second seal is the counterfeit of the sword of Spirit. We notice as we proceed that it is the spiritual idea which opens these seals.

Verse 5. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." Now what are these balances? These balances symbolize the claim of animal magnetism to hold in its hand the issues of life and death. Sometimes in an account of a trial in a law court, it is said that a man's life hangs in the balance, or that someone's life hangs by a thread. Now what does that mean? It means that in human life there may come a time when human belief says that a man's life is subject to chance, that it will go this way or that way. Thus animal magnetism would claim to possess the identity of man, and hold his life in the balance for health or ill health, success or disaster, accident or safety, and so on, through these contrasting opposites in which a man's life would just seem to be on the fulcrum one way or the other. Such is not the case in Principle, because in divine Principle everything is held divinely. Another phrase that illustrates the same point" is, "to give and take away". Mrs. Eddy has it in Science and Health 539:1-7. "This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is 'a murderer from the beginning'. Error begins by reckoning life as

separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away." Giving and taking away, hanging in the balance, is the sense implied, I think, in this particular passage. If this were so, man would no longer be governed by Principle, but subject to laws of chance. Similarly, in Science and Health 91:32-6 we read: "The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself. The fifth erroneous postulate is, that matter holds in itself the issues of life and death," - there it is again, giving and taking away, - "that matter is not only capable of experiencing, pleasure and pain, but also capable of imparting these sensations."

I referred just now to the history of Europe over the last thirty years, in which we have seen such lust for power and fratricide, and the self - destroying tendencies that come out of them. Then we have seen hundreds and thousands of people thrown about like shuttlecocks, their homes broken up; some appear to escape, some go under. The whole picture is animal magnetism claiming to hold a man's life in the balance, to give it or take it away, to hold "in itself the issues of life and death." All these are the derivatives of animal magnetism and its primitive urge for power, wherein power would be taken away from Principle and become a personal possession exercised on a personal basis. From this arise all those beliefs and practices associated with dictatorship. We have another passage in Miscellaneous Writings 221:31-11. "The belief in evil and in the process, of evil, holds the issues of death to the evil-doer. It takes away a man's proper sense of good, and gives him a false sense of both evil and good. It inflames envy, passion, evil - speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe that he is advancing while injuring himself and others. This state of false consciousness in many cases causes the victim great physical suffering; and conviction of his wrong state of feeling, reforms him, and so heals him: or, failing of conviction and reform, he becomes morally paralyzed - in other words, a moral idiot." So one begins to see the penalty of animal magnetism if it is allowed and freely indulged in.

Verse 6. "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Now oil and wine have purely spiritual values. Mrs. Eddy defines, "Oil" as, "Consecration; charity; gentleness: prayer; heavenly, inspiration (S. & H. 592:25-26). And she defines "Wine" in part, as "Inspiration;

understanding" (S. & H.598:17) No matter how animal magnetism may appear to desolate or to possess human experience, invariably there is a rift: in the whole false structure and a shaft of light breaks through. The spiritual idea is positive and is fact, whilst animal magnetism is negative and has no foundation, and therefore cannot obstruct even in human experience the light. The Christ - idea always breaks through.

Verses 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see." These four beasts are operating to disclose four cardinal errors. "And I looked, and behold a pale horse:, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." In this verse the word translated as "beast" is "therion", which is quite different from "zoon" and means wild beast in the false sense. Some translators would translate the word "pale" as "green" or "pale green", denoting putrefaction. And so the concept presented in verse 8 is desolate, and shows the outcome of these cardinal errors, or primitive instincts, which are rooted in animal magnetism. The first is the primitive instinct towards material power; the second, all the instincts that are bound up in the term "flesh"; thirdly, those elements that are bound up in chance, false sense of balance, giving and taking, animal magnetism holding in itself the issues of life and death, and so on. And if those three types are not seen for what they are, and restrained and reversed, then the outcome is seen in the fourth type, and it is a desolating picture. Just what is the full significance of the Revelator's phrase, "And power was given unto them over - the fourth part of the earth," I am not prepared to say, unless it be that each of these cardinal errors comprises a fourth, and the four together would give us four fourths, which would imply the total negation that we call animal magnetism; beyond that I don't know.

Now we come to the opening of the fifth seal, and we have quite a different concept. Where as the first four seals and their opening disclosed cardinal errors within the term animal magnetism, the fifth one discloses the outcome; it is more in the nature of an effect or a phenomenon.

Verses 9-11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Clearly this passage in verses 9 to 11 denotes a state of thought that concerns the acceptance of good on the basis of belief and not understanding. Wherever human thought endeavours to be good because it loves good, but on the basis of belief and not understanding, it is still subject to the desolating tendencies of animal magnetism, seen, for example, in martyrdom. About thirty years ago the United States of America endeavoured to outlaw the use of liquor. Whilst that in itself was a noble aspiration, public thought was not willing to rise to the occasion, and before many months bootlegging was rife, so much so, that eventually a further amendment had to be added to the Constitution and this noble aspiration cancelled out. In many walks of life one can see that the human belief in good is not enough. The belief in good, the love of good, on a basis of belief can be desolated. Human history over many centuries confirms that. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" If the type of thought indicated here understood the Science of good, it could never call to be avenged. Verse 11 looks ahead into the future: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Now that is purely indicative of the fact that the belief in human good, which we have had in Christendom all down the centuries, has been subject to the persecutions and the desolations of animal magnetism. When the Science of good based on Principle is attained, that which occurred in verses 10 and 11 could never obtain, because in the Science of good there could be no call for "our blood" to be avenged, nor could there be the expectancy of our "fellow servants" still to be killed. So clearly it denotes a state of thought showing that a belief in good is still subject to the desolations of animal magnetism as disclosed in the opening of the first four seals; but when the Science of good is obtained, then that type of thought becomes obsolete and passes away.

And now we come to the opening of the sixth seal, of which Mrs. Eddy has made specific mention and has told us that it has reference to this present age. Just as the sixth Message indicated something of the nature of the divine calculus and system, so the opening of this sixth seal is prophetic and concerns the discovery of Science in this age. It is a comparatively long passage, and extends from chapter 6:12 to the end of chapter 7. We shall see as we go along that it is also parallel with the sounding of the sixth trumpet.

Reviewing chapters 4 and 5, we read of the vision of the enthroned one, denoting the oneness of being; the twenty four elders; the four living beasts, denoting the divine offices of the Word, Christ, Christianity, and Science; and the three songs of praise, all denoting the harmony of creation as one outpouring of divine expression. Then we came to the second Vision, characterized as a whole by Life, because in the fifth day of Genesis consciousness has the ascendancy which rises beyond and above matter and therefore has the property of looking right through the mystery of ungodliness. When we refer to the detail of the text, we notice that the opening of these seals follows the Genesis order. The next Vision is characterized overall by Truth, and is symbolized by the sounding of seven trumpets. Whilst we read these Visions in sequence, we should remember that the metaphysical process they represent operates as one; that is to say, the opening of the first seal and the sounding of the first trumpet should be taken together; likewise the second in each case; the third, the fourth, the fifth in each case; so that when we come to the opening of the sixth seal and the sounding of the sixth trumpet we find that there is the closest correlation of thought between them. Indeed, if we take the sixth Message characterized by Truth, and the opening of the sixth seal characterized by Truth, and the sounding of the sixth trumpet characterized by Truth, we shall find that there is something in common all the way through. Once we can read through the symbol and discern the underlying idea, the same consistency holds whether we read these Visions in sequence, or whether we read them in parallel. This clearly indicates that the Revelator was building up the most amazing conception and whilst his work has a perfect literary structure, this is merely to indicate the metaphysical structure, which is even more important. So one day, take the text of the sixth Message, and the sixth seal, and the sixth trumpet, and the sixth period in the fourth Vision, and read them in parallel, and you will see the closest analogy between them.

Verses 12-14. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;" - that implies great chemicalization of thought, and that our concept of Principle and idea would be obscured; - "and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." What are these stars, of heaven fallen unto the earth? My own concept is that this is an age when the world has no time for spiritual thought, certainly no time for religious thought, and that these fallen stars are

symbolic of the great characters of the Bible having fallen into discredit, into disrepute; and that likewise spiritual values have fallen into disrepute. To - day we see so much cynicism and skepticism, so many selfish interests and divided purposes, so that spiritual values and all the great figures of the past, Moses, Elijah, Jesus, the Apostles, all seem to have fallen into disrepute. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

Verses 15 -17 Here the Revelator, having disclosed to his reader this state of great disturbance, in which materialism is shaken to its foundations, so much so that the world's concept of Principle and idea is obscured, almost entirely lost speaks of the Kings and the captains, the mighty men and the free men, and so on, being terrorized with fear. Why? Because of the disintegration and the break-up of materialism. But we know that Jesus in the Gospels said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." His foresight of what a true Christianity entailed was such that he knew the whole story from the beginning. Just as the Sermon on the Mount was the substance of his teaching to the people, as Recapitulation is to us to - day, so likewise the Platform is the substance to be taught to the student, and is parallel with this deeper teaching of Jesus given to John, and recorded in Revelation. Now Mrs. Eddy has many other passages notably the article "Ways that are Vain" (My. 210-213), in which she depicts with rare insight the whole picture of materialism in process of disintegrating. This age we are living in is really an age of disintegrating materialism. Arnold Toynbee's "Study Of History" examines the rise and decline of something like twenty-three civilizations, and even in the opening chapter of his first volume he indicates that we to-day are living in a unique age. The scholars, who read history universally and as a whole, realize from their own observations something of what Jesus gave to John and which John has recorded here. As we read and translate those symbols into our own language we have the key to what is taking place in the world to-day. What we need to see; is history as it is unfolding under the impact of the Christ-idea. Then we have a true scale of measurement, then we can evaluate what is happening. That is why Mrs. Eddy read history herself on that basis and by that scale of measurement, and could so rightly say that the opening of this sixth seal has reference to this present age.

## CHAPTER 7

Verse 1. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Now the sixth Message indicated the calculus of Spirit and gave us our first glimpse of the holy city and of the ultimate reality that comes to light with much more detail in the twentieth and twenty - first chapters, but it also links up with the opening of the sixth seal in this second Vision. Here John introduces this fourfold conception again as "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth. . ." He is showing that when these four conceptions of Word, Christ, Christianity, and Science break on our thought, in a sufficient measure to demonstrate themselves, then, just as we have the promise that we shall have power over the nations, likewise we shall have power to hold the four winds of the earth, - in other words, to restrain animal magnetism. Then will the birth of the idea be safe and permanent, then shall we, in that earlier phrase, have the wisdom and power to "hurt not the oil and the wine."

Verses 2, 3. "And I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." When these four great offices of Word, Christ, Christianity, and Science are understood, then shall we have power to restrain animal magnetism so that it hurts "not the earth, neither the sea, nor the trees," until "the servants of our God" - those who understand or who are desiring to understand - shall be truly identified as the sons of God.

In this chapter, verse 1 clearly accents the Word; verses 2 and 3 clearly accent the Christ, - the Christ in its own office; verses 4-10, which portray the gathering of all the tribes, are sign and symbol of Christianity embracing humanity; and verses 11-17 indicate Science.

Verses 9-12. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" - remember it is all symbolic, it cannot be interpreted literally; - "and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and

unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever." As literature it is magnificent, but even that is but sign and symbol.

Verses 13, 14. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" Those in white robes are those who have worked out the whole problem of matter and materialism, the whole problem of the inversion. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At the Transfiguration Jesus brought his demonstration forward to the point of sinless humanhood he overcame death through the positive values of Principle. But that was not enough for the purposes of complete proof; he must necessarily prove Principle inversely by allowing malice to attempt his destruction, and then to prove its powerlessness, - so giving mankind a complete proof which would make Christianity imperishable.

Verses 15-17. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Now these living fountains of water indicate flow, continuity of being, that which is forever going on or taking place. Here the promise is that the Lamb shall feed them, and lead them unto living fountains of waters. An interesting cross reference is chapter 19:17, where we have a much richer sense, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;. . ." This is a much more mature conception because Revelation in that chapter has taken us much further. But what a lovely promise that is in verse 17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." When the sixth seal has been opened and animal magnetism has been completely unravelled, and the mystery of

ungodliness has been completely analyzed and disclosed, then comes the promise that we read in that verse.

## CHAPTER 8

Here we come to the opening of the seventh seal.

Verse 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This echoes the seventh day of Genesis, in which God's work was finished, indicating the completion, perfection, and fulfilment of real being.

The first four seals are clearly different in their meaning from the following three. My sense of the first four is this: the first one denotes the analysis of animal magnetism as a self-constituted material power that which would counterfeit the power of Mind: the second is the analyze of all that is denoted as animal magnetism within the term "flesh" with all its disintegrating elements, and is counterfeit of Spirit; the third denotes the claim of animal magnetism to hold, within itself the issues of life and death, to hold a man's life in the balance, to give and to take away, to make it subject to accident and chance and probability, and is counterfeit of Soul: and the fourth denotes the consequence which follows on from the first three, and is the counterfeit of Principle. Then the fifth seal is summarized in the term "martyrdom", associated with only belief in good, so much so that it even calls for revenge upon those who have made them subject to this martyrdom; the sixth seal discloses animal magnetism and the final break-up and disintegration of materialism, in relation to this present period, a period fraught with disaster, famine, flood, tempest, pestilence, earthquake, - every type of disintegrating materialism; and finally the opening of the seventh seal is indicative of the perfection and fulfilment of the seventh day in Genesis.

In connection with the sixth seal, let us remember that those conditions of fear, terror, war, and desolation are but a prelude to the birth of the idea in its Science. So when we think of this sixth period, let us not think of it as from 1866 to 1951: let us see human history universally. Let us not personalize the problem of evil, but see it entirely as between Truth and error, Principle and person, and keep it wholly impersonal. Just as we are living through what Mr. Churchill once called "a terrible century", let us see that even so it is a day or period rich with promise, a promise whose fulfilment is irresistible if the Christian Scientists of

today are true to what they know, and a promise which can be fulfilled with a minimum of suffering. It does not have to come the hard way. The history of the last thirty or forty years records that humanity has been taking the hard way, but it doesn't need to do so; and we don't need to take the hard way, if we will only be true and rise to the occasion. Yet whilst on the one hand there may be "discord and dismay," on the other there can be, and there will be, "Science and peace." In her chapter "Christian Science versus Spiritualism," pages 95-99, Mrs. Eddy has gathered the whole of this conception and has shown us clearly how to read the signs of the times.

As we begin to lay hold of some of these deeper aspects of Truth, I can assure you that there is no need to labour them or to make labour of our own efforts. Let this revelation flow into consciousness naturally. Learn to rest in it. Don't struggle or strive with it. Let it come in its own way according to one's own capacity, and then we shall have no anxiety whether we take it all in at this one reading or not. The important thing is to be joyously receptive and to take in according to our measure, and that will be the manna of to-day. Then the manna of to-morrow will take care of itself if we are just wise enough to rest in what we have to-day as we go along.

Apropos of something I mentioned last evening and again this morning, I would like to refer to a paragraph on pages 67 and 68 of Miscellaneous Writings. We have there the question, "Do you believe in translation?" I pointed out that according to the Gospels, Jesus declared that he could take up his life or lay it down, according to the demand upon him. And we have seen that in that experience since called the Transfiguration he took up his life to the point where consciousness was so exalted that he was able to present to his immediate students his true identity and individuality in terms of man's "diviner form." But as occasion arose, he was likewise through the Crucifixion to lay it down again, in order to take it up through the process of inversion. So to add something to what we have already said, here we have the answer to this question, "Do you believe in translation?" "I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here." Now that is just what Jesus

accomplished in the Transfiguration. He so exalted his consciousness that he was able to present to his disciples his identity and individuality in terms of man's "diviner form" visible to those disciples or students. And then, had Jesus regarded that as the fulfilment of his life-work and had he not gone on from that point, he would have taken his place with the prophets, but Christianity would not have been born, and in order to have come to humanity would need to have come through some other channel. But the fact remains that he saw the necessity not only of taking up his life but equally so of laying it down, with the result that Christianity became possible. Had he ascended at that point of transfiguration, he would have completed his own concept of salvation for his own immediate need, but his mission was more than that, his mission was to be the Way - shower for humanity, for mankind. And therefore he must needs complete his mission by laying down his life in order to take it up again through proving the nothingness of the malice that would have destroyed him. I think there we have the complete example of demonstration - demonstration both ways. I thought I would just draw that paragraph to your notice, because it appeared so appropriate in connection with those points we made yesterday.

Well now, let us return to Revelation. Before continuing, I would like to take with you certain phases of the Messages, the second, the third, and the fifth Visions. I would like to take the sixth phase of each and compare them. In the sixth Message, in chapter 3 we have the Message to Philadelphia, the Message that is so significant that Mrs. Eddy quotes from it in opening her Key to the Scriptures. She quotes verse 7 as the caption to her Key to the Scriptures: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Then you remember that - verse 10 reads: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." I think that that "hour of temptation" is what appears at the opening of the sixth seal. And let us observe that in this sixth Message to Philadelphia there is no penalty, no penalty mentioned at all. Then verses 11 and 12. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name

of the city of my God, which is new Jerusalem," - divine Science, - "which cometh down out of heaven from my God: and I will write upon him my new name."

When we come to the second Vision (the first Vision of course concerns the oneness of being), we come to the opening of the seals. We regarded the opening of the first as the analysis of the error of self-constituted material power opposing the power of the one Mind. In the opening of the second we saw the analysis of all the errors involved in the term flesh as opposed to Spirit. In the opening of the third, we saw the analysis of the errors involved in the term material sense as opposed to Soul, the errors that would subject man to chance, probability, accident, the material sense that would claim to hold the issues of life and death, or to hold man's life in the balance. In the opening of the fourth, we saw the analysis of the death, or oblivion that accrues if these first three are not understood and taken in hand. In the opening of the fifth, we saw the analysis of the errors involved in the term martyrdom, - namely, the belief in good as distinct and as opposed to the understanding of it, and the penalties of human goodness, if human goodness is resistant to such understanding. But we saw that as we gain the understanding of good and are true to it, then, of course, we advance beyond penalty. Then, when we came to the opening of the sixth seal, we saw the analysis of the materialism of this age, the disintegration of materialism when kings and princes and captains and great men and rich and poor flee for refuge among the mountains and rocks of unholiness. And whilst that appears to be a period of fear, it is, nevertheless, the period of which Jesus spoke, when he said "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So for those who love the spiritual idea, who have an awakened spiritual sense, it does not need to be a period of fear, but should be a period of expectation and welcome and even joy of peace on the one hand, though there may be discord and dismay on the other. And it was at this point at the opening of the sixth seal, where the idea became active in terms of its full operation, operation as Word, Christ, Christianity, and Science; so that we saw the fourfold office of divine operation running through chapter 7. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (verse 1). In other words, when the Word is understood in Science, it gives us the ability to exercise the power of the Word to restrain the animal magnetism that would destroy. And

then we have the Christ appearing in verses 2 and 3. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" - that is to say, until those who accept the idea have so understood it that it can be identified as their true being. And then in verse 4-10 - we have the assembling of the twelve tribes and the "great multitude, which no man could number," all indicative of Christianity, of the idea taking in universal humanity. Finally, in verse 11, we come to the idea of Science itself, and that runs through to the end of the chapter with its lovely promise in verse 17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Now running in parallel with that second Vision we have the third Vision. And so, before I go through the third Vision in detail, I should like to select from it the sounding of the sixth Trumpet, which begins at chapter 9:13, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God" - you see there the parallel with the opening of chapter 7: "And after these things I saw four angels standing on the four corners of the earth, . . ." The symbol is somewhat different in figure, but it is the same in sense, or office. ". . . saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." What does that mean, "Loose four angels which are bound. . ."? We might say in our own language, "Release them, and let them come into full operation. Let them come into full play." "And the four angels were loosed, which were prepared, for an hour, and a day, and a month, and a year," clearly there is a meaning behind those periods of time, but exactly what it is I am not a present prepared to say, "for to slay the third part of man." We'll come back to that third part later. And so the passage goes on, to the end of the chapter. And then still in the same section, - that is, the sounding of the sixth trumpet, we enter chapter 10. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: . . ."

Now what have we done - so far? We have seen, in the sixth Message of Philadelphia, that when the self - evident errors of conscious thought are uncovered and dealt with we have the promise of divine Science. We have seen, in the opening of the sixth seal, the analysis of the inherent errors of this age within self -

destroying materialism, and that this is preparatory to the birth of Science. Now in the sounding of the sixth trumpet we see that the errors which have, been analyzed in the previous Vision have now come so clearly to light that the way is prepared for the birth of Science, and we have it, we attain unto it, as the Revelator shows in verse 10. Can you see there a natural sequence beginning with the sixth Message, continuing into the sixth seal, and then climaxing in the sounding of the sixth trumpet? We have taken those three horizontally, as it were, instead of in sequence vertically. We have taken a cross section from those three presentations.

Now, we all know that chapter 10 is dealt with in considerable detail in Science and Health. It provides the theme of the opening section of The Apocalypse. And so for the moment I don't propose to go into the detail of it, because we'll come to it in its natural sequence a little later. But this same section, all within the sounding of the sixth trumpet, continues through chapter 10 to chapter 11:14, and at the beginning of chapter 11 there is a most interesting point. "And there was given me a reed like unto a rod and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Now the temple is one's conception of the spiritual idea as far as one has taken it on understanding and demonstration when we understand this vision; But the interesting thing is that when we come to the end of the book, in the "sixth Vision, we have the words. "And I saw no temple therein" - the temple has served its purpose: and it disappears: but it still has a part to play in this third Vision, within the sounding of the sixth trumpet. Now "temple" is defined in the Glossary as "Body; the idea of: Life, substance, and intelligence" - true embodiment, if we like "the superstructure of Truth; the shrine of love." And then we have a very relative sense of it: "a material superstructure where mortals congregate for worship" (S. & H. 595:7-10). In verse 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: . . ." Now I think that is very significant. My own reading of it is this: that human organization has served its purpose. When thought reaches this altitude, the material concept, the "material superstructure, where mortals congregate for worship" has served its purpose and is discarded. It disappears from the narrative at this point. And then later, in the sixth Vision, even the temple itself disappears from the narrative, it has served its purpose and we have the Revelator's statement, "I saw no temple therein."

Another most interesting thing I have observed here is that the command is given to "measure the temple of God, and the altar, and them that worship therein" with a reed, and this same symbol reappears in chapter 21:15 as the "golden reed" with which to measure the city. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Now that is the city promised and foreshadowed in the Message to Philadelphia. We have the approach to it in the figure of the temple in the third Vision at the sounding of the sixth trumpet, and then at that stage, the court, the human organization, is dispensed with - it has served its purpose. Finally, even the temple itself is discarded, and the reed reappears as "a golden reed to measure the city, whereof the length and the breadth and the height of it are equal," implying that within divine Science, Word, Christ, and Christianity have equal status and are indispensable to each other.

Now from there I would like to take you forward into chapter 16:12, and here we are in the fifth Vision, that again has much in common with the third that we've been commenting on. In this fifth Vision we have seven angels pouring out their seven vials of wrath - a strange figure and a strange term. They denote here the utter and complete annihilation of everything that lies within the term animal magnetism. "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. 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." Those three would appear to be the distilled essence of evil. We know, through the reading of this book in conjunction with The Apocalypse, that the dragon is envy and the beast and the false prophet: are lust and hypocrisy; - three of the basest elements of animal magnetism. And so at this stage, the worst, the most debased elements, the distilled essence of evil, are being turned out into the open in order that evil may cancel itself out. And as we continue through with the seventh angel pouring out his vial into the air - this runs right through chapters 17 and 18 - we have a remarkable narrative which foreshadows the complete elimination of materialism. Now as I ponder the New Testament, more and more I see that had Jesus completed his life-work at the Transfiguration, simply considering himself alone, not only would Christianity not have been born, but the

Book of Revelation could not have come to us. The Key to the Scriptures, as we have it, could never have come to us in this way. And so we see what tremendous significance lies behind that statement in which he said that he had power both to take up his life and to lay it down, - in other words, to demonstrate his Principle in both capacities. And his demonstration in the second capacity would appear to be greater than that in the first, when regarded in conjunction with the enlightenment and the redemption and the salvation of humanity, since it showed us how we can go and do likewise.

Well now, I thought that if I drew attention to those four leading points in the sixth Message, the second, the third, and the fifth Visions, it would prove most helpful in our further reading, and we should see that the narrative is common throughout. It is common and continuous. And we have seen too that the promise of the city in the Message to Philadelphia is fulfilled in the sixth Vision, where we have it presented in great detail.

Now a word before we begin to read, a word about the fourth Vision, which lies between the sounding of the trumpets and the pouring of the vials. The significance of this fourth Vision is this: that in the sounding of the sixth trumpet in chapter 10 we have the actual birth, or presentation, of Christian Science; whereas in the fourth Vision, including chapters 12 to 14 we have what amounts to the Revelator's prophetic insight into the manner of its coming, the manner of its founding, which in a most remarkable way corresponds with Mary Baker Eddy's own life work and life experience. The correspondence between those chapters 12-14 and her own lifework is simply amazing. So we see that in that sense the fourth Vision arises out of the third. And yet, at the same time we can take the second and third and fifth together, and those three, because they are concerned respectively with the analysis, uncovering, and annihilation of error, can be read in parallel - they run together as one. We learn their significance by taking them one at a time, but in terms of divine operation they operate together as one. When we see that, the book becomes much simpler. I assure you from my own reading that if you will learn to love this book so much that when you have the opportunity you sit down and read it through from cover to cover at one sitting, and do it several times over, you will find that the rhythm of it, and the flow of it will become so natural to your thought that it will not be an exacting task. As you learn to love it, you find that you read it spontaneously, and little by little the beauty of the design, the balance of it, simply grows on your thought until it becomes like music. And

of course that is already true, because we are now able in some good measure to think as the Revelator thought; as he proceeds with his narrative in terms of Eastern imagery and symbol, we can run with him in our own modern imagery and symbol - our own language runs parallel with his. Why? Because we are succeeding, or we might say we have succeeded, in translating the language of 2,000 years ago into the language of to-day. The ideas are still the same, because the underlying ideas are timeless; being part of Truth they are independent of time. But once we can translate his language and idiom into our language and idiom, it becomes clear. And that is why Mrs. Eddy could say that whilst Genesis and the Apocalypse are among the more difficult books of the Bible, their reading was clear to her thought, because she in her own unique way received these ideas by revelation, so the meaning conveyed by the Revelator, or apparently wrapped up by the Revelator, was immediately apparent to her. Out of that came the Key to the Scriptures, and when we learn to use it, then the Revelator's meaning likewise becomes clear to us. That is the way to understand this book. And its apparent complexities and its involved imagery are now yielding, and we are seeing it in terms of a metaphysical structure of ideas.

### **THIRD VISION - CHAPTERS 8:2 - 11:19**

The leading symbol of this third Vision is the trumpet, and, of course, the trumpet has a most penetrating note; it arouses, it stimulates, it awakens. Running through this Vision we have this phrase, "the third part was burnt up," or "the third part was destroyed," and so on. Now what does that mean? I believe the best we can say at the moment is that error analyzed is one phase; error uncovered is the second; and when error is uncovered, the remaining third, having no foothold in Principle, destroys itself, it cancels out. And I think these third parts are analogous to analysis, uncovering, and annihilation. Just as in an earlier passage we came across a fourth part, and the four parts are likewise analogous to Word, Christ, Christianity, and Science. There are certain points of that kind, of the meaning of which at this stage we may not have direct proof, at least in a textual sense. The direct proof, when we have it, will be ours through demonstration, and when we have it through demonstration we put it beyond argument.

Verses 2-6 "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar,

having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." Now what does that imply to our own spiritual sense? The first description of the angel offering this incense is indicative once more of thought returning to Principle, of the Christ-like consciousness reflecting all that proceeds from Principle back to Principle. And in verse 5 "voices, and thunderings, and lightnings, and an earthquake" again are typical of the resistance that the idea arouses in human consciousness. But always remember throughout this narrative that the initiative is always with good, the initiative is always with Principle, and hence with the idea and its operation, the initiative is never with the negative. It might appear to be so to the human sense, but at a deeper level we see that that is not so.

Verse 7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

Verses 8. 9. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;" In opening the first chapter of the Textbook, Mrs. Eddy quotes from Matthew, "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into, the sea; and shall not doubt in his heart, but shall believe" - or understand - "that those things which he saith shall come to pass; he shall have whatsoever he saith." Now casting the mountain into the sea, I think, is the equivalent of resolving the "outward and visible error back into its origin, into 'elementary, latent errors' and seeing that both are one and the same, - phases of animal magnetism. And when analyzed and uncovered, they are brought to that point where they become self-destroying, they are self-eliminating. ". . .and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

Verses 10, 11. And then we come to the third trumpet. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp and it

fell upon the third part of the rivers, and upon the fountains of waters: and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." There are many passages in the writings of Mrs. Eddy that are very close in tone to these passages. For example, "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (Mis. 210:5-7). And then again, "From beginning to end, the Scriptures are full of accounts, of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha" (S. & H. 139:4-8). And then there is the passage we read this morning, "There is no vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - and this so-called mind is self -destroyed" (S.& H. 293:21-23). We saw this morning that in terms of mortal mind and matter and with particular reference to electricity there is this process of build-up and discharge, build-up and discharge. Here Mrs. Eddy makes the absolute statement, "There is no vapid fury of mortal mind" - now "vapid" means "flat," "deflated," "lifeless." We see that this process of build-up and discharge, build-up and discharge, is in itself vapid, it has no real being. It is not a factor in real being. It is no part of the divine cycle but is a counterfeit cycle.

Verses 12, 13. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;" - wherever the sun, moon, and stars appear, it is interesting to observe that they link up with the fourth day of Genesis, and invariably they appear as the fourth phase or the fourth section in these Visions, and here is such an example; - "so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" - in other words, the human concept of Principle is obscured. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound"

I would love to comment more fully with you on these trumpets and the significance of them, but at this stage I don't think we can go beyond this: that these three phases, - the analysis of mortal mind we have been following morning by morning, the uncovering or bringing to light of inherent errors as these constitute human thought and determine human life, and the annihilation of them, - constitute these thirds that are spoken of here. At this stage I don't think we can take our discussion much further. But if we demonstrate so much, we shall have

done a good deal, and there is much to be done in that direction, - enough to give us plenty of employment.

## CHAPTER 9

Now we come to the sounding of the fifth trumpet, and this passage is a longer one and takes in chapter 9, verses 1-12. The leading symbol of this passage is the locust - not a pleasant little beast either - and it is associated with suffering and death. Just as the opening of the fifth seal was associated with suffering and martyrdom, so here, although the image or symbol is entirely different, the underlying sense is much the same.

Verses 1. 2. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Now what can we say of that? My own view is that if we go back to those days of Genesis - and it is remarkable how we do, we go back to them continually: - if we go back to the fifth day and gain the quality of that fifth day in our own consciousness, we have a quality, an exaltation, an altitude of consciousness and vision, that enables us to deal with animal magnetism, and deal with it in the sense that Mrs. Eddy did when she wrote that article "Ways that Are Vain" in Miscellany, - And I am sure that it is as we do that, as we follow that through, and honestly and sincerely and with application deal with animal magnetism day in and day out insistently, that not only gives us vision and preserves it, but it also prepares consciousness to fathom what yesterday - we called the mystery of ungodliness, the mystery of iniquity. That is preparatory to understanding this revelation in its Science. Understanding and demonstration are inseparable. If we will work for one, we have the gift of the other, and vice versa; they go together. As I sit here, I can recall Mr. Doorly throughout the years, in classes and conversations on many occasions, saying that throughout forty years he could honestly say that he had handled animal magnetism in his own thought as honestly and as consistently as he knew how. It was due to that consistency through many years that he was able to follow on the work of some of the finest thinkers in this Movement and thereby present this revelation in its Science. Mrs. Eddy gave us her Textbook. But what she put into that Textbook she had to leave to

Providence. I am sure of this, that there were many things she could have said, and yet in her wisdom she had to leave the unfoldment and the maturing of her own vision in the hands of divine Providence. This Movement of thought has had within it a number of tremendous characters and fine thinkers, and if we will follow on and be worthy of what they have done and likewise will take this question of animal magnetism day in and day out - and above all we don't have to make heavy weather of it - and if we will handle it from the basis of our understanding of being it is not toilsome, it is Invigorating and inspiring - we shall gain this ability to fathom the mystery of iniquity or ungodliness, - in other words, to fulfil in our own lives what these two verses here declare. “. . . and to him was given the key of the bottomless pit” - to us will be given the key of that bottomless pit. "And hath opened the bottomless pit" - and we shall be able to do likewise.

And then the narrative goes on with this symbol of the locust. Just as this passage is concerned with the sounding of the fifth trumpet, so in certain parts of the world plagued by the locusts the locust season extends over about five months, and I think it is not without significance that John inserts this particular symbol at this point.

Verses 3,4 "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Now you and I having accepted this idea, having identified ourselves with Principle. Because of that, we shall love to handle animal magnetism and eliminate it from our lives, and we shall also have that blessing in our own lives, - that not any grass, nor any green thing, nor any tree, nothing to do with us, will be hurt. "Those men which have not the seal of God" I regard as indicating the unwillingness or the refusal to do that work which I have just mentioned. And the refusal to do it so often leads to senility, breakdown, loss of health, - chronic claims which Christian Scientists ought not to suffer. But I am sure of this: that if we will do that essential work, we shall not suffer the plagues of sense, we shall not suffer decrepitude and chronic diseases and impairment and breakdown and loss of faculties. We shall fulfil the ideal of Science and Health that "Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom" (248:5 - 8). We shall not suffer the

blight of the senses if we are faithful to that which is required of the fifth day of Genesis and in this passage here within this sounding of the fifth trumpet.

Verses 5-12. "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." This is a type of thought closely parallel with that earlier passage where we saw martyrdom as involving the belief in good, rather than the understanding of it. . . "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." The language itself is fantastic, but we are not surprised at that. John was determined to make an impress on human thought, even if it needed extravagant language, and he has certainly done so. What we are concerned with is not the literary value but the spiritual sense with which we can discern the idea behind the symbol. That is what we are concerned with - nothing else matters. "And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." But that is not operative if consciousness will only rise to the measure of that fifth day, wherein we have thought rising through aspiration beyond and above corporeality. Only in the measure that we believe in or indulge our own corporeality, can we be subject to the conditions set forth in that passage. If we will rise above corporeality and win for ourselves what I read on page 68 of Miscellaneous Writings - namely, "man's changed appearance and diviner form visible to those beholding him here," - through doing that essential work of handling animal magnetism, those penalties will no longer be penalty. They only operate on types of thought that deliberately refuse to do that essential work. But if we love to do it, we have the corresponding freedom and immunity and blessing. "And they had a king over them, which is the angel of the bottomless pit, whose name is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."

And then at verse 13 we have the sounding of the sixth trumpet, to which we referred a little earlier, and which continues to chapter 11, verse 14.

Verses 13 - 15 "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" - that is, release them, let them come into full operation, let them have full play in our lives; let the divine operation of Word, Christ, Christianity, and Science constitute the very substance of our being, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Verses 16 - 21. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." I think that the best we can say of that is that it typifies once again self-destroying materialism; once animal magnetism has been detached from human consciousness, once we detach it and it no longer has witness, it just eliminates itself. "For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Well, I think that the thread of this is taken up again in the opening of the seventh trumpet, because we have at this point the insertion of chapters 10 and part of 11. It is at this point that Mrs. Eddy picks up the narrative in her chapter The Apocalypse. Now I hope you can see some sense continuity running through the chapters we have done so far. I am sure that it is becoming clear.

## **CHAPTER 10**

Verses 1, 2. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open:

and he set his right foot upon the sea, and his left foot on the earth." Mrs. Eddy says of that, you remember: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science." The full presentation of divine Science comes in chapter 21, but here it is prefigured. "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise." We learn of it in its sevenfold nature. I think the prism refers to the analysis of it in its sevenfold nature, and I think the praise denotes the continuous return of thought to Principle, whereby we understand reflection. "When you look it fairly in the face," - that is, face to face in a one to one relationship, - "you can heal by its means, and it has for you a light above the sun, for God is the light thereof. You see, the light which comes through spiritual illumination goes beyond matter, it comes from beyond matter. "Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error." And then in the next paragraph we have the passage we have read so often. "This angel had in his hand 'a little book,' open for all to read and understand. Did this same book contain the revelation of divine Science, the 'right foot' or dominant power of which was upon the sea, - upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.'" Well, we have seen during the last thirty years in our Western civilization such disturbance as could be characterized, "as when a lion roareth." Humanity doesn't hear as yet "the inaudible voice of Truth," but it is because of that voice that good has the initiative; let us never lose sight of that. "It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error" (S. & H. 558:9-559:16). Well, we know that passage so well, and I think I can safely leave it with you without further comment.

Verses 3, 4. ". . .and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and

write them not," Those conceptions which John sealed up, which apparently he understood but sealed up, I am convinced have come to light to-day through our study of the Textbook, So much so that we can take this whole question of good, the whole conception of Principle in its Science, and through our understanding of it we can take the inversion and analyze it and see right through it.

Verses 5 - 7 "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: . . ." Now let us remember that this is all within the sounding of the sixth trumpet. We haven't come to the seventh yet -we are seeing here the relative, finite nature of time. For instance, Einstein in the last thirty or forty years has in the field of natural science done more than anyone to expose the limitations and the fallacies of time, ". . .but in the days of the voice of the seventh angel, when he shall begin to sound," - this is now looking forward, it is not yet the end of the sixth, - "the mystery of God should be finished, as he hath declared to his servants the prophets."

Verses 8 - 11. "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me Thou must prophesy again before many peoples, and nations, and tongues, and kings "I think that is what is taking place to-day. Our reading of the Scriptures to-day is the fulfilment of this passage. The idea, as it is coming to our consciousness, is once more prophesying "before many peoples, and nations, and tongues, and kings." And prophecy, remember, concerns the inevitability of good, it does not concern the inevitability of evil. If we will only remember that, we shall have no fear.

## **CHAPTER 11**

Verses 1-14. of this chapter are still within the sounding of the sixth trumpet.

Verses 1, 2. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." The reed with which we measure is our concept of divine Principle, and as our conception of Principle rises, so does this symbol or figure of reed become more operative in our lives. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months" - that is, three and a half years. Now that symbol three and a half - sometimes it appears in the Scriptures as the symbol of three and a half years, sometimes as forty and two months, sometimes as twelve hundred and three score days - whatever form it assumes, is always indicative of that mid-point in the revelation of Genesis, the fourth day or fulcrum of Principle, on which everything balances. And as we attain to that point in our own understanding, our concept of Principle changes over from an objective one to a subjective - the earlier phase is as rising to Principle, and the second phase is as working from Principle. And quite often through the Scriptures this figure of three and a half appears; it is a feature in Daniel, for instance. It appears as that point at which the objective and subjective appear to balance; so much so that when we come to the end of the fourth day, the vision or the picture before us is becoming so subjective that darkness is scattered, and we go on to consider Principle in terms of Life and Truth and Love.

Verses 3 - 6. "And I will give power unto my two witnesses," and those two are undoubtedly Christ and Science, - "and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" - that, I think, implies that our acceptance of them up to that point is on a basis of belief. But when we pass that point, it becomes understanding. "These are the two olive trees," - and of course, the figure there of the olive tree is drawn from the prophets, from Zechariah, - "and the two candlesticks standing before the God of the earth." John, you know, literally soaked his thought in the Old Testament. All the symbols of this Book of Revelation were drawn from Exodus, Daniel, Ezekiel, and others of the prophets, and John drew upon those reserves and reconstructed the sign and symbol according to his need. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to "blood, and to smite the earth with all plagues, as often as they will. I think that again is largely drawn

from Exodus and the prophets. John is saying that when Principle is understood, it gives us power to control the elements. The time will come, indeed it should be here now, when we can control fire, famine, flood, pestilence, and such like, and control those things through spiritual understanding, and not have to suffer those dire consequences of towns and villages swept away. I remember some years ago I was talking to a civil engineer who had great experience with flood control out in China, and he said, "Do you realize what a flood in the Yangtse valley often means to those people? If you could imagine a flood of water originating up in the Shetlands and crashing right down the backbone of England across France, about twenty miles wide and emptying into the Mediterranean, you have some idea of what a Yangtse flood really means in China. It just takes villages and farms and everything before it." We have been reading of similar catastrophes in the Mississippi and Missouri valleys just recently. Well, civil engineering and the resources of civil engineering are and undoubtedly should be used to control those things, until such time as even climate and the rhythm of spring, summer, autumn, and winter become so harmonious that their manifestations are normal and provide us with food and clothing and every human necessity, but without flood and without pestilence and without famine. For the present, we must exercise the best we have in higher and finer types of engineering and such like activities, but the time will come when the forces of nature will become subject to spiritual power. Now the first step in that direction must be the admission that it can be done. That which hinders human progress in any field more than anything is resistance, the unconscious resistance which says that we can't do something, that it is beyond our power. The first step is to cause the human mind to give its consent and say, "Yes, it can be done and it shall be done." The moment the human mind gives its consent, anything is possible, through spiritual power and the operation of Principle. So often we feel frustrated and thwarted and up against one thing and another, so much so that at times it would make us angry. But being angry doesn't achieve anything. The answer is so to work and pray on these matters intelligently, that just as we ourselves are willing to give our consent and say, "Yes, it can be done," so, once that consent is given by human thought collectively, the way opens and wonderful things come to pass.

Verses 7-14. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the

great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" You see, in laying down his life in the sense that we have just discussed, Jesus put as it were his human sense of existence at the disposal of the worst phases of materiality, at the disposal of the most deadly malice, and then proved its powerlessness. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." I think this is indicative of our own thought processes when belief changes to understanding; then anything is possible. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand:" - these figures of course are symbolic, their numerical value is nil: - "and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past;" - there's materialism passing out of the picture; - "and, behold, the third woe cometh quickly."

Verses 15 - 19 And now finally we come to the seventh trumpet. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The "ark of his testament" is a figure which runs through the Scriptures in various forms from the time of Noah. You remember that Noah was commanded to build an ark and to "pitch it within and without with pitch." A very crude

conception, but it served its purpose, and of course that purpose was symbolic. And then with certain changes it reappears in the life of Israel as the "ark of the covenant." Finally, it reappears here in Revelation as the "ark of his testament." So there you have three distinct concepts: first, in the story of Noah; second, in the life of Israel; and third, in this Book of Revelation. Now "ark" is defined in the Glossary of Science and Health as: "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit destroying belief in matter." You see, to Noah it symbolized safety, or preservation. Then as the people's idea of God advanced, it appeared in Israel in a higher form, and it housed the Commandments. That was a higher concept of it than the crude concept of the story of Noah, and it is illustrated, I think, by "the idea, or reflection of Truth, proved to be as immortal as its Principle." And now here it reappears finally as the "ark of his testament." I think in this symbolism it links up with the life and demonstration of Christ Jesus, and undoubtedly it is allied to "the understanding of Spirit destroying belief in matter." The second paragraph of Mrs. Eddy's definition reads: "God and man co-existent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation."

Well now, that brings us to the end of the third Vision, and I think that at this point we should leave the narrative until to-morrow. Now, don't take this reading too strenuously or make heavy going of it. Just get the sense and the rhythm and the continuity of it, and something of the beauty and the balance of it, and let that be the manna for to-day. And as we go on in our own individual reading of it, the narrative will follow the pattern of Genesis. The narrative as a whole will begin to let the light into our consciousness; then secondly, it will operate increasingly as a firmament, a line of demarcation, so that we separate between that which is and that which is not; thirdly, this narrative will become definite and tangible, it will begin to identify itself in our consciousness and make its meaning clear, and thereby it will bring us into closer conscious at-one-ment with our Principle. And so, in so far as we are learning it, or learning from it, it will operate in our lives according to the days of Genesis, and then there will come a stage when it will begin to operate in our lives on a translation basis, and it will begin to translate, to show the way out of matter; and then it will begin to operate on a Christianity basis; and finally on a Science basis. But we don't have to solve the whole "stupendous Life-problem" in a day, and therefore we don't need to get hot over

these things. Let us take them naturally, learn to rest in them, and spiritual sense will give us what we need day by day. In order that I can reflect something to this class, I have been reading this Book of Revelation over consistently through the last two or three months, and every day it has been fresh to my thought, So much so, that I feel now that I have a little of the spirit of it, and I rejoice in the little I have, and you will find that you do likewise,