

September 12, 2005 – Subject: Matter

DEAR FRIENDS: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from Part II of John Lawrence Sinton's Talk on THE REVELATION OF ST. JOHN –given in England in 1951

...In a scientific subject such as mathematics, the range of knowledge today is so vast, that no one student or professor can possibly cover the whole field of mathematics even in a lifetime, and consequently one student chooses a certain field for his investigation, likewise another field, and so on. So that if we were to go into the mathematics library, for instance, at one of the universities, we should find many textbooks on many fields of mathematics, and yet mathematics is essentially one science having one modus operandi. Now I think there's a parallel there with John the Revelator. He found himself confronted with the conception opening up to him of the vastness of infinity. Then doubtless he would say, "How can I record what I have, been shown or taught? How can I record it for posterity in a way that is adequate, in a way that is logical, in a way that is orderly, and so on?" And so doubtless he arrived at this conception of a series of visions, for want of a better word, and he presented them from the basis of the oneness of being, beginning with Principle, and continuing in the remaining six with a sequence which today we call the translation sequence, and which makes a logical sequence when understood. Mary Baker Eddy discovered the nature of that underlying sequence and used it to a considerable extent throughout her Textbook. She also discovered, of course, the deep significance of the Genesis sequence and used that in her elucidation of Genesis.

And so the Revelator planned his work most meticulously, and although his imagery to us in this Western world and in this twentieth century often seems extravagant or even fantastic, yet to the Easterner of two thousand years ago, much of it was almost second

nature. The trouble is that through the centuries the ideas underlying it have largely been lost sight of, and so little by little we are having to rediscover the underlying nature and essence and substance of this work. And now that we do know that there is behind it a definite structure and a definite sequence appearing through the order of these seven visions and whilst we initially read them one by one, we can see that these seven diversified conceptions all concern one Principle and one operation. And once that becomes clear in our thought, we can reduce this Book of Revelation to comparatively simple terms. And then, as our thought matures, we are able to consider these seven presentations more and more in parallel, and as we consider them in parallel, they become more and more essentially one in their nature and office in our own thought, so that now it is comparatively easy to read, for instance, the second and the third and the fifth in parallel. The first concerns the unity of being the oneness of being, and that of course is foundational to the whole structure. In the second and the third, where John unfolds the meaning of the opening of the seals and of the trumpets, he is presenting two processes of thought which undoubtedly run parallel with each other in consciousness, as we understand them. Then the fourth Vision, which arises out of the opening of the sixth seal and the sounding of the sixth trumpet, concerns what is contemporary with us today: It precedes the fifth Vision concerning these vials, which undoubtedly has close relationship with the second and third, because it is, as it were, an interpolation, but for a purpose. It is prophetic in character, and whilst prophetic from the standpoint of the Revelator, with us today it is contemporary. The remarkable thing about it is that it characterizes so closely the life-work of Mary Baker Eddy from the time of her discovery to the completion of her Textbook. It characterizes her life work in the most remarkable manner, not, of course, historically in terms of dates and places, but in qualities and values.

FOURTH VISION - CHAPTERS 12:1-14:20

Well now, when we turn over in Science and Health to page 560, we have practically the full text of chapter 12 commented on in the Textbook itself.

Verse 1 “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars”. While that, of course, is wholly symbolic, it serves a most lovely purpose in our own lives, if from that symbolism we can gather a higher conception of what man really is. I know in recent months I have often found myself conceiving of man as an “angel standing in the sun”. (To use another of the Revelator’s metaphors). Now an “angel standing in the sun,” if we take that literally, is indicative of light, and such a measure of light as to be dazzling and too bright for the human eye. But nevertheless it is sign and symbol of the immaculate sinlessness, nature, and character of true being. So as we learn to let go the human concept of ourselves as human minds based upon human bodies which are, located geographically on a rotating planet, and we learn to penetrate the embodiment of matter to that which underlies matter and we reach man as idea, then we can regard man as idea in and of his Principle. And to put that metaphorically, we can regard man as an “angel standing in the sun,” or, to use this metaphor here, we can regard man as the woman clothed with the sun, and, the moon under her feet, and upon her head a crown of twelve stars. Literally taken, of course it just becomes imagination, but if we can use the symbol, to give us a more accurate, a more exalted conception of what man as idea really is, then it can have, the most wonderful value to each one of us, in helping to lift us out of the limitations and the burden and even the grossness of materialism when we are faced with problems of sin and disease and such like. So here the Revelator starts with the most exalted conception.

Mrs. Eddy devotes over two pages to her comment on this first verse, and I don’t propose to read the whole of her text, but let us just observe one or two passages. “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine, Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.” Now we all think that we have different needs according to our problem or according to the demands made on us, but the grand necessity, the greatest necessity of all, is “to gain the true idea of what constitutes the kingdom of heaven in man.”

“This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle” - that is, of the idea. You see, Principle is understood only through the idea expressing it. That is the only approach to it. The next paragraph illustrates this point from the life of St. Paul.

And then page 561 brings in a number of leading points which I would prefer to discuss with you a little later in the week, but at line 5 we have a point I can touch on in passing. “Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an ‘angel standing in the sun.’” Now can you see that one is the inversion of the other? The “angel standing in the sun” is symbolic of the fact that the idea is found in its Principle. But, the sun in the egg at a point of embryonic life would be the inversion, – namely, Principle found in its idea. And so she takes this illustration from the naturalist and uses it to show the nature of the inversion.

Now turn over to page 562, line 3. “As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God’s motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.” Now we have no original light of our own. Because man is the expression of God’s being, – that is to say, because he is the individualized intelligence the individual emanation or expression, of divine Mind, and as such is to be recognized as an individual intelligence, a conscious identity, – he has no original light of his own. His light is reflected light, it is derived; and thus when that is extended, even the universe is secondary, tributary, and borrows its reflected light. It borrows its reflected light from Spirit. Now in the metaphor the idea was crowned with twelve stars, and so Mrs. Eddy continues: “The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, – separated by belief from man’s divine origin and the true idea, – will through much tribulation yield to the activities of the divine Principle of man in the harmony of

Science.” In this connection, it is most interesting to observe that the internal structure of this fourth Vision follows the Christianity sequence. You notice here that the idea is crowned with twelve stars; and it was in one of the earlier, visions that we read of the gathering of the twelve tribes of Israel. Well, this is a parallel reference, and it indicates through the twelve stars and the twelve tribes the gathering of humanity into one conception. In other words, it typifies the return of thought to Principle, the gathering or integrating of all within one unity, and consequently it denotes Christianity; which is why the structure of this fourth Vision is in terms of the Christianity sequence. It opens on the note of Principle, as is indicated in the opening line of Mrs. Eddy’s comment, “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony.” And now continuing here: “The twelve tribes of Israel with all mortals, – separated by belief from man’s divine origin and the true idea, – will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science.” Now that process of yielding, whether individual or collective, is the process of subscribing to Principle, coming into harmony with Principle, and as it is extended, it is not only the individual, but also the collective and the universal all subscribing to one unity, all coming within the one Principle.

Mrs. Eddy continues again: “These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines ‘unto the perfect day’ as the night of materialism wanes.” Now the viewpoint that we must embrace there is history conceived of universally, not just the history of this nation or that, or even of humanity, as we know it here on this planet today, but the history of humanity as a whole. Let us not lose sight of the fact that this planet is but a speck even in the natural universe; one tiny planet, which to the human senses seems to be large in extent, and yet is but one of the smaller members of a solar system. And this solar system in itself is but a comparatively small group in the vast galaxy that we’ve know as the Milky Way. Up to some few years ago the Milky Way was regarded as the summation of the universe as far as men knew. Today this galaxy is but one galaxy amongst millions of similar galaxies, – extending far beyond the confines of the Milky Way. So that even the Milky Way is

but one unit, of a vaster conception: And so this earth, which seems to us to be so important, and which embraces the rise and fall of some twenty three civilizations and, today seems to be the arena for conflicting forces, is but a speck in immensity. And similarly, when the Revelator speaks of the gathering of the tribes of Israel in one unity, he is not referring, to a small group of Hebrew people as if, they were the whole human race or the whole of the universe. Doubtless to his generation it might have seemed so, but to you and me, the gathering of all being into one unity is something far vaster than the combined population of this planet, past, present, and future. Whether there are living conscious conceptions on other planets, on other planets or in other systems, I do not know, nobody knows, but why should there not be? If we have self-conscious life and existence on this planet: this planet that is but a speck in immensity it is not only likely, but also quite reasonable, even intelligent and logical, that there will be other manifestations of life equally important in the divine plan, because they are equal constituents of an infinite whole. So we must learn as we go along to drop the swaddling clothes of a finite theology, we must learn to drop the limits of even natural science; we must learn to accustom our thought to thinking in terms of infinity. It is a staggering conception to think that even our galaxy, the Milky Way, is, I believe, one amongst a hundred million, which have already been counted. But that is the nature of immensity.

And so we can quite readily see how finite a vehicle is human language and the symbolization that goes with it. But it is the best tool we possess. Mrs. Eddy speaks of “the spiritual man and the infinite range of his thought” (S. & H. 258:25-26). Well now, let us accustom ourselves to the idea of infinity, and although the vastness of this immensity can almost stagger us, the wonder and beauty of it is that in its aggregate it is comprehended within an equally infinite self-governing divine Principle. At one time we used to think that man was high up in the scale of immensity, and Mrs. Eddy undoubtedly states that “Man is the climax of creation” (No. 17:13); As individuals, we are but “specks in His universe” (My. 109:21). And yet, even as specks we are all individually seen and beloved and cared for within this one divine Principle. If anything less than that were the case, imperfection would have entered perfection and

the divine order would have been lost, or would be disintegrating. Let us at once accustom ourselves to thinking in terms of infinity. Now that doesn't cause being to become nebulous, nor does it cause any fear that individually we are lost sight of, not in the slightest. If we could take the whole of creation as far as we can conceive it, and we could integrate it into one unity, that unity would be as an "angel standing in the sun." It would be as the idea conceived, beheld, beloved, and found in its divine Principle. And thus the wonder of that simple yet searching statement, "Principle and its idea is one." And how it at once begins to eliminate the fear of death! How small do personal likes and dislikes, personal animosities and attractions become, when considered in the face of this immensity and its beauty and its wonder: How frail and poor and fragile is human life if it means no more than being based upon brain and nerve! And a body that appears and flickers out in three score and ten years. But if, with even this natural world in all its beauty and loveliness, we can echo Mrs. Eddy's words, "I love your promise; and shall know some time, the spiritual reality...of what I now through you discern dimly" (Mis. 87:8-10); and if thereby we can penetrate the veil of matter and arrive at a conception of man and the universe as idea, well, then we shall no longer think of man as isolated and imprisoned within a physical body.

Many years ago, Thoreau, a New England scholar and contemporary of Emerson, asked: "Why should I feel lonely? Is not our planet in the Milky Way?" Thoreau was a poet. He saw to some extent through the finite personal sense of things to the fact that he was, a unit in the vastness of spiritual immensity, and equally so, an imperishable unit. Just so, you and I live, as imperishable identities, and this appearing through the process of human birth, and this apparent disappearing through the process of what we call death, is "as a tale that is told," and "like a shadow that declineth." Underlying it is the fact of man's identity, unborn and undying, imperishable, indestructible, and characterized by the Revelator through such symbols as "a woman clothed with the sun, and the moon under her feet," and as "an angel standing in the sun." If we can get those symbols into focus in our thought, we lose the literary sense of them and they immediately reveal to us conceptions that are indestructible, imperishable, and really enable us to call our own identity into

expression. And then we find ourselves the individual members and constituents of an imperishable universe living throughout eternity, held at the point of perfection, and having a being, which is of the nature of an endless and infinite progression.

Such are some of the conceptions that this Book of Revelation and our Textbook are bringing to light, bringing to the notice of all of us. Our task is to become familiar with these things, to treasure them, to ponder them, to love them. And as we do, they become increasingly natural. So much so, that we gain an insight and conviction concerning the underlying spiritual reality that nothing can shake, and it becomes more tangible to us than even the world of matter as seen through the physical senses. And as that underlying reality is called into expression, the veil of matter becomes a diminishing factor until matter goes out of the picture entirely and identity appears; and that is what we call translation. The whole of this Book of Revelation is built on that conception; it follows the Translation order, because John beheld everything from the standpoint of the Christ. And in order that we may understand something of the Science of it, John has given us these seven visions or, or revelations. The first denotes the essential oneness of being, the imperishable and indestructible nature of it. The second is the utilization of that oneness to analyze that which lies before the physical senses together with that which underlies the physical senses, to bring to light hidden evil, or, more scientifically, to analyze the inversion so that we may more readily understand that which is. Then the third Vision takes that inversion and uncovers it in such a way that we are able to throw into view or to precipitate those hidden errors, insofar as they characterize our own lives; and that, in turn, prepares the way for us to witness their annulment as depicted in the fifth of these revelations. Now the fourth, as I have said, is as an interpolation between the third and the fifth, but it comes in quite an orderly way and thereby depicts the manner of the appearing of this idea in our age; so that from John's point of view it was prophetic, whereas to us it is contemporary. And then, when we go from the fifth into the sixth and the seventh Visions we are in a position to grasp this underlying reality of which the universe, according to natural science, from the atom and molecule up to the vastness of a hundred million galaxies, is a counterfeit. We see that it comprises an imperishable, indestructible universe; constituted of

idea and identity whose office it is to unfold “the endless beatitudes of Being” (Mis. 82:17-18). Now do you feel your thought coming into the rhythm of it? Are we bursting open the little idiosyncrasies that would hold us down and keep us so within the confines of body and brain and nerve? Because that is what I want this week to do for us. I want to enable us to break free, to break through, to break loose, so that we can think more and more in terms of pure spiritual values.

Now let us continue with the fourth Vision. Just as John’s work as a whole is characterized by the Translation order, so it is equally natural that the internal structure of this Vision is in the Christianity order. In verse 1 of chapter 12 we notice how it is characterized by Principle, and now we come to the second verse characterized by Mind and birth.

Verse 2. “...and she being with child cried, travailing in, birth, and pained to be delivered.” That, of course, indicates the burden of bringing forth the divine idea.

Verses 3,4. In these verses, which are characterized by Soul, we see how immediately the forthcoming birth of this idea is faced with the, counterfeit in the symbol of the dragon. “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman ready to be delivered, for to devour, her child as soon as it was born.” All down the centuries it appears that this dragon, characterized as envy, hate, malice, would destroy any manifestation of the Christ that has threatened its’ own apparent supremacy. And it would do the same again. But this time it fails, for the reason that now the idea is not appearing in terms of human goodness, but is appearing as Science. And you remember how in that earlier passage we saw that so long as goodness is associated with a belief in God we have the accompanying martyrdom; but when the idea comes in its Science, it is not accompanied by a martyrdom, it inaugurates a warfare, and it is a fight to a finish. It goes on until the utter extermination of evil; or until the problem of being, the problem of opposites is resolved. Now Mrs. Eddy comments on that on pages 563-565; but I must leave her full text to your own reading, and of course, you are all

familiar with it. Let us just note the passage beginning at 564:3. “As of old, evil still charges the spiritual idea with error’s own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime.” We have all suffered that in one way or another to some extent. “This last infirmity of sin will sink its perpetrator into a night without a star. The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described.” It is becoming quite natural to us now to see that had Jesus, in his own words, “lifted up himself” in transfiguration and had left his life-work or his demonstration there, the Book of Revelation could never have come forth, neither could Christianity have come in the way that it did. Christianity would doubtless have had to come in some other form if Jesus had left his life work there. But he didn’t; he laid it down and faced the full malice of this criminal instinct.

Verse 5, This verse is concerned with Spirit and with the tone of Spirit. “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” This is the actual birth, and naturally the tone is that of Spirit. Mrs. Eddy’s comment on it reads: “Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown.” Of course, that is but type and symbol of a much vaster conception. It represents the idea versus its apparent opposite. “The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end, for Christ, God’s idea, will eventually rule all nations and peoples imperatively, absolutely, finally – with divine Science.” Then at line 23: “After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, – to be found in its divine Principle.” Now Mrs. Eddy was writing in her generation to a theologically minded people. We at the mid-point of the twentieth century are a scientifically minded generation. Whereas she writes here poetically and theologically,

we are learning to translate even that into the scientific idiom and the logical idiom of today.

Verse 6. This verse is characterized by Life and the fifth day. “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.” And then Mrs. Eddy gives us on page 566 her lovely comment on that passage, comprising spiritual guidance and the children of Israel. “As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, – as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, – so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God.” As I have said, this chapter and the sequence of it characterizes Mrs. Eddy’s life-work in a most remarkable way. And in its own individual way and in its own degree it would characterize our life-work too, as we rise to the understanding of it. It characterizes the whole process of Christianity and its mode of operation.

Verses 7-9. Here we see the inauguration of this warfare we spoke of. At earlier stages, before Principle was understood it would have meant martyrdom. But now it is on a different basis. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent; called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Those verses are characterized by Truth, and Mrs. Eddy’s comment takes in pages 566 - 568.

And then we come to the closing section of this Vision, that is characterized by Love. It is quite a lengthy section, and takes in the remainder of chapter 12 and chapters 13 and 14.

Verses 10-12. I heard a loud voice saying in heaven. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which

accused him before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” And in comment on that, we have this lovely passage in Science and Health, that has been such a comfort and source of courage to thousands. “For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.” That is the climax of the true Christianity” It denotes the return of thought to Principle, thereby completing the process of reflection, and furthermore, it is a return that is just one paean of praise. And remember too, that praise is more than sentiment, it is an office of being. It is as indispensable to being as the initial Christ-manifestation that comes to man. The two are indispensable to each other.

Well now, from here to the end of chapter 12, we have a passage that still typifies the true warfare. Then, in chapters 13 and 14, the Revelator shows the consequences of false warfare, of the wrong method or inversion. Mrs. Eddy says of this: “The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and. then the false. Here, also, the Revelator first exhibits the true warfare and then the false.” I propose now to leave the remainder of chapter 12 for your own reading in conjunction with pages 569-572 of the Textbook...

...Now what does this forth Vision do for us? We have seen that its place in the Revelator’s plan is, as it were, an interpolation between the third and the fifth, but that it is quite logical, quite orderly at this point, in that it denotes the birth of Science and the warfare which Science inaugurates. Equally so, we have seen that the Revelator

gives the internal structure of it in the Christianity sequence, which to him was prophetic. To Mary Baker Eddy it was contemporary in the sense that in giving birth to the idea of Science she picked up the sequence at the point where Jesus laid it down, and naturally before she could establish her discovery to be understood and demonstrated as pure Science with all that is implied in the term, Christianity must be brought to fulfillment. And I think that historically all that is implied in the term Christendom is passing away. In this century we are passing through a phase that is transitional from one great period to another, and I think that what we are witnessing is the passing of Christendom - not the passing of Christianity, which is eternal, but of Christendom, which is a phase of human history. Today we are entering into a new period, a period that is destined to be a scientific period. Mrs. Eddy's appearing and her life-work made this transition possible, and consequently her life-work fulfilled the idea of Christianity and at the same time launched the idea of Science. She undoubtedly founded her Movement on a religious basis, and a Christian basis, and as I have just said, Christianity as Christianity is imperishable; but what we are witnessing today is a further awakening, in which all that Christendom means is passing away before what Science means. And so in one sense we are at the crossroads, we are living in a transitional period, and the forthcoming decades will be increasingly characterized by Science.

I think there is a hint of that in the Science of Being in Science and Health. Notice this: "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days." Likewise, Christianity as a spiritual conception is without "beginning of years or end of days." "Through out all generations both before and after the Christian era, the Christ, as the spiritual idea, – the reflection of God, – has come with some measure of power and grace to all prepared to receive Christ, Truth" (333:16-23). Notice the peculiar use of the perfect tense, "has come," in that sentence. The Christ has come after the Christian era as well as before, and that clearly indicates that today we are in one of the great transitions of history, a transition which is both inescapable and irresistible. So let us accept it, but in accepting it let us also resolve that we are going to be true to our vision as far as we

understand it. And if we do that, then this transition will be increasingly painless, and less and less frustrated. In other words, the birth of the idea of Science will be easier, there will be less of travail in it, and the world will begin to accept Science as a spiritual conception rather than as the outgrowth of human knowledge based upon matter.

A little later in the week I would like to discuss with you this question of translation with reference to evolution. Some little time ago I gathered quite a few references from Miscellaneous Writings, all illustrating what is meant by the term evolution. I want us to see that Christian Science practice, whilst it certainly ministers to the individual, equally requires the student to cultivate an infinite range of thought, so that he can cope with these deeper, wider problems. If we don't do this, Christian Science will remain among a small body of people and will tend to become ingrowing. And the way to save it from becoming an ingrowing organization is to be able not only to minister to the individual but to be able to understand and to cope with these world-wide currents of thought, these currents of thought that precipitate men and nations into acts that are sometimes disastrous. That is the nature of practice. Practice must necessarily, today more than ever, take in the universal as well as the individual...
...In her 1900 Message, Mrs. Eddy has a passage that throws quite a light on these allegories of Revelation. We read on page 11, line 27: "His allegories, are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import where of 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks', – the radiance of glorified Being." Now these allegories, being "the highest criticism on all human action, type, and system," denote the process of analysis. "His symbolic ethics," which "bravely rebuke lawlessness" denote exposure; or uncovering. And "His types of purity," which "pierce corruption beyond the power of the pen" and thereby prove them to be vapid, correspond to annulment. Once we see the significance of that threefold process, so much in these writings that has hitherto escaped us becomes clear. These bursting paraphrases projected from divinity upon humanity are illustrative of the way the Christ-idea is forever translating itself to human

recognition and understanding, and moreover translating itself with power that is irresistible. And as that is understood, so these allegories throughout the Book of Revelation become clear to the human understanding.

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