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"I feel that this work is so important that any questions that may arise are worthy of careful thought. Also, the breadth of this work, with the questions it always raises, is so vast, that more and more does it require that we approach it selectively. Today it has reached such dimensions that it could well become a college course for a year. But for the present we have to work selectively, and of course we need to remember, in Mrs. Eddy's words, that "Truth is revealed. It needs only to be practised" (S. & H, 174:20-21). Coming together from time to time like this can be wonderfully helpful, but the real value and substance of our work lies in individual thought and meditation on it. Let us not forget Mrs. Eddy's counsel, "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309:11-13). *Talk on The Book of Revelation* by John L. Sinton.

This is the last segment of our study of Mr. Sinton's "Talk on The Book of Revelation".

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We shall probably take our reading through to the end of Revelation this evening, and that will leave us with an hour and a half in hand to-morrow, which will be useful to us to take up a few general points of a miscellaneous character and gather them together back into the oneness of being. Also it will provide you with the opportunity of handing me any questions you would like me to answer, or endeavour to answer, specifically. So if, during the evening you have any particular question that you would like me to comment on, I shall be happy to have it and deal with it as far as I can in the afternoon session. I feel that this work is so important that any questions that may arise are worthy of careful thought. Also, the breadth of this work, with the questions it always raises, is so vast, that more and more does it require that we approach it selectively. To-day it has reached such dimensions that it could well become a college course for a year. But for the present we have to work selectively, and of course we need to remember, in Mrs. Eddy's words, that "Truth is revealed. It needs only to be practised" (S. & H. 170:20-21). Coming together from time to time like this can be wonderfully helpful, but the real value and substance of our work lies in individual thought and meditation on it. Let us not forget Mrs. Eddy's counsel, "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309:11-13).

During the afternoon it has occurred to me that possibly this whole Book of Revelation is summarized in two paragraphs in the Textbook, on pages 40 and 41, two paragraphs that I am exceedingly fond of – they have a tremendous meaning for us. Let us first recall our opening point, that John the Revelator was writing at that point in human development where the coming of the idea through the Word of Revelation had been largely accomplished. To his inspired thought it was retrospective. The coming of the idea as Christ was to him contemporary. Naturally, then, his thought, in looking ahead, became prophetic in terms of Christianity, and even more so in terms of Science. So here we read in Science and Health: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions." Only this afternoon I noticed the deep significance of those two contrasting pairs of terms; joy and triumph on the one hand, sorrow and affliction on the other. And that contrast seems to summarize such a wealth of writing, description, and meaning from John's Revelation. It seems to be clear now from our reading of this book that there are two courses of thought open to human consciousness: the way of Science, which is the way of joy and triumph; and the refusal of human consciousness to accept the way of Science, which becomes the hard way and loads

increasingly into sorrow and affliction. Now in the measure that we advance from the belief in good to the acceptance of the Science of good, so the dual experience of joy and triumph commingling with sorrow and affliction will change, and the positive will increase and the negative will decrease. And that should be the normal experience of the Christian Scientist. But wherever there is resistance, inertia, the outcome is that human thought chooses the hard road, and then the way becomes one of sorrow and affliction until the lesson is sufficiently learned. Mrs. Eddy continues: "Like our Master, we must depart from material sense into the spiritual sense of being." Now as the spiritual sense of being expands, joy and triumph become increasingly one's experience, and the increase of spiritual sense is coincident with decrease of or departure from material sense. "That is another example of this Christ translation. There are so many contrasting pairs of terms through Mrs. Eddy's writings, that once we recognize the deep significance of them we see this office of translation at work all through her books. "The God-inspired walk calmly on though it be with bleeding footprints, and in the hereafter they will reap what they now sow. The pampered hypocrite may have a flowery pathway here, but he cannot forever break the Golden Rule and escape the penalty due" (S. & H. 40:31-13). And so it occurred to me that in those few lines we have a survey and a summary of the deep implication of this Book of Revelation.

Now to illustrate perhaps more easily the closing phase of the Book of Revelation, let us recall that the book itself is characterized as a whole by the Christ sequence of Principle, Life, Truth, Love, Soul, Spirit, Mind. And the whole book is written within the domain of Christian Science, or Science applied to the human need, until we come to chapter 19, where the text brings us into absolute Christian Science. Then in chapter 21 John rises, as it were, right up to the zenith of divine Science itself; and finally, in the latter part of chapter 21 and in chapter 22, we can trace the idea coming right down through absolute Christian Science to the point where it meets the human need again. Now there is a reason for that, and the reason is that the way opening for the ascension of the human consciousness, the uprise of the human consciousness, cannot be achieved of itself. It becomes possible for the way to open and for human consciousness to rise because of the great primary fact of the divine immanence, omnipresence, and omni-action, whereby the idea appears to come down and adapt itself to the human need. Scripturally, this is summed up in John's "We loved him, because he first loved us." So the idea coming down from its Principle in its adaptation to the human need is that which makes possible a corresponding ascension of the human consciousness. Then there comes a phase wherein the apparent descent and the corresponding ascent of the human consciousness become one in coincidence. When we have finished our reading and have seen how John carries his vision from the level of the

relative, that is, of Christian Science, up to the absolute, then to the full zenith, and then how he brings it down again, it will be increasingly clear what we mean by this term coincidence.

Last evening we saw that at the end of chapter 16 the sevenfold character of this writing gives way to a fourfold character. It is as if John had been saying to his reader, "So far I have been introducing you to diversified concepts of process. Now I want to show you the operation of being." His introductory phase, which is sevenfold, now gives place to a more subjective concept which is fourfold, which is operation itself. And so we saw that in chapter 17 the narrative illustrates Science reflecting the Word, and that led on in chapter 18 to Science reflecting the Christ. And then we came to chapter 19, where we saw Science reflecting Christianity. We noticed how the first two, – Science reflecting the Word and Science reflecting the Christ, – gave that final sense of annulment or overcoming, and now we saw how chapter 19 brings the joy and triumph which we observed on page 41 of Science and Health. Finally, in chapter 19, verse 10, the narrative was characterized by Science itself.

Now at verse 11 we have an introduction to what we now know as cardinal points, and before reading the text of Revelation let me point out something of significance on pages 575 and 577 of Science and Health. On page 575, lines 17-21, we have a paragraph concerned with the holy city, or the city foursquare. The altitude of that paragraph is the highest or the zenith of all human understanding and perception. So the holy city, or the city foursquare, lies at this altitude of divine Science. Now, I have spoken briefly of the spiritual idea adapting itself to the human need and doing so through what appears to be a process of descent. Of course we recognize that in the highest and finest sense the idea is omnipresent and omni-active, but this process of adaptation would appear to be as a process of descent. So if we can conceive of this apparent coming down coincidentally with the human consciousness endeavouring to rise up, there would naturally be a meeting point, a point at which that which is coming down becomes visible to that which is rising up. I indicated this yesterday when I spoke of Abraham in the early Scripture setting out on a journey – according to the Genesis record he went out and sought "a city which hath foundations." Then in the later Scripture the Psalmist illustrates the same point of view, when he beheld Zion as "the city of our God." He spoke of it as a city with its bulwarks, towers, and so on. And so clearly likewise the Psalmist's concept was one of approach, and he beheld the cardinal points of that city. Suppose we were making a journey over the desert to an Eastern walled city. The natural thing would be that as we approached it the first aspect of it that would become visible would be its towers and bastions. Then, as we approached nearer,

we should become aware of the gates through the city and all the detail concerning these. And finally at our journey's end we should pass through the gates and enter the city. Now that is the type of symbolism employed throughout the Scriptures in conjunction with this symbol of city. If we can regard the heavenly city as coming near to human view because of human thought rising to that point where its towers and bastions become visible, in that viewpoint we have what Mrs. Eddy describes on page 577 of *Science and Health* as the city of our God with its four cardinal points.

You see, as the idea comes down to the human consciousness – and it comes down first as the Word of Revelation – the ascending consciousness catches the meaning of that and defines it to itself as the Word of Life, Truth, and Love. When the idea comes down as Christ, as the Messiah, the human consciousness catching the meaning of that interprets it as the Christ, as Truth, Life, and Love. Likewise, when the idea comes down as Christianity through the form and symbol of Calvary, the laying off of the mortal, the human consciousness rising to that sees it as the third cardinal point of Life and Love, which is defined as the "outcome of the divine Principle of the Christ-idea in Christian history" And fourthly, when the idea comes down as divine Science through the symbol of "the Golden Shore of Love and the Peaceful Sea of Harmony," the ascending human consciousness sees that as the fourth cardinal point of Truth and Love, which Mrs. Eddy characterizes as interpretation. So what we are really witnessing is a meeting in coincidence of the divine and the human,

Let us see that there is one city, or one Science, running through this narrative, although we have three views given. The holy city is the symbol of divine Science; and the city of our God, which is still the same city, but seen from a lower level as that which becomes visible humanly as bastions, towers, and so on, is the symbol of absolute Christian Science, which Mrs. Eddy defines in terms of cardinal points – And then thirdly we have the human consciousness rising up to that absolute level through what we call Christian Science. As the human consciousness appears to rise through shedding materiality, so this process whereby the divine appears to adapt itself or come down requires less and less degree of symbolization. On the other hand, the further the divine seems to have to come down, or adapt itself, the more diverse our symbolic forms have to be. At the point where the human and divine appear to meet and become one, the degree of representation is least. And it is that point of coincidence which we term absolute Christian Science. It is not a separate Science as distinct from divine Science or Christian Science. These three are all one; they are three terms defining one continuous range. As that becomes clear, this text on pages 575 and 577 of

Science and Health becomes easy to understand, and likewise the Revelator's closing chapters 19-22.

Now let us turn to Revelation itself and trace the ascent and the descent through the text, and then we can discuss it from the Textbook. Yesterday, in chapter 19:11-21, we had the first cardinal point, the Lord of Life, Truth, and Love. And now chapter 20, verses 1-3, introduces us to the Christ as the second cardinal point, and of course when we are thinking in terms of cardinal points our concept of the Christ is rising above the individual and personal representation of the Christ in the figure of Christ Jesus to the Christ as idea. In the cardinal point there is no personal Messiah or Christ Jesus, it is the Christ as idea alone.

CHAPTER 20

Verses 1 – 5 “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should he fulfilled: and after that he must he loosed a little season.” As this angel comes down, as the Christ-idea comes down to where it touches the absolute and it is operative in human consciousness, it has the ability to do what we have been doing this week. We have been investigating the mystery of opposites, or the mystery of ungodliness. And the problem is solved when we have the ability to gain the consciousness of the absolute and to hold it. This period of a thousand years is not necessarily a measure of physical time. It is indicative of a measure of thought, and is symbolic of John looking ahead and seeing that this problem has been solved partially and sufficiently to satisfy the thought of that age. But there must come a time when the problem arises again, and it arises, I am convinced, with the development of modern science in the last five hundred years. You see, the ideas of logic in relation to modern science were introduced about the time of Francis Bacon, and have been developing ever since; and particularly in the last seventy-five years we have had a period of human thought in which aggressive materialism appears to have been unloosed again.

Now the tone of the text changes once again, and in verses 4-15 we have Christianity, the third cardinal point.

Verses 4, 5 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God" You see, to John writing at this point the word was retrospective, and the Christ was contemporary, and already that phase of martyrdom was setting in. But notice

how different is the tone of thought here from that of the earlier passage when the fifth seal was being opened. Then the cry was for the avenging of the martyrs, and we saw that that was on the basis of human goodness not yet having achieved the Science of good. But in this passage that sense of things is wholly gone, ". . .and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now this clearly implies that even though human consciousness may have suffered some degree of martyrdom, if through that very experience it attains the understanding of Principle and consequently attains the Science of good, the call for vengeance is obsolete. Once the unreality of evil has been proved, there is no desire for anything of that nature. And that is what is meant by the first resurrection. Shall we put it this way? That as human thought accepts the way of Science and succeeds in working out the problem of being on the basis of Science; it naturally exempts itself from the consequences of materialism. The hard way, the way of suffering and sorrow, is the way that leads to the second resurrection. Since resurrection is inevitable, the second death leading to the second resurrection is due to choosing the hard way, but if we accept Science, the way of joy and overcoming, then we have the blessing of the first resurrection; that is to say, we prove the nothingness of the inversion without first having so identified ourselves with it as a reality that we have to take the hard way.

Verse 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is not an exaggeration to say that we here, because we have gone to this point of spiritual development in which we love the idea, are well on the way to that first resurrection. In so far as we are working out this problem of the nothingness of the material and the physical, the nothingness of the inversion, we are likewise well on the way to this first resurrection. If perchance human thought goes the other way, chooses the way of sorrow and suffering, and gross materialism, then it plunges headlong into what the text here calls the "second death," and consequently the second resurrection is the enforced resurrection that comes inevitably through suffering. Do you see the difference? It is the way of Science with its peace and its harmony, or the way of suffering with its discord and its dismay.

Verses 7- 10 And now the Revelator begins to develop what lie indicated at the end of verse 3: "And when the thousand years are expired, Satan shall he loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:" – now those nations are not historic; they are

symbolic of warring types of consciousness, or the warfare in human consciousness due to an apparent dualism: – "the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Verses 11-15. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life." Now if our names are written in heaven, – that is, as we realize that we are identified with Principle, – then our names are written in the book of life. But if consciousness goes the other way, and our names are written in the book with its seven seals and all that that denotes, the book of the inversion, then we have the corresponding consequence: ". . .and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." And so the second resurrection to human consciousness is resurrection enforced through self-imposed suffering. "And whosoever was not found written in the book of life was cast into the lake of fire." Let us be quite clear that this is symbolic writing. Theology, of course, in bygone centuries has endeavoured to terrorize people with some of this taken literally, but it is not literal, it is purely symbolic.

CHAPTER 21

Now we come to one of the loveliest chapters in the book, and in verses 1-8 we have our fourth cardinal point in absolute Science. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" Now Mrs. Eddy comments on that most beautifully: "The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, – that which is invisible to the uninspired thought." Following up the point we made this morning, we see from that

passage that as we gain a truly inspired consciousness, that which appears around us as a physical world and physical nature is destined to give place before the reappearance of man and the universe in terms of idea.

It occurred to me during the afternoon that when we were discussing that paragraph on page 125 of Science and Health, – "The astronomer will no longer look up to the stars, – he will look out from them upon the universe," and so on, – that was the third paragraph on that page; and although I had mentioned earlier that the three paragraphs on that page were in the tone of Word, Christ, and Christianity, I felt that this paragraph illustrates perfectly that statement I made this morning concerning man as no longer a human being pin-pointed within a physical frame, looking out through five senses on an external universe, but rather as an infinite consciousness, holding within itself a reflected concept of all lower identities, and yet without trespassing on those identities. It occurs to me now that that is the highest possible conception of Christianity. It is the appearing of the new heaven and the new earth, of which the Revelator speaks. And it is the highest conception of Christianity, firstly, because it means that one's individual relationship with Principle is forever maintained, and second, because it embodies these higher and finer relations which we have with each other.

Think of what this concept of relationship means. Take an example. Suppose for the sake of convenience, we assume our number here is one hundred, and suppose one of us sees his individual relation with Principle, but he no longer regards himself as a human mind pinpointed within a physical frame, but a consciousness coincident with that Principle, holding within itself a reflected conception of the other ninety-nine, yet without trespassing on those ninety-nine. Since that is true of one individual, it is equally true of the other ninety-nine that they likewise individually hold within consciousness a reflected conception of the other ninety-nine identities. I leave it to you to work out arithmetically how many relationships would obtain between a hundred people, but multiply the answer to the measure of infinity and then we see that relationship is as illimitable, as infinite, as the universe itself. Now that is the acme of Christianity. Christianity is the idealization and summation of all relationships, and Science is the law that first holds it, maintains it, and enables it to be self-governing, and secondly the law that interprets it; but these wonderful conceptions of the Word, Christ, Christianity, and Science cannot be elucidated separately, any one involves necessarily the other three.

And so when John beheld this new heaven and new earth, he was no longer looking out from a human pinpoint through five senses on an external universe. As Mrs. Eddy says, he was looking "Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene." And again, "The Revelator was on our plane of existence,

while yet beholding what the eye cannot see, – that which is invisible to the uninspired thought.” But when consciousness becomes inspired, then those things become visible. Mrs. Eddy continues: "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and Spirit indicates states and stages of consciousness"(S. & H. 572:23-12). So according to our degree of spiritualization and Christianization is the universe physical or moral or spiritual.

Now take that wonderful conception in relation to the practice and we have it summarized in this statement: "Jesus beheld in Science the perfect man," – not through his five senses, but through his inspired consciousness in Science, – "who appeared to him where sinning, mortal man appears to mortals" (S. & H. 476:32-2). So whereas the crowd saw blind Bartimaeus, Jesus "beheld in Science the perfect man," and the Master had this wonderful love, selflessness, vision, and power, which enabled him to call into expression that perfect man to the point where the physical concept was made to recede and give way to the spiritual fact. So much so that that change of evidence became apparent to those around him. Do you see the idea? Do you see how this wonderful thing we call translation is available even in the practice? It is not theory; we must bring it to the point where it becomes operative as a change of evidence, and that is what John saw.

Verses 2 -4 "And John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." You see, John's thought had risen from the relative to the absolute, and he saw the holy city coming down; and because he saw it coming down, the degree of adaptation or the degree of symbolization was correspondingly less. And so on that account his thought was poised naturally at that point of coincidence which Mrs. Eddy describes on page 561:16-21 Science and Health: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, – reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood" (561:16-21). You see, as consciousness rises from the relative to the absolute, corporeal consciousness disappears and consequently the divine in coming down is coincident with the human at that altitude. And then we understand the basis from which Jesus worked and the basis from which John elucidated his conception of reality. "And I heard a great voice out of heaven

saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death," – you see, at the altitude of absolute Science corporeality and physical death have given way, – "neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The elements of matter have gone, dissolved.

Verses 5-8. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." It is a gift. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." You see, Principle and idea have become coincident. That is from the human standpoint. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." All these are completely sorted out and relegated to the category to which they belong. And John, as far as he is concerned, is through with animal magnetism.

Verse 9 "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Here we have a further conception of the ultimate reality.

At this point the narrative, having risen from the relative to the absolute, now goes right up into the divine, as I indicated earlier.

Verses 10, 11. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . ."

Verses 12 -14. And now John gives us a threefold description of this great city, this holy Jerusalem. It is as if he is now giving us the full breadth of this conception. ". . .and had a wall, great and high," – that is indicative of Word in divine Science, – "and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates." These gates are symbolic of Christ in divine Science. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." There John indicates Christianity in divine Science. So in

our narrative John has risen from the relative to the absolute, and then he is carried "away in the spirit to a great and high mountain," – namely, divine Science. And then he shows us that this city has walls and gates and foundations, indicating these three conceptions of Word, Christ, and Christianity in divine Science.

Verses 15-16 "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." And that in terms of altitude is the climax of the book. John at this point has taken us right up to the zenith of his vision.

Verses 17-21. Now he begins to give us more detail, and the city is described further in absolute terms, just as if he had said, "Well now, I'll bring this down and I'll measure it, I'll give a conception of it which will be humanly understandable." "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel," That I regard as typical of the Word in absolute Christian Science, the Word of Life, Truth, and Love. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." There we have the Christ in absolute Christian Science. "And the foundations of the wall of the city were garnished with all manner of precious stones." And then these twelve different stones are described. Verses 19-21 indicate Christianity in absolute Christian Science.

Verses 22-27 Now we come to the point where Mrs. Eddy takes up the narrative again, and these verses illustrate absolute Christian Science itself. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" – that is, those who have worked out the problem of matter and have identified themselves with Principle, are they who qualify for that reality.

Now in reading that through continuously I have endeavoured to do no more than show how John carries the altitude of his discussion from the relative to the absolute and up to the divine, and then appears to bring it down again to show that the ascent of human consciousness is only possible because of the prior descent of the divine. The descent is primary and the ascent is, as it were, secondary. The second depends on the first. And when

those two become one in coincidence, we understand how the divine and the human appear to coincide or to meet. Now in all Christian Science practice, from the very beginning there is a movement of thought – we speak of it as the ascent of human consciousness – and in every healing or change that takes place owing to the idea, there is at least some small measure of coincidence becoming apparent. Full coincidence requires the full working out of the problem of matter. But from the beginning those two conceptions are steadily moving nearer together until they coincide in the absolute. You see, as human consciousness rises, we speak of it as ascent, if our thought is concerned with the Word; but we speak of it as translation in the Christ, because we are shedding materiality. Yet those two conceptions are just two aspects of one movement of thought. Now as we rise and as consciousness sheds materiality, the divine idea in its apparent descent needs a smaller measure of representation in symbolic form. And so as we rise we can work with greater economy of language, with more economy in the use of sign and symbol, until ultimately as we attain the consciousness of the absolute we can think and work in purely spiritual values. Now I hope that is coming clear, although it calls for time and patience to mature it. But once you have seen it and the process comes clear to consciousness, it will be so natural that you will not resist it but rather welcome it and begin to work increasingly in that way.

Well now, I think it might be useful if we turn over in the Textbook to page 573:13. "Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God." Now we are at the stage where we should accept that as true of ourselves. Let us increasingly let go this argument that we are sinners burdened with materiality, and rather accept the position that we live as idea in and of our divine Principle, and work from Principle rather than up from a human basis. "Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, – that we can become conscious, here and now, of a cessation of death, sorrow, and pain." And as death, sorrow, and pain, are made to diminish, to recede into the background of consciousness, and identity and individuality emerge into the foreground, we shall reach that point we saw this morning, where we shall become conscious of ourselves in terms of our pre-existence or our eternal coexistence with God, and the problem of matter will have been solved, "This is indeed a foretaste of absolute Christian Science, Take heart,

dear sufferer, for this reality of being will surely appear sometime and in some way" You see, that appearing is irresistible. "There will be no more pain, and all tears will be wiped away, When you read this, remember Jesus' words, 'The kingdom of God is within you,' This spiritual consciousness is therefore a present possibility,"

Mrs. Eddy continues: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying uphill all the way." Now the evidence of the record of Genesis is the evidence of human consciousness rising, but the evidence of the Apocalypse is deeper than that. In Genesis we witness particularly the uprise of human consciousness in response to the Word of Revelation as it comes down. But here, because the idea is now coming down in its Science, the response is so much richer. Let us observe how the text of this next page is so concerned with the apparent descent or adaptation of the idea to one's human need. So Mrs. Eddy continues, quoting Revelation 21:9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," – the spiritual outpouring of bliss and glory, which he describes as the city which "lieth foursquare." Notice that this message exalted John, his consciousness rose to it, until correspondingly he became conscious of the spiritual facts of being descending or coming down. An outpouring is always downward. You can't pour a cup of tea on the up grade, it must come down. You see, this uprise and coming down are again but sign and symbol of changes in consciousness. "The beauty of this text is that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing." Now that is a lovely passage. This outpouring, this apparent coming down of the idea exalted John, it lifted him to behold the great city, so that he became increasingly familiar with these two processes of thought described here as downpouring and uprising. When we become familiar with what these processes denote, then we see what is meant by coincidence. The four sides of the city are heaven-bestowed from their Principle, and heaven-bestowing in that they reach the human consciousness and lift it to the altitude of this vision. The first meaning of "bestow" is "confer in wedlock," and you notice in the next marginal heading the phrase "spiritual wedlock."

"Think of this, dear reader, for it will lift the sackcloth from your eyes," – when we feel burdened with grief, sorrow, anguish, pain, anything that derives from matter, think of this, – "and you will behold the soft-winged dove descending upon you." The dove, according to the Glossary, is another symbol of divine Science, and note that it is coming down. "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: "Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, – Love wedded to its own spiritual idea." Then cometh the marriage feast, for this revelation will destroy for ever the physical plagues imposed by material sense. This marriage feast is the consciousness of that absolute union and communion in absolute Science.

Next, we come (page 575) to the paragraph describing the city foursquare. "The description is metaphoric. Spiritual teaching must always be by symbols." It doesn't say "may be," but "must always be." And then we have on page 577 the absolute concept, the city of our God with its four cardinal points. What I want to draw to our attention now is that as this city becomes apparent in the absolute as distinct from the divine, these four great offices adapt themselves in four ways to become visible humanly as cardinal points. (575:26-2), The Word in divine Science, through "the Word, the polar magnet of Revelation," becomes visible as the first cardinal point, "the Word of Life, Truth and Love." Then Christ in divine Science, through the symbol of the Bethlehem star "seen by the Wise men of the Orient," becomes humanly visible and available as our second cardinal point, "the Christ, the spiritual idea of God." And likewise Christianity in divine Science, through the Southern Cross, "the Cross of Calvary, which binds human society into solemn union," becomes humanly available as our third cardinal point, "the outcome of the divine Principle of the Christ-idea in Christian history." That union is a state of connection deemed never to have been broken. And then fourthly, divine Science becomes available no longer through the symbol of the star, but through the symbol of a shore – "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." Now what does that denote? It denotes that when we attain the meaning of this fourth cardinal point, human consciousness is no longer looking up to these offices but has attained the absolute concept of them and thus is regarding them now in terms of coincidence. You see, human thought always looks up to a star. You can't look down on a star. So that as long as consciousness is rising, the divine idea appears to come down, and thus the Word of Revelation becomes to the rising consciousness the Word of Life, Truth, and Love. And likewise with Christ and Christianity. And when those have served their purpose and we attain to absolute Science, we are no

longer looking up, but we have gained this conception wherein the human and the divine have met, or have become one in the relationship of coincidence.

Let me assure you that these conceptions, as they mature in consciousness, become so natural that we are able to use them increasingly in our daily thought and conversation. They are not abstractions, but they are conceptions which are distinctly, decidedly in advance of the common line of human thought. In other words, as we begin to grasp these things we are in the vanguard of human consciousness, right in the front line. But happily that is a safe place. To be in the rearguard is the dangerous place.

Now I have endeavoured to show you in outline, and no more than in merest outline, what John is conveying in these closing chapters. Whereas the whole body of his work right up to the sixth Vision is in the domain of Christian Science, in the relative sphere, in these closing chapters he rises to the absolute; and then at chapter 21:10 he rises from that right up to the pinnacle of exalted consciousness, from which he then comes right down again. As we shall see now, in the closing chapter, the narrative comes right down to the human need again, so that in those final chapters we have the complete ascent and the complete descent.

SEVENTH VISION – CHAPTER 22:1 – 21

Verse 1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Well, here the narrative is becoming relative and adapting itself to the human need again, so that having seen the significance of the absolute and even of the divine, we may know all the more clearly how to meet the human need. Whereas in chapter 21 the form of symbolization was all to do with the city with its four walls, its foundations, its gates, and so on, now the whole nature of the narrative changes and comes right back to the relative, to the human need. This opening verse clearly denotes the Word.

Verse 2. In this verse the tone changes to the Christ. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Clearly that is the ministry of the Christ-idea.

Verses 3, 4. Thirdly, we have the tone of Christianity, "And there shall be no more curse:" – that is, the curse of materialism, the curse of matter, the belief in opposites, the belief in reversal – "but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." That is to say,

when the problem of being has been worked out we shall be identified with our divine Principle, without any possibility of reversal.

Verse 5. Fourthly, John indicates Science. "And there shall be *no* night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

I notice that Tomlinson in his book, commenting on this last chapter, speaks of seven injunctions that should be accepted and followed through.

Verses 6, 7. "And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." Notice how the character of that writing here comes right back to that at the opening of chapter 1, – "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. . ." It is just as if flow the Revelator is saying, "My work is done," and he is taking his reader right "back to the "beginning so that he can see the unity of this work, the completion of it, the "balance of it, the structure of it. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this "book" – that is the first injunction.

Verses 8-15. "And I John saw these things, and heard them. And when I had heard and seen," – notice again that hearing and seeing, – "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" – the second injunction. "And he saith unto me, Seal not the sayings of the prophecy of this "book:" – the third injunction: – "for the time is at hand." He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments," – the fourth injunction, – "that they may have right to the tree of life, and may enter in through the gates into the city." You see, now John has come right down to the level of his reader's thought, and is showing that in coming right down to his level he is giving him, as it were, hope, comfort, encouragement, the assurance that it is still possible to have right to the tree of life, and to enter the gates into the city, – to attain to this reality. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." You see, John makes it perfectly clear that at no point do these opposites touch.

Verses 16-21. "I Jesus have sent mine angel to testify unto you these things in the churches" – the fifth injunction. "I am the root and the offspring of David, and the bright and morning star" – the symbol of divine Science. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this "book:" – that is to say, nothing can be added to or taken from Truth; Truth is Truth, it maintains its own inherent perfection, and it can neither "be added to nor taken from: – "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come. Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Now there we have the full text, and we have read those twenty-two chapters through. But one reading of Revelation cannot possibly convey the whole message of the book. The book needs to be pondered, to be weighed, and little by little, as we love it, its meaning comes plain.

Let us be clear that in these last seven days we have been investigating fields of thought, of which some were somewhat familiar to us, and possibly others were comparatively new. But however the case be, we are still as "babes in Christ," still as those waiting for the Mind of Christ. We know yet but little, and we have not demonstrated a great deal, but we have made a beginning and that is the important thing. And whilst we have been extending the horizons or the frontiers of our knowledge where the Bible and Science and Health are concerned, we shall be wise not to talk about these things prematurely. The wise way is to ponder them, to meditate upon them, and to balance our study with meditation and quiet thought, and equally with living these things in daily life as they become apparent. That is the way. And to burden one's self with hours and hours of study without the balance of meditation and without the balance of living these things is most unwise. A little well read in conjunction with a balanced outlook and a balanced attempt to practise these things is worth far more than unbalanced study. Let us endeavour to cultivate a balanced outlook, a balanced mode of life whereby we have a real Christianity, because it is the Christianization and spiritualization of consciousness that matters so much.

At the beginning of her article, "The New Birth" (Mis. 15-17), Mrs. Eddy attaches much importance to this process of Christianization and spiritualization. She writes: "St. Paul speaks of the new birth as 'waiting for the adoption, to wit, the redemption of our

body." Now intensive study alone doesn't attain that. "The great Nazarene Prophet said, 'Blessed are the pure in heart: for they shall see God. Nothing aside from the spiritualization – yea, the highest Christianization – of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness.

"The new birth is not the work of a moment." Reality cannot be attained from a wild impulse that erelong just wears itself out. What we need is the quiet, steady, continuous effort, day in and day out, because we love these things; that is the way whereby we spiritualize and Christianize consciousness, "It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

"Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity. Only through the sore travail of mortal mind shall soul as sense be satisfied, and man awake in His likeness." You remember that sore travail is spoken of in Revelation, chapter 12, in the fourth Vision. "What a faith-lighted thought is this! That mortals can lay off the 'old man,' until man is found to be the image of the infinite good that we name God," – that laying off the old man and putting on the new is indicative once more of translation, – "and the fulness of the stature of man in Christ appears.

"In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man," – you see, there is the process of translation; wherever in these writings we see contrasting pairs of terms, – "incoming" and "outgoing," "fading out" and "coming in," "increasing" and diminishing," "expanding" and "reducing," and so on, – they are all indicative of this office of spiritual translation, – "thought is developed into an infant Christianity; and, feeding at first on the milk of the Word, it drinks in the sweet revealings of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: 'In mine infancy, this is enough of heaven to come down to earth.'" You see, there is the coming down that we have just been reading about in Revelation.

Now let me give you just two more paragraphs on the next page: "A material or human birth is the appearing of a mortal, not the immortal man. This birth is more or less prolonged and painful, according to the timely or untimely circumstances, the normal or abnormal material conditions attending it.

"With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought, – through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense, – by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man." "Losing" and "gaining," "incoming" and "outgoing," "expanding

and "diminishing" – I could find you a dozen pairs of terms of that order all indicating this spiritual translation.

Let me give you one further example of translation on page 1 of Miscellaneous Writings. "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense" – that is, the uprising consciousness – "gathers fresh forms" -identity being born – "and strange fire" – the fire of holy inspiration – "from the ashes of dissolving self, and drops the world." Notice what a wonderful phrase that is. "Meekness heightens immortal attributes only by removing the dust that dims them." And this heightening of immortal attributes which removes the dust again is identity coming into focus. "Goodness reveals another scene and another self" – that is, hidden identity – "seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick" (1:15-2). To-morrow I will give you a few more examples to illustrate this process of translation, so that your understanding of it will be perfectly normal and natural. I will give you working examples from Mrs. Eddy's text of "incoming" and "outgoing," "rising" and "falling," "expanding" and "diminishing," all of which illustrate that wonderful office.

Now to-morrow we shall have a meeting of a general character in connection with Revelation, in which I will endeavour to bring together any loose threads and weave them into one fabric.

Now I have received several most interesting questions. The first arises out of Revelation 13:3. This verse occurs in the fourth Vision and concerns the beast that rose up out of the sea. Reading from verse 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast," Now here is our query: "Could this mean that the advent, life, and demonstration of Jesus dealt a deadly blow at animal magnetism, but the wound was healed when the world refused to accept his teaching?" I think that is a fine way to regard the passage in question. The resistance in the world, or the resistance in human consciousness, in that age was such that in less than four hundred years the state of Rome had turned Christianity into a state religion. That whole process caused Christianity as originally known apparently to disappear from human consciousness, to lose its power; it caused its pure spirituality to be obscured.

I think that in conjunction with that passage we should take another that links up with it and is very helpful. In chapter 20, verses 1-3, we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." In that passage the angel that has the key to the bottomless pit is unquestionably the Christ, the Christ in absolute Science. And in binding the dragon for a thousand years and setting a seal on him that he should deceive the nations no more, we have the implication that Christianity, subject to maintaining its pure spirituality, is capable of binding the dragon, although there is also the prophecy that after that "he must be loosed a little season." I gave my own reading of that earlier as implying that the uprise of modern science in the last five hundred years, on a material basis, is the equivalent of the dragon being loosed, because I think that without question the dragon of today is material science scientifically organized. But let us remember there are not different kinds of evil, there is but one evil, termed animal magnetism. Now referring back to chapter 13:3s it is quite clear that the coming of the Christ, through the advent of the man Jesus, undoubtedly dealt a deadly blow at animal magnetism, but the wound was healed as Christianity became a state religion and the organizing of Christianity caused its inherent power to be lost. Then of course, towards the turn of the millenium, approximately the time of King Alfred in this country, we began to witness signs of the light breaking through again. We had the works of Adam Bede, for instance, and much later the first complete translation of the Bible by Wycliffe. And that, in turn, led to the Renaissance and the Reformation, and concurrent with that was the uprise of natural science, which was the prelude to the spiritual introduction of Christian Science or divine Science.

Well, our further questions are of a more general character, but there are two which bear upon Revelation, so I will take them together. The first reads: "You said, I believe, that the seven seals were in parallel with the seven trumpets and the seven vials. I have not been able to see this. Will you please comment?" And the second: "Although the record no doubt contains it, would you interpret the meaning of angels pouring out vials?" Well, those are quite comprehensive questions, which I think it would be very helpful to answer. Let us turn back to chapter 6. Now this occurs in the second Vision, and, as you see from your chart giving the lay-out of this hook (this chart is reproduced at the end of this report), the second Vision is concerned with the opening of the seals. The third is concerned with the sounding of seven trumpets, and the fifth is concerned with the pouring of seven vials. There we have

three different types of symbolic representation. And although so different in symbolic form, still there is something in common between them all, and that something in common is not readily discerned from the symbolic form of writing, but is, I think, to be gained more by inference.

Now, taking these in turn, first of all the opening of the seals corresponds to a progressive unravelling or disclosure of hidden evil in terms of analysis. And then the sounding of the seven trumpets concerns the exposure of the corresponding errors as operative in individual consciousness and experience, whereby we can handle them. You see, the analysis of evil alone does not necessarily handle the problem; but the exposure of it essentially does, provided that we are really sincere. We can talk about mortal mind, we can analyze all its inherent claims, without necessarily doing anything about it ourselves. But once we allow, because of our own fundamental honesty and sincerity, once we allow the idea to become operative in consciousness and to go to the bottom of mental action within ourselves, then that is the process of uncovering and exposure, which certainly does handle the claims of evil. And to make it safe and happy, that process should and must be carried through to fulfilment in the annihilation of evil, which the Revelator symbolizes by the pouring of the vials. For example, the other day we spoke of the opening of the first seal as analyzing animal magnetism as self-constituted power; and that would correspond, in the sounding of the first trumpet, to the exposure, say, of the lust for power, of ambition for power, for false power of whatever kind. And thirdly, the corresponding office in the fifth Vision would be that measure of the Christ-idea which annuls that element in human consciousness. And so in the fifth Vision the angel is unquestionably good or Christ-like in type, driving its opposite, pursuing it to the point of elimination. You see, the angel as a Christly type pouring this vial of wrath is a mixed metaphor, it is a mixing of type and symbol, and my own reading of it is that the angel is a Christ-like type pursuing the elusive error to the point of its elimination. You remember the passage in Miscellaneous Writings: "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguise, and – behold the result: evil, uncovered, is self-destroyed (209:32-3). That illustrates the tremendous contrast between the angel on the one hand and these vials of wrath on the other.

Let me give you one or two working examples of that from the Textbook. First, 103:15-17, where we have this tremendous contrast I have just spoken of. "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." There the "angel," as that which reveals Mind as the All-in-all, is in contrast with evil, as a suppositional lie. That evil is the evil which is driven to the point of self-elimination. Now

turn over to 345:28-30. "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." There is a great truth there. And then thirdly at 346:6-13 we see the logic of this situation. "It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain, but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness – yea, the allness – of Truth." That reference, I believe, summarizes practically the whole of our week's work. To analyze this problem of evil discloses the nothingness of it; and then the second phase exposes the inherent error in human consciousness, but that error is not to be saved as nothing, it has to be proven nothing. And so we see that its nothingness is not saved but must be demonstrated to prove the allness of Truth. You see how that brings us right back to our original proposition, the proposition with which we began this week, that "Mind is All and matter is naught as the leading factor in Mind-Science.

Now do you see the logic of this process? If we take it right through, we see, for example, that the opening of the first seal analyzes animal magnetism as self-constituted power; then, in the next Vision comes the exposure of its corresponding argument or claim, the claim of lust for power in human consciousness; and finally, in the fifth Vision, this Christlike type of angel drives that contrast with real power to its nothingness and demonstrates it as nothing. Similarly, if the opening of the second seal analyzes animal magnetism operating as the flesh, then the exposure of that in human consciousness follows in the sounding of the second trumpet; and then in the fifth Vision the angel drives the contrast to its nothingness, as in the words of Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," And the Christ-like type of angel pursues that error to the point of its annulment, whereby its nothingness is not saved but demonstrated, in order to prove the allness of Truth. Likewise, if the opening of the third seal is the analysis of animal magnetism as physical sense testimony, material sense, which claims to hold in itself the issues of life and death, to hold man's life in the balance, and so on, in the next Vision we have the corresponding phase in human consciousness, whereby a certain circumstance may claim to hold a man's life in the balance – it may be a child critically ill with pneumonia or diphtheria or something of that sort, and the argument of the senses to the father and the mother is that their child's life is just in the balance. And then again the Christ-like type of angel in the fifth Vision takes that phase of material sense and drives it to the point of its annulment and proves its nothingness, so that man in his sinless identity appears. Now likewise we can take the opening of the fourth, the fifth, the sixth, and the seventh seals, and

trace their essential correspondence with the third and the fifth Visions. That was the conclusion I was coming to in our first reading, and I am exceedingly glad that this question arose, because it has just given me the opportunity both to clarify and to strengthen our reading of these three Visions. In taking the first three phases of each, I think I have given you sufficient by way of example to show that if what I have said is true of the first three, it is naturally and necessarily true of the remaining four.

And so, the second Vision analyzes, the third Vision uncovers, and the fifth Vision annuls or annihilates. And of course it is in these Visions that we have that recurring phrase "the third part." Each of the three represent diversified phases of one process, and each would correspond to a third of the whole problem, but let us see that we don't analyze a little, and then uncover a little, and then annihilate a little; because those three are diversified concepts of what is essentially one operation. As consciousness matures and we understand the process more fully, we shall not be aware so much of three processes but of one operation which Mrs. Eddy terms the ultimatum, the scientific way, and then healing becomes instantaneous. Well now, I hope that helps us with that particular question.

Now here is another question: "Would you say a word about treatment at the levels of the absolute and human? Should one treat at both levels? And might there come a time when one must concentrate on the human level, taking cognizance of the myth that is the human body?" Well, my own view is this: that, we should take every question or problem as it comes along at the highest possible level of which we are capable. We should give it the highest and finest we know where our own realization is concerned; but where any necessary comment or explanation of metaphysics is concerned, then we should adapt our spoken word to the measure of our listener. If he knows little, well, help him and feed him at that level, but if he asks one to work for him, help him with the highest and finest we know. I couldn't do better, in answer to that question, than quote a reply I once heard to a similar question, and it was to this effect: "Treat him from the housetop; learn to walk with him to Emmaus." You notice that the substance of that is drawn from the Gospels, implying that we should help and heal from the highest altitude of which we are capable. Let us adapt our spoken word to the level of our listener or patient. And so, in further comment on that question, I don't think one can really distinguish between the absolute and the relative level in giving a treatment. To me Christian Science and its operation is just one; and the relative, the absolute, and the divine denote a range of thought which covers all experience, and the higher the level or altitude from which we can do our work, so much the better.

Next, I have this question: "How, if at all, should one apply the knowledge that the human body is consolidated electricity?" I don't know if I would go quite so far as to

regard the body merely as consolidated electricity. In theory, of course, it is, in the sense of consolidation of human mentality through the transitional phase of electricity. But I think what we can do is to realize that man is not subject to pain? Discord, or poison of any kind through nerve or through the claims, arguments, and discords associated with nerve. Nerve and all that it involves is to-day being understood as inseparable from minute electric potential in the human system, and we need to know that man understood spiritually has a sensation-less body. Now that does not rob man of anything worthwhile, but it does open the way whereby he can relieve himself of all the penalties and discords associated directly or indirectly with nerve. And as man demonstrates spiritual identity, it will give him a concept of even the human body, which is less subject to the actions and reactions based on nerve, and will thereby give him control over his body. So that in the measure that we understand that man has sensation-less body, in that measure has he control over the human concept of body.

Another question: "Does it sometimes occur that a patient is unreceptive to treatment by a practitioner and must work out his own salvation?" Well, Mrs. Eddy's concept of practice and her statement in her own writings is that when she was in practice she conscientiously healed 99 out of every 100 cases, and if we are living the life of Christ and cultivating the Christ-consciousness sufficiently in our lives, we should expect, and should have, a corresponding measure of success. Then that question would scarcely arise. If we fail – and no-one yet claims anything approaching 100 percent success in his practice – one should look within himself and with the utmost honesty examine his own consciousness rather than say, "Well, the patient was unreceptive." The last thing a student should do is to throw the responsibility back onto the patient or onto others, if the situation is still humanly capable of help.

Next: "What is your interpretation of 'souls under the altar' at the opening of the fifth seal in chapter 6, verse 9?" Well, you remember that verse reads: "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. . ." In so far as I can understand the Book of Revelation intelligently, my own view at present is that this phrase denotes degree, the degree to which we earlier referred in this passage as denoting the acceptance of good on the basis of belief. And therefore it is lower in degree than the understanding of good. Beyond that I could not say anything more.

"The second death is physical death in the ordinary accepted use of that word. For most people death will occur perhaps several times. Is each of these deaths the second death?" Well, Mrs. Eddy's writings indicate that in the transition commonly called death one

passes either from life to Life, – that is, from a lower sense to a higher concept and experience of life, – or from dream to dream, and that those passing from life to Life are those who here attain a spiritually awakened consciousness. Those who pass from dream to dream are those who either resist the Christ-idea, or perchance are neutral to it or maybe so in league with or inseparable from mortal mind that they have no interest in anything but their own materialism. In that case, doubtless they pass from dream to dream and experience what is called the second death through recurring cycles until an awakening comes. Therefore my own answer to this question would be, Yes, but it should be progressively in less degree. In the measure that the awakening comes will this second death cease to occur or recur. And I should say that those on whom the second death has no power are those who have discarded all materiality from consciousness and have ascended.

Well, those are the questions that you have sent in, and as far as I can see, that is how I would answer them. Now I would like to offer a few points on methods of study. More than once I have been asked during this week, "How can one improve one's study?" Well, one's method of study naturally depends on the work one has already done so far, so I will begin by assuming that the one who is asking that question is a beginner and knows little or nothing. My own view would be that he could not do better than read the Textbook through and through observation gather all the references he can that relate to the oneness of being. If he does not wish to do this by continuous reading of that nature, it can be done by using a concordance, by taking such terms as "one," "oneness," "all," "allness," and so on. But I prefer for my own part – and this is just an opinion – the method of continuous reading and observation. And then having gathered and bathed his thought in the oneness of being and the wholeness of it, then I would suggest that he take that oneness and begin to diversify it in simple and progressive ways. Let him consider it in terms of Mind, and gather from the text the simple qualities and properties of Mind, so that Mind is no longer a capitalized word on a printed page, but rather denotes an illumined conception of the infinite, and consequently a conception that has meaning because of all the associated qualities, and properties concerned with it which have been gathered from the text. And thus Mind begins to denote to him a conception of the infinite in relation to allness, to intelligence, in relation to action, and creative power, and properties of that kind. Then he could take the term Mind more analytically still, and possibly in conjunction with the concordance – discern those qualities in the text that are used exclusively with Mind and with no other synonym. And then, having gathered and built up in consciousness a conception of what this one Being is as Mind with its associated qualities and properties, he can go on to Spirit, and likewise Soul, Principle, Life, Truth, and Love.

The next stage would be to learn in simple ways to consider those terms comparatively, and in considering them comparatively it soon becomes clear that certain qualities and properties are exclusive to particular synonymous terms, whereas other qualities are used over a much wider context and have association with more than one synonymous term. And when one observes that, there is always a reason for it; so that, for example, the light of Mind has a fine distinction compared with the light of Truth, or the light of Spirit; but at the same time one discerns that the overwhelming evidence is that light is a property of Mind. From this one learns to see what are the differing characteristics of light when used with Mind, when used with Spirit, and so on. And thus it becomes clear why these synonymous terms have both exclusive properties and others that they have in common with each other.

Well now, that is one phase of work that would give a young student occupation for six, nine, or twelve months, according to the thoroughness with which he does it. Then he can take another group of terms, – the terms Word, Christ, Christianity, and Science, – and taking those comparatively find out for himself what each means. First of all, what is the Word? What does it denote? What are its characteristics? And it becomes clear at once that that term covers a wide range of meaning. In its highest sense, in the divine sense, it denotes the Logos, that primal creative impulsion whereby being is expressed. Then in a lower degree it denotes revelation, the infinite One's revelation concerning itself, and that revelation will in turn present itself and will be accepted in human consciousness as what we call the inspired Word of the Bible, as commandment, or precept, or at a higher altitude as a cardinal point, something to steer by – something to navigate by. Then likewise the student can learn to take Christ, first as the ideal, and then as idea, then as Messiah and Saviour, and then as manifestation to the flesh, and see the range of thought both up and down denoted by the word Christ, – the degree or level indicated, of course, by the context in which the term appears. And likewise he can take the term Christianity, and see that in the highest, or ideal, sense it indicates the idealization and summation of all relationship. Then, as he traces its descent, he sees that it ranges from the ideal concept of relationship to the point where in its process of reduction it is seen as exemplified in the life of Christ Jesus and comes into human history as 'the outcome of his demonstration, as "the outcome of the divine Principle of the Christ-idea in Christian history" and there he sees it as a third cardinal point, just as he has seen the Christ as a second cardinal point. And then he sees that it comes right down, until in human experience it operates as Christian healing to clear out disorders from human consciousness and to restore some conception of good order. Finally, he can take the term Science and study the corresponding range of its use.

Now what has he done? He has now arrived at the point where he has four diversified conceptions of one Being and its one operation. Once he has established those four conceptions clearly and definitely in consciousness, he then sees that because of the original proposition of the indivisibility of the infinite, these four diversified conceptions of one operation, whether he regards them as coming down or rising according to his need, in turn must have relationship with each other. You remember that last evening I pointed out that suppose there were a hundred of us in this room arithmetically, there would be ten thousand concepts of relationship within ourselves as a hundred persons. Well now, if we have these four conceptions of one operation both descending and ascending, as indicated, in the simile of Jacob's ladder, then any one of these four must have relationship of some sort with the other three. And when we can begin to conceive of the relation of the Word with the other three, Christ with the other three, Christianity with the other three, and Science with the other three, we arrive at sixteen conceptions, and they give us what we have summarized as the Matrix. During this week I have scarcely mentioned that word, or I have referred to it only sparingly, for the simple reason that we have been so engaged with our immediate subject that I have taken it as understood that you have at least some elementary knowledge of what these four conceptions indicate in their relationship with one another. That was the subject of our work last year. But if now we begin to take those four conceptions individually and clearly define them at their different altitudes, and then begin to understand their interrelationship, that will give us food for thought for next winter. As we begin to do this, gradually there will come into view in all its wonder and beauty and loveliness and precision a concept of Science and system such as we never dreamed existed in this Textbook. And all these manifold and diversified statements that run through these sixteen chapters will begin to drop into place.

Now this brings up another question. Someone may ask, "But why wasn't Science and Health written after the manner you have just described? Why were not these synonymous terms and all their qualities and properties set out for us, and why were not these sixteen conceptions set out for us? Why were they apparently buried in the text?" Well, we have to remember that Mary Baker Eddy was confronted with a vast problem. She gained this revelation of what the infinite is, in its nature and essence and substance, together with its modus operandi, or operation. And she had, under divine direction, to record this for posterity in the form of a book that would be all things to all men. It had to be a book that could be read by the child at school, a book that would comfort the sufferer possibly in a nursing home, a book that would be a source of endless enlightenment to the student, the philosopher, and the thinker, in fact, a book so diverse as to meet every human

need. And equally so she had to write a textbook which would protect her discovery from mechanization and formulae and restrictions and impositions and distortions of all kinds. She had to write it, according to Biblical symbolism as a woman putting leaven into three measures of meal till the whole was leavened, recognizing that in the fullness of time and under divine Providence the Science of her discovery, the mode of its reduction to system, and its operation within the framework of divine order would inevitably come to light. She saw that when through a deep search and a spiritual culture it came to light, human consciousness would then be past the point of mechanizing or reducing to formula or in any other way distorting the essential nature of her discovery. And consequently this discovery of Science and system must come to the individual when he is ready for it, and it does come to him when he is ready for it, sometimes in the most extraordinary ways. There is appreciable evidence to-day of men and women in different parts of the world waking up to the true import of this Textbook, waking up to the Science of it, the system of it, the order, and consequently the beauty, of it. Yet that is not apparent to the casual reader. And so there is a reason for this Textbook being written in the way that it is. If we will learn to cultivate scientific method and order in our own modes of thought, the order of this Textbook and the Science of it and the reduction of it to a systematized form of presentation will sooner or later break on our thought.

Now I have endeavoured in a matter of ten or fifteen minutes to summarize a process that has been gradually coming into focus in our thought and study, and consequently in our lives, over the past ten or fifteen years. I have tried to show you how to cultivate scientific order and method, so that as we develop this for ourselves, we can come to this Textbook and we can recognize in a moment just the nature of the context we are considering. But remember that what I have been offering you is largely concerned with the presentation of the idea through the letter. Mrs. Eddy's own instruction to us is, "Study thoroughly the letter and imbibe the spirit." (S. & H. 495:27-28) Those two are inseparable, and when we are really sincere and we love this idea more than anything else, "before long we see that the letter and the spirit" become essentially one. Now the Word breaks on our thought largely through study, through the letter, through direct revelation, but the Christ which brings the spirit breaks *on* our thought through the divine nature, through the divine nature itself becoming identified in our own consciousness, so that we feel it and respond to it in a deeper sense and with a conviction that is quite different from that which comes as fact through the letter. Let me put it this way: John's recurring phrase, "I saw and I heard," or Mrs. Eddy's own phrase, "When I have most clearly seen and sensibly felt," would correspond to the fusing of the letter and the spirit, whereby letter and spirit become one in the consciousness and the understanding.

And when the letter and spirit become one, they lead us to what we saw on page 411 of Science and Health: "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous." When the spirit and the letter become one, they become the ultimatum in consciousness. Now it is comparatively easy with a little effort and industry to acquire the letter of this idea in its Science and its system. But what taxes us is winning the spirit of it, and that is where the rub lies. It touches us on the quick. That is where we have to be so honest with ourselves and to say, "Now do I really want this? Am I prepared to put it first? Am I prepared to give it my love and my loyalty, and does it come first in my life?" If we can answer such questions in the affirmative, then we are well on the way to winning the spirit of Science. And the letter and the spirit must combine as one if we are to demonstrate it with certainty and with power.

Well now, that is how the young student can open up this subject for himself either individually or in co-operation with friends if he wishes to work in conjunction with others. The more mature student naturally changes his methods somewhat. For my own part, once or twice or maybe three times a year, I take these writings and I read them through from cover to cover with an entirely open mind. For instance, before I come to a Summer School such as this, I take the Textbook and the Prose Works and quite a portion of the Bible, as much as I have time for, and I just read them through, with close observation and an open mind, and I jot down anything that strikes my attention, without trying to evaluate it or place it there and then. I work with a note-book, and from one reading I may have twenty or thirty pages of references, sometimes more, and then when I have completed my reading of these works right through, I take my note-book with its pages of references which have not in any way been tabulated or classified, and I also take the last similar note-book and possibly the one before and I put the three on the table and compare them, to see what this latest reading has disclosed that I failed to see on the last two occasions. And then I can see how much new material I have really gathered. When I have done that, then I go to work and classify it, and I begin to observe how these different conceptions drop into place. That is how I work to-day. But it is for each one to work according to his degree, according to his outlook, or according to how he likes to work. Some prefer one way, some another. For myself, I work with an entirely open mind and gather my material and then I classify it, and it is wonderful the way these different conceptions just drop into place, within this remarkable framework of synonymous terms with their associated offices of Word, Christ, Christianity and Science. The whole of Mrs. Eddy's discovery and its reduction to system is within that framework, but it is a framework that is flexible, capable of illimitable adaptation, extension, and

development. Thus we have methods of study both for the young student and for the more mature student, each one according to his measure.

One further point: I have been asked how much time each day the student should give to his study. Well, that again is a matter of degree. It so happens that this work, in my own particular case, has become my life, and consequently my working day is almost entirely concerned with study and practice and also with quiet thought. I give myself sometimes two or three hours in a day when perhaps I don't open a book, but I am thinking all the time, and that is just as valuable as being busy with books and dictionaries. And so it is for each one to adjust his day according to his responsibilities and the demands on his time. For those who have to attend an office or a workshop or who have other vocations, again it is for each one to decide the amount of time he gives to study, according to his need and opportunity and according to the demands made on him. There is no hard and fast rule. Some people do mental work better late at night when the household is quiet, others do it better early in the morning, and there again it is each according to his measure. The important thing is that we bring to it our love, our sincerity, our singleness of vision, our singleness of purpose, because that is what matters.

Now in the half hour we have left, let us turn once more to Revelation. I pointed out earlier that it was at chapter 17 that the character of this narrative changed from sevenfold to fourfold. But before discussing this further, there is another most important conception, which we should briefly mention. We have spoken of the oneness of being, we have spoken of the sevenfold nature and also of the fourfold nature of operation, but there is also the trinity to consider. What do we mean by the trinity of being? Mrs. Eddy quite obviously puts the terms Life, Truth, and Love into a category of their own; that is to say, she uses those terms in a way and with a closeness of association that she never brings to the terms Mind, Spirit, and Soul. And if you take such terms as essence, wholeness, and substance – and essence particularly without exception – you will find that they are presented in Mrs. Eddy's writings through the terms Life, Truth, and Love. Now what is the essential difference between her concept of Life, Truth, and Love, and the fourfold concept of which we have just been speaking? It is this: that whereas the fourfold concept illustrates divine operation, Life, Truth, and Love give us a conception of a scientific trinity, as distinct from a personal trinity. We know in engineering that the triangle provides the simplest form of structure, By the same analogy, in logic, in metaphysics, in the structure of ideas, one cannot conceive of structure and wholeness with less than three conceptions; three conceptions are the absolute, logical minimum with which to conceive of structure. Now it is clear that being must necessarily have structure. Without it, being would disintegrate, or break up. But to have

structure it must have cohesion. And so to denote the cohesion of being, the structure, essence, and substance of being, we have these three terms, Life, Truth, and Love constituting the one Principle.

In order to understand what this Principle is, take these three terms as three of those seven we spoke of, consider them first individually from the text, then consider them as one, as a group, and then it will become clear why Mrs. Eddy uses these terms as one, why she put them together to constitute a trinity. And I believe it would be helpful here to turn back to the seventh paragraph of her Platform on page 331 of Science and Health. "Life, Truth, and Love constitute the triune Person called God," – I think that phrase "Person called God" is a concession to theology, and we have the marginal heading "Divine trinity," – "that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, – the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being "the intelligent relation of God to man and the universe." Now observe there the four governing verbs and notice the descending order of them. First, Life, Truth, and Love constitute this Principle; second, they represent its trinity, its structure, its cohesion; third, they express its threefold, essential nature, – that is, its intrinsic nature; and fourth, in a relative way they merely indicate it, – that is, to the approaching human thought, or to the thought considering these things possibly at a very early stage. Hence, in so far as Life, Truth, and Love constitute Principle, represent its trinity, and express its essential nature, they are subjective. In so far as they merely indicate it, those three terms have an objective use. So in that paragraph, you see, we have one Principle, constituted as a divine trinity, as a scientific trinity, wherein we see structure and cohesion; and that trinity is operative to constitute, to represent, to express and to indicate being, and that fourfold operation is in a descending order, it illustrates a descent from absolute to relative. And in that aspect they are similar to the four cardinal points that we read of at the end of our Textbook.

Now to return to Revelation: we saw that at chapter 17 the narrative changes from sevenfold to fourfold characterization, and progressively we have these four offices at work to denote rising conceptions of being, so much so that when we come to chapter 21 we see how the Revelator has discerned the ultimate reality in terms of a city. Let me comment here that these Biblical types and symbols are not something to be regarded as afar off; the narrative wherein Abraham sets out from the home of his ancestors, crosses the desert, pauses at Haran, and then goes out in search of a city with foundations – that is not *merely* a legend of some four thousand years ago. It is indicative, it is type and symbol of a journey that you and

I are making to-day. The Abraham in our own consciousness is leaving the Assyria of superstition and darkness, and it is reaching out across the desert of human hopes in search of a city. Then take the Psalmist, who beholds this city as Zion, the "city of our solemnities." Take his concept of it, that concept of approach, in which, having discerned it, having largely accomplished the journey, and being, as it were, almost there, he sees it in terms of its walls and its bulwarks – that is not just a Hebrew poem of 2500 years ago; it is type and symbol of our approach to this same reality. And equally is this true of John's view in Revelation of the city foursquare. The story of the Bible, no matter whether written in legendary form drawn from Babylon or Assyria four thousand years ago, or in the more factual manner of the New Testament, is still type and symbol of the growth and development of mankind and also of the journey of the individual. Mrs. Eddy has written that "Our thoughts of the Bible utter our lives" (Mess. '02, 4:25), and that "Periods and peoples are characterized by their highest or their lowest ideals, "by their God and their devil" (Peo. 6:28-1).

Let us just look briefly once more at chapters 21 and 22, because in these two closing chapters of Revelation the imagery is exceedingly beautiful, as beautiful as language can possibly make it, and the promise that goes with it is similarly so. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." You see, here in verse 2 John "saw the holy city," but when we come to verse 10 the narrative rises in altitude even further. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, . . ." We have learnt to recognize the altitude at which the Revelator is writing, and so when he saw "the holy city, new Jerusalem, coming down from God," it was as if he were still seeing it from an absolute altitude, but when he goes to the mountain top, he is looking out from the zenith of divine Science itself.

And then notice the lovely promises that go with this conception of absolute Science in verses 3-5. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Now that is the Revelator's concept which Mrs. Eddy interprets as "a foretaste of absolute Christian Science." And then comes the promise, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the

water of life freely." Of course, that fountain begins to flow in the next chapter. "He that overcometh shall inherit all things;" – notice how that echoes the opening messages; – "and I will be his God, and he shall be my son."

And then at verse 9 the narrative begins to rise still further. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Clearly the angels of that fifth Vision are Christ-like in type, or they could not perform this office, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, . . ." That reminds one of Mrs. Eddy's earlier statement, "Clad in the panoply of Love, human hatred cannot reach you (S. & H. 571:18-19). In other words, this "wall great and high" is impenetrable by the shafts of animal magnetism, as impenetrable as sunlight is impenetrable by darkness, though darkness is penetrated by sunlight. The wall represents the protection conferred by the power of the Word.

". . . and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates." I think that there are three on each side for the same reason as, in verse 16, the length, breadth, and height of the city are equal, – in other words, divine Science in the comprehensive sense includes Word, Christ, and Christianity as in and of itself. Likewise the presentation of the gates as a whole as twelve in number, corresponding with the twelve tribes of the children of Israel, is type and symbol of universal humanity. My own thought on this has so widened that to-day universal humanity does not mean merely the inhabitants of this planet, either past or present or future. Why should there not be other modes and forms of life even in a natural sense on other planets? The reason we discredit this possibility is that we believe that there must be a certain percentage of oxygen to support life; but as the human mind changes its beliefs, there is no reason why there should not be other forms, modes and manifestations of life as it were of entirely different dimensions from those to which we are accustomed, but which are equally a part or phase of universal humanity. So the twelve tribes of Israel denote something far wider in extent than just the mortal inhabitants of this tiny planet we call our earth. They are type and symbol of man in the widest possible sense. And these twelve gates, three on each side, indicate how the divine idea has this property of adapting itself to the human need according to the demand made on it. Ms. Eddy says of them that they have the property of opening "both within and without." Opening within, they afford

to the human consciousness at-one-ment or identification with Principle; opening without, they indicate how the idea adapts itself and becomes Christ to the flesh. That is the significance of these gates, and of course they represent the Christ concept of the city, whereas the "wall great and high" concerned the Word aspect of it.

At verse 14 we go on to the Christianity concept of it, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." That is type and symbol of Christianity and all that Christianity includes.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." You remember that in chapter 11 we first had this symbol of the reed. In verse 1 we read: "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." In that verse the reed like unto a rod indicated something with which to smite or coerce. It was type and symbol of the Word, as it were compelling human consciousness to measure up to it through those uprising days of Genesis. But when we come in chapter 21 to the holy city, the unfolding, or Genesis, concept has served its purpose, and the reed becomes 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. . . The length and the breadth and the height of it are equal."

Let me repeat once again: let us endeavour to lose the objective sense that we are reading something that is afar off or concerns the hereafter, and rather let us wake to the fact that this is type and symbol of reality that is available here and now in the measure that we awaken or quicken our spiritual sense. If we can do that, we shall begin to demonstrate the closing paragraphs of the Glossary in which we have Mrs. Eddy's definition of "year": "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death," – think of what that means; it involves casting the "anchor of hope" through or beyond "the veil of matter," – "and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown" (S. & H. 598:23-30) There will come a time, maybe not in this generation but certainly where long, when human consciousness will be so enlightened on these things that men and women will arise with the vision and the penetration to pierce this veil we call matter and to discern the reality of being in terms of dimensions of which at present we have no knowledge. And to that state of consciousness, this concept we call the natural or physical world will have no more substance than a cloud shadow over the grass. That is destined to happen. There may be interruptions, there may be

explosions, there may be bomb bursts, but even if there were, they would have no substance in them. The only substance that is imperishable is in Spirit. And men and women will come forth who will see these things to the point of not only talking about them but of demonstrating them, and then the former things will be passing away in our midst and this physical world will lose all sense of solidity, it will become as evanescent as a shadow crossing the lawn. As I say, that may be beyond our present measure of demonstration, but if this writing is true, the inference is clearly just what I have said. I am not endeavouring to prophesy; the inference is here if we understand this writing.

At verse 17 the narrative begins to reduce in altitude and to come down once more towards the human need from the divine through the absolute, and at verse 22 the Revelator depicts absolute Science again. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. . ." Think of the beauty and the magnificence of that promise I think for a moment just what it means! Earlier we read that these nations would be ruled with a rod of iron, indicating the imperative, irresistible, uncompromising nature of the Christ. But now those same nations are saved and "walk in the light of it". ". . .and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Those gates open within and without, according to the need or the demand made upon them. "And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Those who attain unto their true identity and individuality will have their names written therein; their names according to the promise will be written in heaven, – that is, identified spiritually and divinely.

Finally we come to this closing chapter 22, equally lovely with the previous one, but quite different in character; and here the Revelator changes his symbol from city to river. Now the nature of a river is to flow, it has continuous flow, continuous movement, and as such it is type and symbol of this city or divine calculus, in operation meeting the human need. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" – that is, coming down, as it were, from its divine Principle through the Christ-idea. Let us advance beyond imagining the pure river running through the sunlit meadows, and let us see that this river has been running through our consciousness this last week. It is type and symbol of that which flows through consciousness as we love this idea. When we can resolve all these metaphors and symbols back into consciousness and

see them as symbolic of that which is taking place within us, then the whole book has intelligent meaning.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Again that is not just the picture of a lovely garden with a stream running through it. It is indicative of the activity of the Christ in our own consciousness, just as this pure river proceeding from the throne indicates the operation of the Word in our own consciousness. And if we are bringing forth the fruitage of this tree, then "the leaves of the tree are for the healing of the nations," clearly shewing that the ability to hold crime in check, to destroy animal magnetism, to give the blessing of a working and workable Christianity to mankind, is something that can and indeed should flow through our own consciousness, or how else can it reach mankind?

Then in verses 3 and 4 we come to the concept of Christianity, "And there shall be no more curse:" – all the curse and penalty that derives from the mythology of the ages, all that is associated with the terms "gods" and "serpent" in the Glossary is finished, is written off:– but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." Again that is type and symbol of that one-to-one relationship with Principle which is the highest concept of Christianity.

Finally in verse 5 we come to the Science concept. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

And then John brings his vision down to an even lower measure, even nearer the human need. "And he said unto me, these sayings are faithful and true:" – there you see how the "pure river of water of life" in verse 1 is now appearing at a lower level as that which applies with certainty and practicality to the human need: – "and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done," John in his summation is returning to his original conception in the first chapter, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Now there we have Word, Christ, and Christianity leading into Science.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him

be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." In other words, this firmament is still operative right down to the detail of daily life. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." When that takes place, the gates open inwardly. They open outwardly to meet the human need. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." In other words, the beliefs of animal magnetism have no admission whatever. Light and darkness cannot mingle. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The water that runs freely is the Word with which we begin, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." In other words, Truth can neither be added to nor taken from. And then John concludes on a note of blessing: "He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen,"

Now there is that Apocalypse, which we have read from beginning to end, and I think as a result of that reading the meaning has become clearer. There are many questions which we can still ask and which we cannot yet answer, but we can be sure of this: everything that the Revelator put into his book has meaning of some kind, and one day we shall have sufficient understanding to see the book as a whole. For the present we have a sense of it, and, I believe, an inspired sense of it. And so we leave it there, and on another occasion we may come together somewhere, some time and read it once more. But that is our reading of it in the light of our present understanding.

