

Welcome to January 2011

Last year we presented two articles from **THE SCIENCE OF CELESTRIAL BEING** by Julia M. Johnston and published by The Bookmark. Here you will find “the rest of the story” or all of the articles that were included excepting the two we have featured on the front page of this site.

Although written many years ago they certainly address the problems the world is working through at this present time.

GOD'S PLAN

Come now! Do you not understand, have you not heard, that the Eternal is an everlasting God, the maker of the world from end to end? He never faints, never is weary, his insight is unsearchable.

The plan of changeless and immortal Mind must be unalterable and forever unfolded. It constitutes the eternal harmony of creation, in which all God's ideas express unity, understanding, and cooperation. The continuity of the plan is ensured by the ever-presence of Mind and its spiritual laws, maintaining the inseparability of creator and creation.

The plan of the creator is universal in its scope, beautiful in its beneficence, wholly successful in its application. From the infinitesimal to the infinite, every manifestation of Life reflects the divine energy which forever expresses the condition of heavenly harmony. Since God's outlining is expressed through the action of His laws, it cannot be circumvented or prevented. The divine plan is accomplished continuously and universally. God's plan is all that is occurring, because the action of divine law is the infinite fact.

The plan of Principle has within it no element of chance or uncertainty. It can be depended upon at all times and under all circumstances to be supreme. One becomes aware of its presence and activity through reason and revelation, never through fear, superstition, or blind faith. God's plan is experienced by men in the demonstration of divine Science in proportion as the human understands and yields to the divine at every point.

Life's plan for its universe cannot be a temporary one, merely a future provision of good, or an experimental plan. Neither is it one made to cope with error of any sort. Founded upon Truth, it shows forth noumenon and phenomena, Spirit and its reflection, and is abreast of eternity. Because it is the plan of impartial justice, it does not provide for ideas collectively at the expense of the individual idea, nor *vice versa*. Herein is no obliteration of the lesser for the greater, no method of absorption, isolation, emasculation, or destruction. Rather are there unfolded the impartial blessings of God throughout eternity, which Mrs. Eddy in *Science and Health* defines as "God's measurement of Soul-filled years."

In Life's plan, God's law regulates the quality, quantity, and availability of all sustenance for creation. It also governs their use so that there can be no hoarding or lack, no wasted substance, and no unfair distribution. The business of Life always operates through divine modes with undepleted resources. Because Life is Love it cares for its own ideas tenderly and with infinite wisdom.

The plan of God is the plan of the one Father-Mother for the beloved offspring, replete with opportunity, progress, and freedom. Obedient to this plan man has no necessity for planning a path for himself, for God's law holds him in the unbroken rhythm of harmonious being. Knowing this, our Master said: "I can of mine own self do nothing;" and "I do always those things that please him."

Divine Love atone outlines the eternal plan. It is evident, then, that neither mortal mind, matter, luck, ancestors, nor planets can plan or govern the real man's experience. Medical beliefs cannot plan for him a classified existence of materialism, nor mortal birth put upon him years of pain and toil. Material circumstances and environments do not circumscribe his path of life; flesh and blood do not outline his being nor define his ability. Neither mythical saints nor demons direct the current of his life. Human warfare cannot execute destruction for him, because man is tributary to divine Mind atone, and God's plan keeps man in the way of eternal life.

Our Leader writes in *Pulpit and Press*, "Who lives in good, lives also in God, — lives in all Life, through all space." All the action of God's plan occurs in man. Thereby he is akin to infinity, eternity, heaven. God's outlining does not take man through matter to Spirit, through limitation to freedom, through hell to heaven, but holds him forever in the allness of divinity. He moves throughout eternity as close to God as thought is to Mind. God's purpose makes man familiar with immensity, coexistent with the universe, conversant with the center and circumference of Being. He embodies the laws of eternity and radiates the essence of immortality, for man is Godlike.

God's divine plan is unfolded through absolute spiritual creation, yet it is a plan of salvation immediately available for mankind. God's plan is established in the eternal present, and should receive immediate recognition and acceptance. It

bestows its blessings today. Reality is all that surrounds humanity, and as reality is discerned and obeyed, it becomes the deliverer of men from every false belief. God's ways are higher than our ways. Therefore we need to pray to see the way defined by divine Love and walk therein.

Moses, who led the Israelites out of bondage, prayed and listened always for God's plan. As this was revealed to him, and as he obeyed it implicitly, he was successful in delivering a nation from abject depression and submission to evil into greater dominion and freedom. The leadership divinely demanded of Moses required constant communion with God, conquest of a personal sense of limitation, courage to attack the claims of error and to persist to their destruction. It required the unifying of the people, the lifting of their ideals, and a perfect carrying out of the divine plan. This plan dealt successfully with the need for courage, for food and clothing, the forming of laws with which to meet altered conditions, an entire reconstruction of the nation's character, work, resources, and relationship to other peoples. Through forty years of national transition, the plan of God, as discerned and administered by Moses, led, provided, guarded, and prospered the Israelites as they yielded to it.

In Numbers it is said of Moses that he "was very meek, above all men which were upon the face of the earth." Yet his experience is certainly one of outstanding individual progress and successful leadership. No one can fail to realize that this accomplishment was due to his obedience to the plan of God; given in his last admonitions to the children of Israel he besought the nation to hearken to God's statutes and to obey them. By so doing, he declared, they might live and possess the land which God had given to them.

In this age God has unfolded His plan of divine Science to another meek and obedient servant, our Leader, Mary Baker Eddy, and she has written it down for all mankind. She has given God's plan to men in her writings explanatory of the Bible. We need only to understand and obey this plan in order to reach our promised land of freedom from material bondage. God's way is as efficacious now as it was of old. It is possible for everyone today, whether he finds himself in authority or among the ranks, when material sense is shut out, to commune with God through true spiritual understanding in silent prayer. In such communion God reveals His plan

to human thought and enables men to obey it. This delivers them from becoming the victims of experimental human plans. Our Leader writes in *Miscellany*. "Right thoughts and deeds are the sovereign remedies for all earth's woe;" and, "Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love, or God's own plan of salvation."

The way for men to come into obedience to God's purpose and to reap its blessings is summed up in the terms which were given to Moses on the mount of revelation, reiterated and demonstrated by Christ Jesus, and scientifically explained by Mrs. Eddy, namely, "Thou shalt have no other gods before me," and "Thou shall love thy neighbour as thyself." This approach to God's plan is feasible for all people and nations. It has in it no harmful element. It is the only solution of our world affairs.

Of God's plan and its scope for human salvation we read in *Science and Health*: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry, whatever is wrong in social, civil, criminal, political and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." Could any human plan accomplish this?

SOUL AND SALVATION

Many of humanity's fears arise from false beliefs which are entertained about substance and body. Christian Science comes to dispel these fears. Instructed in the truth of being, including the reality of Soul and its relationship to spiritual identity, men can demonstrate Christian Science and experience salvation from belief in evil, which the Bible teaches. To understand that Soul is the only substance is to experience deliverance from bondage to the beliefs of the flesh, including disease and sin. The ultimate of human hope is translation, not death.

Soul is a synonym for God, and signifies that in which man lives, and by which he is aware of his existence forever. True substance is unadulterably good, incapable of discord or disintegration. It is permanently perfect. Soul, real substance, cannot

be dispelled, dissolved, consumed, or altered in its nature of supreme harmony and universality. Soul, being immortal, is thus discerned to be that which ensures the eternal existence of creation. It is the divine cause, which creates every form or expression of true being.

Every form of eternal life is fashioned by Soul. To each form Soul imparts the essence of divinity. Soul provides for all true identities through spiritual law. God, Soul, is the creator and preserver of identity that cannot be deformed, of strength that never fails, of beauty that cannot perish! Soul gives to all spiritual manifestation the comeliness of perfection. In *Miscellaneous Writings* Mrs. Eddy refers to "the evergreen of Soul; the coloring glory of perpetual bloom."

Thus we perceive all identity as dwelling in the realm of Spirit and governed by Soul, never in the chaos of matter. Man, as Soul's reflection, is not subject to spiritual and material law; the law of Soul is his only law first, last, and always. His existence is ordered by divine mandate. This being true, he could not be fettered in matter or subject to evil. Soul forever enfolds him.

These statements of divine Science lead to the perception of man as always the expression of Soul, of divine Being. The reflection of Soul must be incorporeal, inorganic, divinely mental, yea, divine idea. Then man is Soul's idea, or immortal expression, not mortal mind's belief of materiality. Identity is evidence of ever-present Spirit. It cannot be physique. Immortal selfhood reflects or expresses the individuality of Soul. The Apostle Paul glimpsed this truth when he wrote, "Now ye are the body of Christ, and members in particular."

Does not Paul imply in this statement that identity is sinless and eternal? Does he not mean that true selfhood is the expression of divinity, ever partaking of the nature of holiness? How, then, could there be in true substance or its embodiment a sense of evil, a response to evil, or a penalty for evil? Any mortal belief must be ignorant of the relationship between Soul and its individual expression. There is but one substance, the infinite and divine. There is but one complete manifestation of Soul ~ the real man, the eternal selfhood of all, which Christian Science reveals.

Spiritual identity is without beginning and without end. It experiences no process of coming or going. Real identity has only a spiritual history. It is never the offspring of sensuality, the progeny of sin, or the child of mortality. The expression of Soul must be as pure in nature as is Soul.

Dwelling forever in Soul, man receives only the impressions of Spirit. Man receives from Soul his complete likeness of divine, infinite Mind. He can never receive a finite sense of self as a mortal. Again quoting from Paul, that spiritual seer, we find confirmation of this view of man in Romans, "The Spirit itself beareth witness with our spirit, that we are the children of God."

True identity, body, or individuality, then, is not transitory, but a permanent, eternal idea. It is not a prison or mortal body, in which man is limited, languishes, and dies, but it is man, the expression of Soul. Identity exists as eternal idea, and not as finite form. All the elements, qualities, and action of Being are eternal and function as such in identity. Thus Christian Science teaches men to comprehend Soul and its reflection, cause and its effect, in inseparable divinity. This is what Jesus taught and exemplified throughout his experience. Mrs. Eddy writes in *Miscellaneous Writings*: "His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit, yea, the substance of God, the one inclusive good."

True identity "safe in the substance of Soul"! How blessed to learn that Soul's representative, man, neither abides in matter, nor is waiting for death to release him from infiniteness and sin! Soul forever preserves real identity. This coexistence of Soul and divine manifestation is indestructible. Neither one can forsake the other. Man is not a material body, but is spiritual idea, which Soul eternally preserves. The law of Soul holds man forever in immortality. Christian Science reduces this fact to human perception by the healing work, thus gradually delivering humanity from belief in materiality and proving the ever-presence of divine reality.

Salvation for mankind from the belief of being subject to disease, sin, limitation, and evil inheritance, comes through the understanding that the manifestation of Soul, divine substance, is the only real identity. Salvation does not mean

Spiritualizing a physical body, making a mortal body perfect, or arranging to have it well provided for materially. Salvation means understanding and proving, through demonstration, that the eternal expression of Soul is the only true selfhood. Salvation means resurrection and ascension momentarily and continuously from all that asserts itself as belief in matter and evil. Christian Science demonstrates salvation for humanity by uncovering and rendering obsolete every false concept about substance or body, and revealing every true idea which comprises real identity.

What comfort it is to learn that Truth is here to govern, purify, and exalt all human concepts of selfhood until they yield entirely to God's idea, or everlasting identity! In this progressive process both Truth and error become less personal and multiform to human thought, and men become aware of one infinite, spiritual reality of being and the consequent nothingness of mortality. This steady unfolding is the coming of the heaven of Soul to men. Through the ministry of Christian Science this appearing is already reaching into the secret chambers of human consciousness, dispelling the false opinions of the ages.

Through such human refinement there emerges clearer and clearer the understanding of true selfhood as the temple of God, as the idea which is obedient to Spirit alone. This temple, or body, to which Jesus referred, appears ever more plainly as the representative of Soul, the expression of "the individual infinitive." (*No and Yes*) Man is the work of God, related only to God, the evidence of divine origin and nature, the expression of Life, which is Soul.

The recognition of these christianly scientific truths and the use of them in daily life, even in the smallest degree, are humanity's salvation from the mortal sense of selfhood. The saving power of Soul does not deal with circumstances and things as something external to men, but dispels the darkness of mistaken sense with the radiance of spiritual facts. Like the sunrise, this deliverance is irresistible and all-embracing. As men awake to welcome its coming they will see the salvation of the Lord drawing nigh, even as the supreme occurrence in human experience. Then will the words of our Leader in *Miscellaneous Writings* grow with the light of revelation for illumined consciousness: "The encumbering mortal molecules, called

man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest."

THIS WORLD OF INFINITE LOVE

In the year 1893, during the World's Fair held in Chicago, Illinois, Mary Baker Eddy received invitations from some of her followers in that city to share the hospitality of their homes. She answered these plans for her pleasure with a card in *The Christian Science Journal* which included the following sentences: "I have a world of wisdom and Love to contemplate, that concerns me, and you, infinitely beyond all earthly expositions or exhibitions. In return for your kindness, I earnestly invite you to its contemplation with me, and to preparation to behold it." Later this card was included among the memorabilia recorded in her book *Miscellaneous Writings*, and thereby extended her invitation to all readers of her message.

The language of this unusual invitation implies the nearness rather than the remoteness of this world of Love. There is also evident within this invitation, a certain urgency to impress upon the reader the fact that the world to which our Leader refers is of immediate concern to men, together with the need of their preparation to discern it. The impression is given that what our Leader was contemplating and recommending to her follower's attention was not a dream world, but the world of existing reality, the world God made, the infinite universe of Mind. This was what St. John saw while on Patmos; this was what Christ Jesus described as the kingdom of heaven.

The Master was prepared to behold this sublime view because of his more than human origin. St. John and, later, the Discoverer of divine Science, Mrs. Eddy, were ready for the vision because of their inspired, spiritual comprehension of God and His creation. In Revelation and in the Christian Science textbook, *Science and Health with Key to the Scriptures*, their authors have described in inimitable language the perfection and majesty of God's handiwork, further unfolding the matchless statements of the first Christian. As the reader of these works finds his thoughts purged of human misconceptions and touched with the pure meaning of divine Love, he is lifted to the vantage point where the universe of Love's creating

is spread before him. Then spiritual contemplation of reality unfolding into realization finally becomes concrete experience.

The landscape seen from the observation post of inspired thought is wholly spiritual, radiant with the beauty of holiness and filled with perfect, living identities through which divine Science unfolds the majesty and splendor of being. The height, breadth, and depth of all things are fashioned to show the measure of Love's nature. A basic fact of the real cosmos is the spirituality of all laws, energies, and the evolution whereby the immortality of existence is sustained and God's name hallowed. The order of the universe displays the harmony of Soul, and Love's rejoicing in its work is the rhythm of creation. All things are filled with living exquisiteness and enfolded in grandeur. Love's nearness is felt in perfect peace; its power is expressed in music of the spheres.

The beholder of this view is impressed with the established plan of creation, its flawless order and endless manifestation of gentle might and immortal wisdom. There are signs of Love's control everywhere. All expressions of Life emanate from the individuality of Love, are inseparable from it and permeated by it. All the elements of creation are preserved in the unfoldment of perfect being. Hence existence is the enjoyment of fundamental transcendent reality.

As the mental gaze is held steadfastly to the universe of Love's producing, it becomes evident that the outcome of Love's self-containment must be the world of endless Life. There is not to be found within it any sign of birth, decline, decay, or death. There are no periods defined as times before or after birth or death, no conditions based upon such periods, no laws that belong to them, and no creature that is passing through them. Beginning and ending are unknown in the spiritual world; no history of them exists. Life is not producing them, but is expressing the immortality of all things. Within Life's infinitude there lies no world beyond or unknown. There is no parting and no sorrow here. Every expression of creation is filled with joy of eternal living.

The mental picture of the creator's handiwork thrills the onlooker with its procedure. All the laws of divine government are administered to bless the object of Love's care. What divine Love is doing is the news of its world, the only event

transpiring. The ceaseless flowing of divine affection is the life stream of creation. Love supplies every identity with the breath of immortality, the strength of eternity, and the nature of divinity. The law of the land is exhaustless provision working through divine volition: the law of spiritual integrity of purpose through which God is keeping His promise that He will never leave nor forsake His own.

The inhabitants of Love's world are not classified as nations or races divided against each other, but rather as one harmonious family having one nature, language and country, one God, and with the collective purpose of reflecting the infinitude of Love. The coexistence of the inhabitants of this world is the eternal Sabbath day of the creator in which Life is rejoicing, Love is resting, and Mind is reigning. The glory of this day is the permeating warmth of Love's divine devotion to its beloved.

Gradually it becomes apparent to the contemplator of the spiritual realm that matter is unknown in it. Nothing here is encased in matter, is passing into it, or coming out of it. No such thing as a law of matter has ever been heard of in the world of Love or has ever been a part of the calculations of the infinite. Matter's myths of limitation, immaturity, blight, incompleteness, helplessness, have never entered the realm of the real. Only changeless perfection of being is existing; only the seed of concord is flowering; only the harvest of God's planting is being reaped; only the business of heaven is going on.

In the nearness and vastness of Love's universe omni-action is expressed as unfoldment. There is no hurried going or coming: only the stillness of being, springing from exhaustless source. There is no labor of production, for all is complete. No toss and no accretion are occurring; conflict and competition are nonexistent. The development of all identities is never confined or thwarted, because this development never involves a negative condition nor occurs within a measurement of time.

Jesus lived in the world of Love while walking the roads of Galilee. He experienced its peace, knew its supremacy, and was clothed with its glory. Nothing could blot out of his consciousness the sense of oneness, or unity, with divine presence. He demonstrated for himself and for others the reality of Love's world

wherever he went. He knew only winds that obeyed divine control; desert stretches where spiritually demonstrated sustenance awaited; crowds in which there was no contagion. At his command the stone moved to make way for his resurrection. He prayed that his followers might be with him where he was, living in the world of Love's creating, beholding its phenomena and obeying its laws.

It is therefore presently possible for the Master's adherents to become conscious of the heavenly kingdom at hand and to recognize the citizen of the realm as the man who is the emanation of Spirit's self-containment. Man's past is discernible as wholly good in origin, parentage, and history, filled with all that is favorable to his unfoldment and associated with all that is to his advantage. His future is provided for with promise and fulfillment. It is not unknown to him, but is manifested through him. He does not live in anticipation of good, but continually experiences it. Man is eternally aware of his immortality and equipped to manifest it. As for his present, we find Mrs. Eddy's pertinent sentence in *Miscellaneous Writings*: "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being." So man's past, present, and future mingle with the forever continuity of perfect being.

As man is clearly envisioned in the realm of God, he can be defined best as the "beloved." St. John gained this impression as he contemplated the offspring of the creator. His writings show that God does not Love man by degrees, or only at certain times, but because Love is infinite, it must always express devotion to its own. Love radiates its affection, grace, power, and holiness through man. Only that which Love is doing for man ever comes into his experience. He is crowned with spiritual dominion, and wherever he goes his "feet {are} shod with the preparation of the gospel of peace."(Ephesians) In the beloved is seen the blending of God's plan and achievement.

It is comforting for all men today to avail themselves of Mrs. Eddy's invitation to contemplate the world of Love where no elemental violence surges and where there is no hindrance to endless development of existence. The height of Love's world holds no destructive atmosphere; its depth contains no lethal chamber, its breadth leads to no foreign shore. Here is freedom to live safely, to exist sinlessly, to continue eternally. There is no void or darkness at the center or circumference of

creation. In *Miscellaneous Writings*, Mrs. Eddy says of the Love that God bestows upon man, "It guides him by Truth that knows no error, and with supersensual, impartial, and unquenchable Love."

Views of reality such as the foregoing obtained and retained by men, permeate human experience and subordinate the problems of mortality to the facts of Spirit. Shadows of false belief lessen as the light of spiritual understanding moves toward its noontide of acceptance in the hearts of men. As the objects of sense grow dimmer, the ideas of divine Mind become more clearly defined, until the vivid presence of the universe of Love's creating fills the mental horizon.

THE INFINITESIMALS

Mary Baker Eddy expected her followers to keep abreast of the times. This may indicate that Christian Scientists should grow in the understanding and demonstration of Truth's revelation to their Leader, so that they may keep pace with the spiritual opportunities and demands of advancing ages. We are actually living in the appearing of the spiritually scientific age prophesied by Jesus and announced by the discovery of Christian Science. This epoch heralds the release of humanity from the confines of matter.

Those who move with the light of divine Science cannot remain within the barriers of personal sense, but must experience the unparalleled demonstrations of reality. This light has already reached beyond individual mental gates to illumine national lanes of thought, overturning preconceived ideas of cause, power, and science. Human reason is touching the fringes of Truth.

In *Miscellaneous Writings* Mrs. Eddy cautions us, "Let us attach our sense of Science to what touches the religious sentiment within man." Do we not find her doing this very thing when asking whether the infinitesimals come from matter or from divine Mind? (See p. 26 of the same book.) Are the material atom, proton, neutron, and electron, which seem to possess massive strength through fusion and fission, the reality? Or are divine ideas, imbued with preservative omnipotence, the actuality? Which possess the nature of "the creator of the universe, divine Principle, Love?"

In the Science of God, all that He creates expresses Him. From the infinitesimal to the infinite, all is tributary to divine cause atone. The infinitesimal must partake of the essence of infinity, must identify the nature of eternity, must express the power of Love. Its laws must be those of universal harmony; its action, the functioning of changeless perfection. The power of the spiritual infinitesimal as it touches human perception accomplishes deliverance from densest materialism.

As we consider these truths, they bring into the focus of remembrance a statement of the Master, in which he indicates that atomic action is divine Mind, not matter, as Mrs. Eddy discovered; that the spiritual infinitesimal is awesome in power, but not destructive. He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." These words, though spoken centuries ago, are abreast of our times. They state the omnipotence of causative Mind and transcend in importance the human knowledge of what is generally known as atomic energy.

While physical scientists are experimenting with the human concepts of atomic energy on the waters of distant seas with terrifying and awesome results, divine Mind is moving upon the tides of world thought to form the correct concept of spiritual cause, impulsion, and control. May not the vivid imagery of spiritual inspiration in Genesis be recalled in connection with this action of Mind: "And the Spirit of God moved upon the face of the waters"? Divine illumination outshines the sun, and in its glow the material sense of heaven and earth vanishes, giving place to the appearing of the universe of Mind's creating.

The material sense of atomic energy brings with it a fear of seemingly unknown evil power and of long, lingering, atmospheric danger following expositions. The power of the molecule of faith (spiritual understanding) is the might of infinite Love, embracing all things in immortality, exchanging the crude forms of human knowledge for divine ideas. This power removes the mountains of fear, leaving the atmosphere of Soul, unadulterated by evil, for all to breathe.

The life-giving fall-out from the release of the atomic action that is Mind is purification, not contamination. Mrs. Eddy's *Miscellaneous Writings* contains this

sentence: "Pure Mind gives out an atmosphere that heals and saves." In this operation there is nothing to fear.

Spiritual infinitesimals, precise agencies of omnipotence, merit deeper understanding. The little leaven of Truth, fermenting the whole mass of worldly wisdom; the grain of Christian Science, doing marvels for men; the molecule of understanding of divine Love, removing long-established obstructions to humanity's progress heavenward — these are the events to watch. Such is the incomparable power of divine eons, turning and overturning until the reign of Spirit becomes visible to men.

It is customary to think of the term "nucleus" in connection with atomic energy as the central mass of the atom. Again following Mrs. Eddy's counsel to attach our sense of Science to religious sentiment, we note one nucleus, or point, where all Christian thought may converge namely the Lord's Prayer In *Pulpit and Press* we read, "All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer, the Lord's Prayer. It is a matter for rejoicing that we unite in Love, and in this sacred petition with every praying assembly on earth, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'" Here is the very core of divine energy applied to human need, the dynamics of instantaneous healing.

The assumption that the division of the atom is the means whereby to reach supreme power is superseded in the light of divine Science by the understanding that the indivisibility of spiritual substance is the stupendous primeval strength of existence, the omnipotence which is the center and circumference of the universe. Within this substance are the infinitesimals and infinity of immortality, acting to preserve eternal peace.

The carnal mind, so-called, would claim infinitesimals as its own agents for subversive activity. It wrongfully asserts that a germ of matter can destroy the health of a man; that a clot of blood can rob him of his intelligence; that a touch of electricity can consume him; that a bullet can take his life; that atoms of material energy can end the world. The master Scientist took occasion to speak to those about him in a quite different vein. He said that the very hairs of the head were all

numbered, cared for; that the field lilies were clothed by divine Love; that the least of all seeds, the mustard seed, could become a tree for birds to rest in.

Were not these simple pictures illustrations of spiritual infinitesimals associated with infinite power? These teachings show that in God's universe everything from the least to the greatest is divinely identified, is indestructible and harmless, and is always about the business of eternal Life.

There is desperate need for people to be delivered from fear of evil of every sort. This occurs only as spiritual ideas replace human, material beliefs. Then divine understanding takes away the brooding sense of catastrophe. Then every human step towards freedom is taken under the shelter of supreme good and leads to blessings for mankind. Finally it will be learned that not one particle of good has ever been destroyed and not one iota of evil has ever been real, because good is forever infinite.

The perfect state of God's universe is intact and governed by divine Mind. Mind has never included in its creation any destructive elements, injurious laws, dangerous forces, or uncontrollable developments. From the infinitesimal to the whole of reality, all is unfoldment of God's holy self-containment.

Mrs. Eddy asks of her followers in *Miscellaneous Writings*: "But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?" Because we are armored with the understanding of the mighty infinitesimals of spiritual power, we can help to break the mesmerism of fear that claims to bind mankind.

CITIZENSHIP IN HEAVEN

One of the greatest sayings recorded in literature was uttered by a man who lived in a province under the authority of Rome at the beginning of the Christian era. In this country were many religious sects whose followers frequently clashed; persecution unto death because of a man's religious convictions was not an uncommon occurrence. The inhabitants of the province were heavily taxed by

Rome, and priestcraft fattened on temple traffic; sensuality, greed, and cruelty were rampant in high places. There was an army of occupation in the land, and this meant daily life pursued in the shadow of fear. Slavery flourished under a rigid caste system; justice yielded too often to expediency. The times were difficult ones, no man's head resting securely on his pillow unless he abjectly honored Caesar, and Caesar trembled on his throne lest someone should arise to wrest it from him.

In the midst of this complex and dangerous atmosphere lived a man of the people, a member of a race despised by the Romans, who, though a humble wayside preacher, was yet the master Teacher. Herod the Great had tried to dispose of him when he was born, but he had been carried into exile, where he had remained until Herod died. As this great Teacher mingled with the populace, he uttered what to them was strange doctrine. His words were carried from mouth to mouth until they reached the Roman governor and the Jewish Sanhedrin. They seemed to be seditious words, because they declared the presence of a higher power than Caesar's.

To those who thronged this holy man — to the bewildered, oppressed, and broken in spirit, to the sick, sinful, and sorrowful — there came from his lips an utterance that was to outlast his human experience and the rule of the Roman Empire. This utterance was the immortal declaration, "The kingdom of God is within you." And not only to those men of Palestine did Christ Jesus thus speak, but to all men in every age who, through his word, seek deliverance from the oppression of mortality.

In declaring that the kingdom of heaven is within man, the son of God, the Master implied that man's true citizenship is in spiritual existence; a very different picture from the one presented by the physical senses. Yet, he proved what he said. His divine citizenship was exhibited in all that he did. The reign of Spirit governed him absolutely in direct opposition to demands of mortality. He obeyed only the laws of God. He was subject alone to divine decrees. The majesty of this citizenship always delivered him from precarious situations.

The Master claimed his original rights of government when the so-called carnal mind insisted that he was only an inhabitant of the realm of matter, bound by laws

of evil and subject to human mandates. He had need to assert his divine prerogative, to prove it and abide by it, for human sense denied that there was any such kingdom as the divine on earth, and that there could be an inhabitant of such a dominion among men. Yet, once spoken, those dynamic words, "The kingdom of God is within you," could never be retracted, nor could they be silenced or forgotten. They challenged the reign of materialism, the habits of men, and the domination of human existence by evil. By means of Christ Jesus' demonstration of immunity from death, they overthrew decisions of the supreme council of the Jewish nation, defied Roman legions, and rendered meaningless the most cherished beliefs of materiality.

The kingdom of God within is closer to an individual than any external form of human government. When recognized and obeyed, it governs such government. Human law would have annihilated the Master and his work. Divine government delivered him from destruction and perpetuated his mission. He lived in the atmosphere of the kingdom of God and was at peace, because his kingdom was not at war with any man. He was endowed with spiritual power from the realm of infinite and omnipotent good. He moved with unlimited freedom, resurrecting evidences of the presence of man's universal kingdom wherever he journeyed. Nothing could separate him from divine omnipotence as the center and the circumference of his being.

Thus Christ Jesus taught that man's privileges as a citizen of heaven are divine, inalienable rights. Human rights can be trampled upon and abrogated; divine rights are preserved and energized by immutable law. Oneness with God, freedom from evil, mental integrity, preservation of individuality, and everlasting spiritual dominion are among the divine rights of man. The Master revealed the ever-presence of these blessings when by resort to divine law he loosed the woman from her eighteen years of infirmity, restored to the lepers their God-given health, and opened the eyes of the man born blind. The availability of divine resources Christ Jesus proved when he paid his taxes and fed the multitudes by means beyond the reach of human provision or disposal. Such resources are associated with man's status of divine citizenship, against which mortal mind can exert no authority.

There is a governmental beneficence impartially shared by citizens of the kingdom of God. However, this is not a paternalistic support of helplessness, but a forever renewing of the spiritual man through the preservation of his scientific oneness with eternal Life. Thus man's identity as individual, effectual, divine agency is maintained. In the kingdom of God the citizens do not run or ruin the government; they are obedient to it and glorified by it, for God works in them "both to will and to do of his good pleasure." True knowledge of this delivers human experience from mortal misjudgment and mismanagement.

The rights of man are not established merely by substituting collective control for individual effort. Collective control of individual human activity leaves the situation in the so-called material realm and therefore subject to discord. Only by abandoning the mortal misconception of citizenship for the spiritual fact about it will men be lifted beyond the dangers of exploitation. Christianization of men's affairs is the effective change needed. The same divine authority that created man's eternal citizenship in the reign of spiritual harmony administers the laws of that citizenship for one and all. Divine jurisprudence promotes collective action without abolishing individual liberty. It prevents liberty from becoming license, and power from turning into aggression. It provides impartial justice that is interlaced with mercy.

Identification with a nationality cannot be depended upon to deliver men from the injustice of human maladministration. Paul, being persecuted by the Jews, the Greeks, and the Romans, found it necessary to look beyond the background of his nationality to his divine origin, in order to continue his Christian work in various countries. The importance of this viewpoint he emphasized in a letter to the church in Philippi, in which he wrote, "For our citizenship is in heaven." (Revised Version) And again, to the Ephesians he declared; "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Citizenship in the kingdom of God is a peaceful and secure experience. Under divine government nothing can arise that menaces existence; nothing can rob the individual of aught that he has inherited from his Father-Mother God; no one can encroach upon his at-one-ness with his Maker. The government of God, of divine Mind, does not prey upon the citizen, nor the citizen upon the government; but

together they represent the dominion of God in operation. In God's kingdom man never becomes friendless, debased, or forgotten. He cannot vary from his high status of divine offspring. So the government of the kingdom is always represented with dignity and splendor by man.

Mary Baker Eddy writes in *Science and Health*, in which the marginal note is "Individual permanency," "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate." Man, never born into a mortal body or into a certain nation, forever having his being as a citizen of the infinite realm of Spirit, "under the government of God in eternal Science" - - this is the reality of every man today.

A citizen of the infinite realm of God does not suffer tragedy in a country ravaged by war, in a land possessed by foreign masters, in an evil atmosphere, in a realm of terror, or in a state of decline; for he is not an inhabitant of any material territory, nor the victim of any untoward circumstance. He reigns in the kingdom of divine reality, whose laws constitute his very being.

As this truth becomes clear to human thought, men will realize that they are not helpless before national or international discord, but can progressively demonstrate for themselves and for others the ever-present sovereignty of man's spiritual citizenship. This demonstration contributes moral strength to human affairs, aids in checking criminal propensities, and provides freedom and safety for right endeavor. And its effect is to provide for the giving of true royalty in whatever proper ways a nation may demand it of a citizen.

Citizens of nations at times maybe classified as enemies of each other. Citizens of the infinite kingdom of God are forever one harmonious family. Citizens of nations are bound by human classification and complication. Citizens of the kingdom of God are free in thought and action. The human right of pursuit of happiness may be hedged about with thorns, but the divine right of possession of joy is unfolded forever by supreme power. The healing of the nations begins with the individual demonstration of divine citizenship in obedience to God's law, for the welfare of nations is measured by the spirituality of their peoples.

Christian Science has come to awaken humanity to the presence of the universal kingdom of God at the center and circumference of all true being. Wherever a person may be, whether in a poverty-stricken country, a compulsory labor camp, or removed beyond all seeming possibility of human aid; whether without country, tossed to family, or oppressed by political aggression; whether helpless, imprisoned, or wandering over the face of the earth, the presence of divine Love is with him to claim him as a citizen of the kingdom of God. As he acknowledges this true status of his being, the laws of his eternal homeland operate in his behalf to deliver him to the uttermost. Then he finds that man has never been separated from the power of his heavenly kingdom; he has never been pressed by circumstances beyond the reach of its authority.

He who declared that the kingdom of God is within man asserted his own divine citizenship when he stood before Pilate. He had been taken by force at night from the presence of his friends, betrayed, beaten, shamed, and brought before a prejudiced tribunal to be condemned to death.

The following is part of the record of that moment: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? ... Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." His kingdom had not betrayed him, and he did not betray his kingdom. His spiritual allegiance enabled him to ascend beyond the reach of human hatred and cruelty.

With what mercy this experience of our Way-shower may touch the heart of him who has been classified as a displaced person and cause him to recognize his dignity of existence forever within the kingdom of his Father! What healing is in it for one who seems to be suffering from what he has accepted as his nation's tragedies! How it lifts the burdens from shoulders weighed down with national responsibilities! What demands it makes upon him who is entertaining a false sense of security in a materially strong country to arouse himself to recognize his spiritual citizenship!

Individual recognition of the divine rights of man subordinates the false claims of nationality as well as of personality. Obedience to spiritual government solves political problems as well as physical problems. Both defeatism and aggression yield to divine dominion when men live humbly and mightily according to the pattern of the Christ. And as man's spiritual citizenship is acknowledged and faithfully practiced by the inhabitants of earth, the signs of our times will be the world-wide appearing of the kingdom of God.

THE GLORY "BEFORE THE WORLD WAS"

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." These words were not uttered by a triumphant potentate returning from conquest, but by a man about to experience crucifixion for his goodness. They were not spoken in a time when peace reigned throughout the civilized world, but when cruelty, injustice, persecution, aggression, and wickedness stalked the earth. This remarkable statement was made in a country where racial hatreds permeated religious doctrines, political actions, and governmental decrees. They were made by one "despised and rejected of men," yet they have lived in the hearts of men through all the ages that followed. They were spoken in the shadow of a cross, but fulfilled in the resurrection of Jesus Christ.

Shortly before Jews and Romans, politicians and soldiers, priests and populace, united to attempt the destruction of the temporal life of this just man, he had declared that he had power to give eternal life to as many as God had given him. When carnality was boasting that it would end his mission, destroy his existence, and rob him of all holy fame, he knew that he was being glorified by the power that was primeval, eternal, universal Love. He asked not for glory from the world, but for the glory "before the world was." Could physical force prevent the answer to this request? Could human hatred shut him out from the presence of his Father? Could the world intervene between eternal Life and its manifestation?

Jesus' utterance of this remarkable prayer indicates that he knew that right then and there Life was keeping man at the point of perfection. He was declaring that divinity at that moment was causing the facts of eternal Life to appear in man, who is always the spiritual son of God, and was bringing this truth to human

consciousness. He was virtually repeating his declaration, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." No power could keep the man who was in heaven out of heaven.

The glory "before the world was" meant to Jesus Christ the ability of eternal Life forever to preserve in man the bliss of Spirit's paradise, "a spiritual sense of Life and power," as Mrs. Eddy writes in *Miscellaneous Writings*. It proclaimed the action of divine law, holding man inseparable from God, not abandoning him to annihilation. This glory was existence in and of Spirit, where the capacities and opportunities of the infinite are forever expressed in man. This meant eternal unfolding as the conscious identity of indestructible Being.

Our Leader states in the same book that "infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light." At the moment when the carnal mind was believing that the career of the man Jesus was ending, he was aware of and claiming "infinite progression" as the glory constantly given to man by his divine Father. He claimed this not as something new to which he would later attain, but as the state in which man eternally abides with God; as that which the world had never disturbed or altered.

Our Master's radiancy of conscious at-one-ment with God, finding expression in the holy words of John 17: 5, shone out of the deepest time of gloom the earth might ever know. The Christ, Truth, was about to be repudiated by secular and religious rulers; the man who had taught and demonstrated the divine power was to be crucified, and his disciples scattered. Friends were going to betray, enemies slander, and the would-be forces of suppositional evil seem to unite to blot out the name and teaching of Jesus Christ from the earth. The insidious methods of enthroned wickedness were to attempt to banish Christianity from the hearts and thoughts of men. The power of God was to be openly scorned and ridiculed by the masses, possibly including some whom Jesus had healed. Yet, our Way-shower, knowing that all this would come to pass, standing on the very threshold of its

threatened cataclysm, said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

In this utterance Jesus virtually declared that he was ready to let the spiritual man appear where the mortal had seemed to be; to let the Son of God replace the son of Mary; to let the selfhood of the infinite and eternal dispel the appearance of the finite and temporal, He was aware that the human was ready to yield to the divine at every point. He was ready to relinquish all the beliefs of life, substance, and intelligence in matter, and so necessarily experience the appearing of spiritual man in the likeness of God. He knew that error was only working out its own uncovering and destruction, while he was dwelling with the Science of divine Principle and its perpetual peace.

By patient, persistent steps of understanding and overcoming, the gentle, mighty Nazarene had trod the path from sense to Soul for more than thirty years. He knew the last and greatest assault of seeming evil could not overthrow the spiritual gain of previous achievements, but that this accumulated evidence of divine power with him would silence forever in his pure consciousness, the last whisper of a power opposed to God. The facts of spiritual existence were more real to him than the shadows of materiality. The glory of divine selfhood was more vivid to his thought than the gloom of mortal sense. He trusted divinity to encompass humanity in its unquestionable demonstration of omnipotence.

This trust was not misplaced. Jesus' prayer was answered and his work finished. The cries of "Crucify him" were swallowed up in the undying sweetness of the Master's words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Entombment was followed by resurrection, and the succeeding forty days by ascension. The vitality of his teachings and demonstrations has increased through all the centuries and come into fulfillment of prophecy in Christian Science, which is teaching every man to wake to the glory of his true identity as the son of God.

Christian Science, the Science which Jesus taught and lived, declares that "the primal facts of being are eternal; they are never extinguished in a night of discord."

(Miscellaneous Writings) This clear echo of the teaching of the Way-shower comes to heavy hearts today; pointing the path to harmony. No matter how deep the darkness of mortal experience may seem to be, no matter how aggressive the arguments of error may have become, no matter how cruel are the circumstances which seem to engulf, it is the time for the faithful one to pray, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The primal fact of man's oneness with God has not been destroyed by error's seeming. The power of omnipotent and omnipresent good is unchanged, and is able to lift our stumbling into soaring. Today, as in Jesus' time, divine Love can bring to human comprehension the Life that is God, and the man who is the beloved of God, even the true, eternal selfhood of everyone.

The same truth which lifted Jesus above the sense of impending doom, and conquered it, says to the saddened or discouraged heart today:

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

(Poems by Mary Baker Eddy)

Divine Love does not keep men struggling through days of deprivation and despair, but lifts them into Spirit's "endless day," where there is "radiant room" for all. But we note that the admonition to come to the bosom of Love precedes the statement of Love's tender ministration. This means the recognition of God's presence with man, the recognition of man's spiritual selfhood as the son of God, the yielding of the human, material sense of things to divine Truth. This human approach to eternal reality should not be difficult or apprehensive, for the word "bosom" indicates that reality is Mother-Love, ready at the slightest touch to respond with comfort and satisfaction, to impart the very essence of divine harmony immediately to the needy one.

There is no "shade of gloom" so dense that it cannot be dispelled by the glory of spiritual Truth. There is no seeming danger so imminent that it cannot be proved powerless through the understanding of divine Love. There is no threat of evil that

cannot be silenced by the Word of God. There are not two powers, good and evil, but only one — good. In this infinite good man lives, moves, and has eternal existence. Because Jesus knew this truth, it revealed itself in his case in ever-increasing degree until it became the all-in-all of his being. The same privilege belongs to everyone today who will study and apply the teachings of Jesus as unfolded in Christian Science.

The darkest hour in human experience presents the opportunity to turn away from materiality to divine reality, from the finite to the infinite. It is the moment in which human consciousness may close the door of mortal sense, and open wide to spiritual understanding. At this point the claim of association with evil may be dismissed, and the indissoluble relationship between God and man realized. Thought can become aware of what God is able to do for His beloved, rather than of what error threatens to be able to do to the supposed object of its hate. At such a time the world of sense gives place to the heaven of Soul.

The darkest hour divinely illumined is when our fields are white for harvest to be garnered into the "radiant room" of spiritual realization, not to be destroyed by the false reaper, death. This, and more, is what Jesus implied in his statement of man's God-given glory. This is what Christian Science is demonstrating to faithful hearts in this age, reiterating and repeating the Christ-salvation. The hearts of men need not be troubled or afraid. The glory "before the world was," is, and will still be when the mortal sense of the world has passed away.

THE CHRIST SCIENCE

In the latter part of the nineteenth century Christian Science was discovered by Mary Baker Eddy. During the first half of the twentieth century leading material scientists were breaking out of age old concepts concerning matter and the so-called material universe; human thought was yielding to the eternal impetus of Truth. Mrs. Eddy's inspired discovery was pure Science, for in it were the tests of true wisdom, simplicity, and provability — the Science of the Christ, which the greatest Scientist who ever lived practiced in Galilee nearly two thousand years ago.

In the Gospel of St. John it is stated that if all the things Christ Jesus did were written, the whole world could not contain the books that would record them. What wealth of wisdom fell on dull ears and how long it has taken for the path of scholarly research to lead back to the Master's words! But now the world has arrived at that stage of spiritual progress where it can know and prove pure Science, the true idea of God, man, and the universe. From what vast horizons of spiritual vision must have arisen Jesus' utterance to his disciples: "I have yet many things to say unto you, but ye cannot bear them now. I trowbeit when he, the Spirit of truth, is come, he will guide you into all truth." Here is the prophecy that the fullness of wisdom must be the Science of Spirit, not of matter.

It is only as men sit at the feet of the master Metaphysician that they can learn true Science and support their understanding with evidence. Jesus brought to earth the knowledge that the universe is created spiritually, knowledge that existed before the beginning of time and that opened a vista of existence beyond the physical horizon. He did not explore the so-called realm of matter in the earth or in the heavens in order to explain the laws of creation, but spoke and worked from the knowledge which he had with God before the world was. He fathomed the work of God through the wisdom of God.

The Master's Science is undoubtedly the Science of eternity and infinity. Then it is not of human origin. It springs from foundational spiritual reality. It is not the result of human reason but of divine decree. Therefore it is to be approached from the standpoint of acceptance followed by demonstration, rather than through doubt and criticism, as is the method of the human mind when dealing with its theories of belief. The acceptance of divine Science wholeheartedly is not an offense against reason, nor is it arbitrary restriction of free thought. It is the opening of the mental window through which the illumination of Truth fills human consciousness with perfect understanding and power of demonstration.

Humanly developed sciences are imperfect, changing, and chained to matter. They need the approach of skepticism and criticism in order to eliminate radical reliance on that which is not eternally true. The Science of God and of His universe is not to be questioned, but practiced. It is not something to be argued about or experimented with, nor is it conventional reasoning or assumption. It is the

pulsating presence of divine Love, unfolding the resources of the immeasurable. It is the Word of God, by which creation was formed and is forever unfolded. Aflame with the power of holiness, it reveals divine causation.

This pure Science demonstrates the reign of God with men, thus moving mankind toward paths of the infinite. As the true idea of being is embodied by mankind, this is the only direction in which they can move: toward the infinite and not toward an end; from the infinite and not from a beginning. The Discoverer and Founder of the Christ Science writes in *Miscellany*, "Truth is strong with destiny; it takes life profoundly; it measures the infinite against the finite." How clearly this was illustrated in the life of the perfect Metaphysician, whose practice of divine Science took him from the helplessness of the cradle to the dominion of the ascension — from the finite to the infinite!

Consecrated study of the Science of the Christ, as epitomized in the life of the righteous Galilean, indicates that this Science is divine Principle's means of expressing itself throughout its universe of ideas. Acting with spiritual energy, Science deals with perfection; it is exact, imperative, supreme, endlessly unfolding the realities of immortal existence. All the laws of substance, Life and intelligence belong to it, and all the elements, essence, and nature of being act in accord with it. As this divinely systematized knowledge gradually unfolds to the seeker, it is recognized as the only true Science there can be, because it is the Science of God, the All-in-all. It is understood to be the divine order of creator and creation, comprising the sum total of wisdom and demonstration.

As the student of divine Science passes from study to proof of spiritual wisdom, he becomes aware that the Science of Life is also the Science of Love, because it begins at once to bless him. In it there is not a single destructive element. Mistaken beliefs are corrected by it; what has seemed to be evil law is annulled; false dependencies no longer seem desirable; barriers to progress are removed; and daily answers to problems of human experience are worked out. The Science of living and loving as the Master taught it repeats its wonders of heaven now for him who obeys divine law.

Christian Scientists are progressing in the understanding of the energies of eternal Life and in demonstrating the use of this wisdom for the protection and salvation of mankind. As they realize the vast potentials in their field of spiritual discovery, their research and practice will fill and overflow the hours. Thus the knowledge of divine reality will be more speedily released to the human race. Such wisdom is powerful beyond human explanation — the atomic action of Mind delivering the whole earth from all seeming destructiveness of mortal belief. Christ Jesus gave an example of the truth when his tomb was opened to reveal man still living on, the master of death and the grave.

A penetrating paragraph on the subject of true atomic power, as part of the divine Science that performed the works of Jesus, is to be found in Mrs. Eddy's *Miscellaneous Writings* and reads in this way: "Atomic action is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter: it is infinite Spirit, Truth, Life, defiant of error or matter. Divine Science demonstrates Mind as dispelling a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love."

The student of mathematics beginning with his numeration table catches glimpses of magnitudes and operations without end. His simplest calculation is always a prophecy of the great whole. As he uses the units of his science with infallible obedience to law, he arrives at the solution of every problem from the simplest to the most complex.

In like manner the Christian Scientist, yielding to divinely initiated unfoldment, will constantly be demonstrating the deeper interpretations of being. Mrs. Eddy writes in her *Message to The Mother Church for 1901*, "I begin at the feet of Christ and with the numeration table of Christian Science." She goes on to say, "I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God."

Because the master Metaphysician used the units of the Christ Science with perfect obedience to divine law, in the ascension he arrived at the supreme solution of

eternal being. The primal order of man's spiritual sonship with God was demonstrated as changeless fact, and the seeming temporary disorder of materialism gave everlasting place to reality. He could impart only to a few any understanding of man's dominion over the whole earth, but he could trust that the time would come when the ears of humanity would be unstopped to hear the voice of Truth, explaining the way of eternal harmony. He said that his words would never pass away, and this prophecy is renewedly fulfilled in the coming of Christian Science.

Pure Science is as available through revelation to one as to another. Communion with God, not academic education, is the channel of its flowing to humanity. As it unfolds reality to mankind, pure Science embraces every step of progress within its own law, so that the ways of men may change from those of revolution to revelation. The Christ Science is still the way of resurrection, ascension, and immortality.

Christ Jesus' practice of divine Science was his reflection of God's intelligence. This is the only way whereby all men may recognize and demonstrate man's dominion over the earth. The discoveries of the sages have led to seeming magnified evil as well as to good. In the exploring of the transient realm of matter perils arise, and men may become victims of their own endeavors. In his delving into the spiritual realm, only the endless Science of divine harmony awaits the searcher. This experience delivers him at every point from the confines and dangers of a material sense of existence and opens the gates of progress that lead to eternal Life.

The Christ Science verifies the unreality of evil and the infinitude of divine reality. This Science permanently removes from human consciousness the false beliefs of life in matter by explaining the spirituality of the universe. It declares and proves that all power belongs to God — to Spirit, Mind, Truth, Love, Principle — and that the functioning of this power is the reign of heaven.

Divine Science takes men beyond the mortal belief of earth and stars to the recognition of the kingdom of God within man and throughout the vastness of Mind. In the discovery of Christian Science the world has been given the answer to what has been called the riddle of the universe.

THE PEERLESS DISCOVERY

In the latter half of the nineteenth century there occurred a disclosure of universal reality which has no parallel in human history. This was the revelation of the Science of the infinite to Mary Baker Eddy, a devout follower of the teachings of Christ Jesus. The lens of divine Science enabled Mrs. Eddy to behold the world of Spirit with accuracy and detail. She discerned and examined causation of divine Mind, substance of Spirit, and essence of eternal Life.

Through consecutive years the revelation continued to unfold. With patience and persistence truth was accepted and digested. The wonder that kept expanding could be grasped only bit by bit; its implications were beyond the capability of human reason to define, the full meaning too vast to be more than touched at first. But initial glimpses spread into glorious vistas. Clearer and clearer the spiritual picture grew. The infinitude of God became transparent. The Discoverer and Founder of Christian Science writes, "The search was sweet, calm, and buoyant with hope, not selfish nor depressing." (*Science and Health*)

But the discovery of divine Science consisted of more than spiritual knowledge of reality. It also included comprehension of the unreality of so-called material existence. The Discoverer writes of this part of the exploration: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error— its hidden paths, purpose, and fruits - at first defied me. I was saying all the time, 'Come not thou into the secret' — but at length took up the research according to God's command." (*Miscellaneous Writings*)

Did the author of the Christian Science textbook, *Science and Health*, write down Truth's revelation to her in terms of the allness of good alone and leave her subject there? Perusal of her writings shows that she was as careful to discern the unreality of evil as she was to comprehend the allness of good. The substance of Spirit, the myth of matter; the reality of harmony, the falsity of discord; the living presence of divine Truth, the absence or nothingness of error; these must be equally understood and cataloged for the purpose of Christian healing. There must be no loophole of

ignorance or carelessness left in this unique work through which human belief could weaken or demolish the teaching that had come to bless all mankind. Misconceptions of reality must be uncovered as such and replaced with spiritual truths. This made the revelation practical and permanent.

In the light of present-day events, is it not essential that Christian Scientists follow their Leader's footsteps, demonstrating the allness of good, God, by knowing the unreality of evil? Is their Love for Christian Science unselfed enough, like hers, to reach beyond the enjoyment of the beauties of Soul to penetrate the would-be mystery of mortal belief and reach its end? Is their devotion to Truth deep enough to follow through both aspects of the revealment? Their Leader pursued every path of her experience until she saw it lead unquestionably and demonstrably to the allness of God. Then, and only then, did she state this truth.

Mrs. Eddy tells Christian Scientists to follow her only so far as she follows Christ. The Christ led her to investigate error's "hidden paths, purpose, and fruits" and so to become aware of its nonentity. This is a triumphant experience contributing to conviction of the allness of God, good. The Master deeply understood God and also showed piercing perception of the pharisaical thought when he said that it would not go into heaven, nor let others enter. (See Matthew 23: 13.)

The examination of error through the lens of Science does not magnify it, but discloses its nothingness. Could the Discoverer of Christian Science have plumbed depths of Spirit, Soul, God, before saying to the world, "God is All," and yet have only skimmed the surface of the belief in error before stating that it is nothing? Could half the discovery have been methodical and the other half careless? Or part of it inspired and the rest haphazard? Must not the same exploration have continued throughout the whole of the revelation? The pages of her writings unequivocally answer in the affirmative.

Mrs. Eddy writes of error's pretended source, its would-be types, its illusive actions, its seeming wicked methods, and so reveals its pretense to existence as that which seemeth to be and is not. Error cannot save its own beliefs of life and intelligence in matter; but endeavoring to enthrone them, it destroys them.

Christian Science shows the deception of a claim of power opposed to God and how to dispel this deception. So Mrs. Eddy saw no multitudes of victims belonging to evil, no man in its toils; in other words, its whole story of individual or world conquest, past, present, or to come, is a lie. She came across no sign of invasion of God's territory by error, no struggle ever waged between the two, because there is only one, infinite good, always. No assumed awfulness, wickedness, or threat could stop the laying bare of evil's unreality. Its depth was seen to be bottomlessness; its past, oblivion; its boasts, phantasmagoria; its threats, soundlessness. The Discoverer never lost sight of the serenity of divine dominion. The teaching of Christian Science leaves no question of God's entire mastership of His creation.

As the Discoverer of Christian Science traced the belief of error to its perimeter of pretense, she found that it did not originate in God, the only creative source. She found it without history, because God's forever allness signified no records other than those of eternity. She saw that it had no individuality as a power opposed to God, because it could not exist as such within God, and there is no outside to the infinite. There appeared no law in it opposed to the divine order. There was no sign of intelligence in it, only vacuity. Its subterfuge of goodness and appeal was gone, stripped of mesmerism before this spiritually scientific examination. With full revelation of Truth came complete disrobing of falsity.

There was dynamic purpose behind the appearing of Truth to Mrs. Eddy. It rent the clouds of human ignorance, broke through the mental darkness of ages, and showed the glory of divine presence. The effulgence of scientific, spiritual existence filled her with awe and strength of consecration as she was sacredly urged to hear and accept the Word of God from the throne of God. No medium was between her and the source of illumination. She stood face to face with divinity.

Mrs. Eddy has given to the world God's revelation to her. She has written down the glory of reality and the hallucination of aught unlike God. She warns her followers to understand all things through the divine Mind. This is Mind that withheld no wisdom from her that concealed no universal truths that showed her the emptiness of time and the treasures of eternity. Such revelation unfolds the presence of heaven to spiritually scientific thought and mutes the expositions of error's self-

destruction. No harm comes to the world in the vanishing of a myth, no change occurs in creation, no vacuum is left. There remains forever only the reality of divinity, as shown in the Discoverer's words, "Thus the absolute unreality of sin, sickness, and death was revealed, — a revelation that beams on mortal sense as the midnight sun shines over the Polar Sea." (*Unity of Good*)

In Jesus' earthly experience the falsities of so-called mortality fell away, and the truths of divinity became actual to human sense. The existence which God has given to man became apparent as supreme in everyday experience. Divine selfhood walked in paths of holy dominion more visibly than ever before. Centuries later the coming of Christian Science to the world was to purify all human concept from belief in mortality and to enable it to yield to Truth, whose unfoldment never ceases.

The leaven of pure religion is working with men today. In this period of recognized spiritual power, the sense of struggling against something opposed to God is being exchanged for demonstrable understanding of error's unreality. When revelation is divine Science, and divine Science is revelation, humanity touches the presence of eternity. At the beginning and end of all true scientific research only the fullness of God, Spirit, is there. St. John puts such truth in the following words: "This then is the message we have heard of him; and declare unto you, that God is light, and in him is no darkness at all."

THE GLORY OF THE TOMB

Mary Baker Eddy writes of the ever resurrection dawn: "This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, which wipes away all tears. With grave-clothes laid aside, Christ. Truth, has come forth from the tomb of the past, clad in immortality. The sepulchres give up their dead. Spirit is saying unto matter: I am not there, am not within you. Behold the place where they laid me; but human thought has risen!

"Mortality's thick gloom is pierced. The stone is rolled away. Death has lost its sting, and the grave its victory. Immortal courage fills the human breast and lights the living way of Life." (From *Miscellany*)

There is a richly rewarding demand upon all Jesus' followers today to become more familiar with what went on in the tomb within the rock-ribbed walls. Are Jesus' disciples in this age looking at this event from his standpoint? If so, they may see there the radiance of uninterrupted spiritual being. Are they waiting in the garden of expectancy for the appearance of deathless being, or have they gone away to fish in the sea of belief of life in matter?

The true picture of the three days of the Master's last triumph must be one of ineffable joy as he knew that God was carrying him beyond the last effort of evil to nullify his work, slander his teaching, and compel him to stop short of complete victory over falsity. He had conquered the flesh, the devil, and the world. May he not have heard again, as at the time of his baptism, the voice of his Father saying, "This is my beloved Son, in whom I am well pleased"? Could anything surpass the bliss of knowing that he was worthy of such commendation at the close of his career, as well as at the beginning!

Jesus said that he had come to fulfill the law and the prophets the law of eternal Life and all human hope in it. Surely all previous history of divine worship must have been crowned with unsurpassed fruition by Jesus' victory in the tomb. What peace and exaltation must have been his as he fulfilled his trust to the world, to his disciples, and to God! The effect of those three days, alone with deathless reality, still colors with hues of holy ascendancy the twentieth century after the Way-shower's presence on earth. The understanding of their deep toned significance for all men is gradually unfolding, for Christ's Science, the Science that worked out the resurrection, has explained this divinely natural experience of infinite Life understood and practiced.

In Christian Science there is given profound interpretation of Jesus' hours in the sepulcher. Therein is shown the inner glory of his spiritual awareness enhancing his final human overcoming. Had he not been able with divine power to demonstrate the unreality of death for himself, and so for all men, he would never have come to earth; he would not have had right to the title of Saviour of the world; and he could not have uttered the towering words, "I have finished the work which thou gavest me to do."

Jesus allowed every aspect of the belief of death to be presented to him and through divine mastery outlived such testimony. His followers constantly addressed him as "Master." John writes of Mary's meeting with her Lord in the garden of the resurrection as follows: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." And the Discoverer of Christian Science writes, "We must lay aside material consciousness, and then we can perceive Truth, and say with Mary, "Rabboni!" Master!"" (*Miscellaneous Writings*)

The man in the tomb was the same one who had said that his true being existed before Abraham was and would continue forever. He went into the tomb, not to be forever buried, but to reveal there the presence of eternal Life and its deathless expression. Right where evil claimed to be enthroned with power of dissolution of life, Jesus proved the unbroken reign of eternal being. His unfaltering and full consciousness of man's immortality necessarily dominated and dispelled the misapprehension of mortal mastery. The latter could not erase the former, but absolute Truth could and did dethrone error's deceit. The human Jesus was embraced in divinity's demonstration of the inseparability of spiritual Life and its identity, man.

There was nothing dead left in the tomb. The evidence of unendangered and uninterrupted Life was as present in the sepulcher as when Jesus walked on the sea. It was as triumphant in the rock-walled chamber as when he escaped Herod's edict of death against him at birth.

The argument of death was not presented to Jesus with overwhelming force for the first time in the garden chamber. Step by step from the time of his birth he had been overcoming error's insistence that he must die. The tomb experience was the final silencing of error's denial of God. There could not have been a retrograde step at this point of the Master's work, but rather the culmination of victory over the belief of life in matter.

Jesus had raised Lazarus by knowing that he had never died. The working out of his own experience must have been along similar spiritual lines. He had proven his understanding to be true in other raisings besides that of Lazarus. The glory of

every spiritual healing which he had performed through obedience to the law of God was manifest in the tomb. This pursuance of Spirit's presence tore off the winding sheet, burst the prison, and rolled away the stone. It kept alive the Master's scientific awareness of eternal identity as the Son of God.

There could have been no unconsciousness in those hours. His thought must have been holy and vigilant to achieve the demonstration of immortality. It must have been functioning with supreme majesty, unaware of and so unimpressed by sensory testimony. The Master was in the sanctuary of Soul, not in the grave of matter. He was acting under divine control, subject to the law of Life that would never leave him; law of Love that nullified the verdict of hate; the law of Truth that revealed the presence of infinite being. The illumination of the Christ-consciousness left no place for a shadow of death.

Out of the spiritual revelation of the Christ Science which came to Mrs. Eddy, she makes the following significant statements: "Jesus said, 'If a man keep my saying, he shall never see death.' This statement of our Master is true, and remains to be demonstrated; for it is the ultimatum of Christian Science; but this immortal saying can never be tested or proven true upon a false premise, such as the mortal belief that soul is in body, and life and intelligence are in matter. That doctrine is not theism, but pantheism." Then she continues, "The theory that death must occur, to set a human soul free from its environments, is rendered void by Jesus' divine declaration, who spake as never man spake, and no man can rationally reject his authority on this subject and accept it on other topics less important." (*Science and Health*)

The world is crying out for deliverance from manifold threats of death through crime, disease, drugs, and atomic warfare. Must there not be an answer to this cry? And must it not come from Christianity? If Christianity is to overcome the universal belief in death, must it not begin with acceptance of Jesus' proof of the unreality of such error in his own experience? Then from such a premise may come to all men the understanding of the Way-shower's promise that the things which he did we may do also.

Christian Science teaches that the losing of all faith in death and the abandoning of fear of death have a marked effect upon the morality and well-being of men. Is this not what all people need? Truly this mental transition is accomplished only by degrees. Everyone who accepts understanding the true meaning of our Master's last triumph has begun in the right direction and will continue toward the goal of eternal Life experienced.

ENTHRONEMENT

Does not every person, whether he is of humble or haughty lineage, desire to reign over the kingdom of his own life experience? However, men often find this desire thwarted by various phases of materialistic belief they become dominated by disease, sin, limitations, and seemingly insurmountable obstacles. Only a few seem to get beyond mortality's mediocrity and reach the consciousness of man's spiritual destiny. Yet an innate sense of man's right to individual, impartial dominion persists. Somewhere, somehow, there must be a reason for this awareness, a cause deeper than human egotism, will, or prerogative of mortal birth. Must not this reason be the status of the source from which the real man emanates, the divinely royal nature of his Father-Mother God, which bestows upon him the title of son of the King?

In this connection there is an illuminating paragraph in the book *No and Yes*, by Mary Baker Eddy. An extract from the paragraph reads as follows: "The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being, holding the mortal as unreal, and the divine as real." Jesus was conscious of his spiritual royalty and so reigned over the years of his earthly experience. He also taught his followers to know God as their Father and to recognize and exercise man's inherited power in their own affairs. The winds, the waves, the earth and space, the troubles of the world, the crimes of mortal mind and the sufferings of the flesh bowed before the majesty of him who knew that man is the son of God and wields the scepter of immortality. He was the ruler over his journey from sense to Soul because he knew it was the authority of omnipotence that worked in him. And he prayed that his disciples

might know the divine sonship of man, might be with him at this point of conscious enthronement with God.

The deeply revered Leader of Christian Science, whose spiritual insight was akin to the Master's as the revelation of Truth embraced her in its light, understood man's reflection of the sovereignty of God and has lifted the thoughts of mankind from the helplessness of mortality to the power of man's spiritual dignity in the kingdom of his Father. This may be one of many reasons why she has made it a duty for every member of The Mother Church to pray daily: "Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them." (*Manual of The Mother Church*) What an individual crowning ceremony this praying time may be, for God answers prayer and invests awakened consciousness with the power of the kingdom of heaven.

Each Christian Scientist daily communing with God in order that the reign of divine Life may be established in him as it was in the Master; that the rule of spiritual Love may abide in him; that the supremacy of Truth may be his constant condition — what a sacred experience! What a solemn occurrence in preparation for everyone to go about the business of the kingdom day by day, reigning over every presentation of error to his thought, expressing the laws of God as the government of his being, reflecting the justice of divine wisdom and the mercy of omnipotence! Surely such investiture rules out all sin and enables the disciple of Christ to walk regally, yet humbly, with his God.

What an essential prayer is the "Daily Prayer." Both individual and universal elements are in it. Majesty, glory, and pulsating responsibility run through it. It is based upon the Lord's Prayer, and so is filled with the atmosphere of holy royalty. Ages meet in its occurrence. The music of coronation permeates its theme, for Christian Science is Christianity's crown. This crown rests upon every consecrated Christian Scientist who heeds the admonition of St. John written to the church in Philadelphia, "Behold, I [the reigning Christ] come quickly: hold that fast which thou hast, that no man take thy crown."

In the teachings of Christian Science, humanity learns that the son of God is the only man there really is. This spiritual man reflects all the qualities of the infinite One, the majesty, authority, and absolute government of God. This is true of man everywhere. He can never be less than heir to the throne of heaven. This is the glory that is constantly asserting itself in him, the power that enables him to be Godlike. Man does not bear his Father's name in vain, but wears it in his forehead with honor and grace. He forever expresses the sovereignty of good. As one becomes aware of this he ceases to strive for human prestige and accepts the spiritual royalty of his true selfhood as the son of God. Higher he cannot mount.

This scientific view of man exchanges the human concept of royalty for the divine idea of it. Royalty no longer seems to be the prerogative of a few bestowed upon them by mortal birth, but it becomes that which each may know as the truth of his God-given being. All the sons and daughters of God are the truly royal family of the universe perpetuated throughout eternity. To each one is given the birthright of dominion. There are no elder or younger brethren, for all exist from the beginning with the Father. No offspring of God stands in another's way or robs him of his heritage. In this family there are no false children and no favorites. Each one reigning over himself through obedience to God coexists and cooperates with all his brothers and sisters to express the universal reign of harmony.

This understanding does not tear down the idea of nobility but enlarges and spiritualizes its meaning. Thus are eliminated the errors of class differences, special privileges, inequalities of life, slavish personal adorations. The belief in necessity for revolution is antidoted when it is apparent that no one needs to be dethroned that another may rule, but everyone must understand his own eternal enthronement as the offspring of the King. In this atmosphere of thought common advantages, individual freedom of progress, mutual respect, and collective uplifting become apparent. As this occurs, there arises unity of vision and purpose; and all serving the one Supreme Ruler, divine Mind, universal harmony prevails. So the concepts of rulership and ruled are lifted from mortal sense to recognition of individual man governing himself with divine authority and aware of the spiritual kingdom functioning within him.

Consecrated penetration of the meaning of the Daily Prayer reveals a fresh, new-old reign of reality unfolding over all the earth. During this reign exploration of the realm of Spirit will be furthered and greater wonders of creation will come to light. Under the government of divine Science, human invention will give way to spiritual comprehension, and the visions of revelation will become the prolific universe of Mind. Hitherto unreached peaks of scientific Christian achievement, higher than the mountains of earth, will be attained by those who persist with immortal vision, courage, and obedience to God.

The pomp and ceremony of an earthly monarch's coronation are not to be compared with the secret grandeur which embraced the Way-shower as he was pronounced by a voice from heaven to be the offspring of the Most High. As the affections of mankind were poured out to him, they were enriched with deliverance, not pardon, from sin, and with healing of disease, rather than charitable provision for it. He did not decree the death of his enemies, but raised men from the dead. Instead of bestowing higher rank upon a few, he sought to lift all men to conscious at-one-ment with infinite omnipotence. Rather than assuming permanent, personal rule over those who followed him, he taught each individual how to rule over himself, how to let "the reign of divine Truth, Life, and Love" be established in him on earth. He said that all men should do as he did, become cognizant of man's royal stature and live accordingly. True Christianity teaches that its followers are jointly heirs with Christ of the kingdom of heaven, the realm that is greater than all the kingdoms of the world combined.

The coronation of a monarch is usually completed within a space of hours. The experience of the Christian Scientist may be daily investiture with the white and glistening robes of righteousness, the oil of consecration, the wine of inspiration, and the diadem of duties fulfilled. Thus they embody the essence of the Daily Prayer, whereby human thought is lifted to the realization of divine being. As they accept the solemnity and jurisdiction which accompany the crowning of a ruler, they prepare for the reign of immortality with them, the functioning of supreme order. Upon no one person alone, nor upon a few, rests all the responsibility of such great reflection. No one is free from his individual allegiance to God and to all that this implies. Surely no one would wish to abdicate, to refuse to assume the responsibilities of the eminence that belongs to man as God's beloved.

The celebration of a ruler's ascent to the throne is necessarily accompanied by the solemn promise of faithfulness to the trust bestowed. As the Daily Prayer confers upon the consecrated Christian Scientist a clearer consciousness of man's God-given dominion, it also awakens desire and ability to embody this. Then it is found that Mrs. Eddy has provided not only the prayer of spiritual illumination, but also the oath of fealty to the reign of divine Science with men, in the sixth tenet of The Mother Church, which reads, "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." (*Science and Health*) The world awaits with hope and anticipation the keeping of this sacred pledge.

A GLIMPSE OF PERFECTION

When thought is lifted to the windows of heaven, divine harmony, there may be grasped at least a glimpse of the perfection which Mary Baker Eddy states underlies reality. If one closes the door of thought on material belief, shutting out the clamor of personal sense, and stands on mental tiptoe, expectant, eager, there will be unfolded from the heart of divinity a view that will abide in eternal remembrance.

This view of incomparable wonder is one of pure divinity of cause and effect, of source and emanation, of being and expression; the peace and power of eternal oneness and allness of infinite good spread out in endless beauty. Every identity of existence declares the presence of spiritual substance. Life, and law. Continual energy of immortality preserves a universe of perfection. Here is holy purpose fulfilled, endless capacity of Soul employed, palpitating reflection everywhere. Here is fundamental Principle, divine Science, and man, the individual agency of God. The gaze rests upon this scene with a feeling of familiarity, for the facts appearing in vivid glory are the eternal truths of being. They are the signs of our homeland, for the Master said of spiritual man that the kingdom of heaven is within him.

Perfection bases reality because divine Principle is the abiding, sustaining, governing presence with creation. The nature of Principle is the essence of all existence. This implies complete and everlasting product in continuous obedience

to divine laws. Hence universal existence must be perfection forever unfolding, not discord constantly appearing. Without Principle there could be no perfection; without perfection there could be no divine law; without divine law there could be no government; and without divine government there could be no heavenly kingdom. Only perfection can declare the reality and presence of God and His work, for perfection signifies the total absence of error.

Looking more closely at this view of reality, we find we can never lose sight of perfection. It is seen throughout all substance; it is living quality of Being; it belongs to every identity of Life from the infinitesimal to the stupendous. It is in the elements of Mind, in the working of law, in all that goes on as universe. It is in the past, present, and future in the eternality of infinite existence. Then there is never a moment or a place where perfect existence is not unfolding. Then there is never an instant when error can be real. Mrs. Eddy states that "an acknowledgment of the perfection of the infinite unseen confers a power nothing else can." (*Unity of Good*) This power removes all possibility of error throughout eternity.

There cannot be both perfection and error. One is the denial of the other. Either one or the other must be everywhere. If there were the slightest error of Mind. Life, or substance, of cause or effect, perfection would be nonexistent. On the other hand, since perfection is real, there cannot be an infinitesimal error in noumenon or phenomena. It is impossible to have perfection in God and not in His work, for creation is within Himself and is His expression of Himself. Perfection cannot be finite, local, or temporal, but is infinite and invulnerable. It is the forever demand of divine Science, since Principle governs the universe.

Any denial of perfection, or reluctance to accept it, is an admission of the seeming reality of evil. Jesus knew that the true concept of spiritual, perfect man and universe needed to be accepted and substituted for the human misconception of imperfect offspring of the creator. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The perfection of man the climax of God's self-expression, the full representation of infinite good, the compound idea of infinite Mind, in which is included every right idea - is this not natural and inevitable, rather than impossible? Could it be otherwise?"

The perfection of man in God's likeness is man's inherent nature. Perfection is not acquired by him, nor can it be prevented by him; it is reflected in him and can never be separated from him. Man expresses the perfection of God throughout his whole being, for he is spiritual in origin, emanation, individuality, and continuity. Divine Science reveals man as forever expressing the godliness of God. God could not be pleased with man unless he were perfect for eternity.

This truth of man's conscious individuality as found in Science fits into the marvelous view of reality that we are contemplating. In this divine agency, man, we behold God in infinite self-expression. We can see the perfection of Life running at full tide throughout creation. The seedtime and harvest of spiritual existence are in continuous operation and conjunction. The government of divine Principle is reigning in man, so that he is forever alight with imperishable, primeval glory.

This view of reality vitally concerns human consciousness. Jesus beheld and expressed man's perfection of being in Science, and so healed the sick and sinning, and raised the dying. As we recall the Master's experience, we are aware that he knew that man's conscious identity of being was never in matter. He demonstrated that it was in Science, not in the storm, not in danger, nor in a murderous mob; in Science, not in Galilee, Gethsemane, or the tomb.

Above the insistent clamor of mortality rising from the crowds which thronged him along the waysides, arguing with him in the synagogues, tempting him in the wilderness, threatening him in the mob — clamor shrill with fear on the sea, loud with anger in controversy, subtle in pleas for human pity, cruel in mass hatred above all the aggressive arguments for man's existence in matter, Christ Jesus walked with serenity, safety, and detachment. The unbroken calm of existence in divine Science, permeated with perfection, was the abiding reality of his daily life. This reality he demonstrated for all to see and follow.

The healings which the Master accomplished were not changes wrought in matter, but perfection revealed where imperfection seemed to be; the presence of divine order demonstrated where discord seemed to reign; mesmerism broken and the objects of sense vanishing in awakened thought; that which was not, receding and

disappearing before the coming of the Christ understanding. The testimony of the material senses never interrupted the continuity of the procedure of the Christ. Then in *No and Yes* Mrs. Eddy's statement. "Jesus' true and conscious being never left heaven for earth," does not relate merely to the time of his birth, but to every moment of the thirty-odd years during which he was perceptible to men. Because of this, phases of error never drew him down to battle with them as reality, but he lifted men to his uninvaded understanding of man's eternal perfection.

In the light of our Master's experience the view of reality upon which our thought is resting becomes more clearly defined. It becomes evident that since perfection underlies all real existence, there is no underworld, no hidden, secret, or subterranean area of life, or mind, where evil belief can breed undisturbed and hatch destruction. There is no underground of substance where disease can be born to break forth into distress among men. Evil has no retreat where it can hide from omni-active Truth; where it can gird itself against divine dominion. Error's claim to possess remote recesses of material thought, where hidden agents, mysterious forces, and menacing elements lurk unseen and unknown until ready to destroy, is challenged by Truth. The vital forces of divine Life operate to bring to the surface only the evidences of underlying perfection.

To admit the ever-presence of divine perfection is to lose sight of mortal selfhood, to silence personal sense, to be more than universally minded, to be present with the father, to see as God sees. Such admission gives to human consciousness an impregnable position from which to prove the facts of Spirit. The recognition of the perfection of "the infinite Unseen" is the denial of the presentation to thought of the imperfect Unite. To accept the reality of perfection is to become aware of the unreality of evil, matter, and mortal mind. It is to know the forever abiding of spiritual Life, substance, and manifestation. This mental attitude signifies that we are beholding actuality and are no longer deceived by falsity. Such avowal brings with it a calm that cannot be broken, a strength that cannot be sapped, a foundation of being that cannot be swept away. The demonstration of these statements is an exalting privilege which leads to individual salvation and the healing of the nations.

Christian Science has hung wide the windows of heaven. The view of reality which is disclosed is unobstructed. He who gazes upon it with reverence will not

cast a shade of doubt athwart the glory that illumines the scene. Rather will he find himself bathed in holy radiance, perceiving clearly the phenomena of immortality livery moment the identities of Spirit will become more distinct, the laws of eternality better understood, the evidences of omnipresent perfection more noticeable. Gradually the onlooker will associate man's everlasting existence with this realm of the real and will become aware not only that he himself stands at the threshold of the infinite, but that he is enveloped within its harmony.

ABOUT THE AUTHOR: Julia Michael Johnston was a life-long Christian Scientist during the early years of the movement. Her mother, Annie R. Michael, was a student of Mrs. Eddy, having taken Normal class with her in 1887. Mrs. Johnston went through Primary class with her mother and became a practitioner listed in *The Christian Science Journal* in 1913. She had Normal class with Clifford P. Smith and became a teacher in 1916. She herself taught the Normal Class in 1940. She first practiced in Lockport and Buffalo, New York, from 1913 until 1923 and then moved to New York City to live and practice. She wrote a series of articles about two children growing up in Christian Science which was later made into a booklet entitled *Elizabeth and Andy*. She also wrote biography of Mrs. Eddy entitled *Mary Baker Eddy: Her Mission and Triumph* which was published in 1946.