

March 24, 2003—Subject: Reality

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

Our first selection this week is from Miscellany by Mary Baker Eddy. The second selection is from Britain and America by W. Gordon Brown. [Click here](#) for a short biography of Mr. Brown.

[*Boston Herald, Sunday, May 15, 1898*]

### THE UNITED STATES TO GREAT BRITAIN

HAIL, brother! fling thy banner  
To the billows and the breeze;  
We proffer thee warm welcome  
With our hand, though not our knees.

Lord of the main and manor!  
Thy palm, in ancient day,  
Didst rock the country's cradle  
That wakes thy laureate's lay.

The hoar fight is forgotten;  
Our eagle, like the dove,  
Returns to bless a bridal  
Betokened from above.

List, brother! angels whisper  
To Judah's sceptred race, -  
"Thou of the self-same spirit,  
Allied by nations' grace,

"Wouldst cheer the hosts of heaven;  
For Anglo-Israel, lo!  
Is marching under orders;  
His hand averts the blow."

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

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### The Bible and Science and Health

"Brave Britain, blest America!" says Mary Baker Eddy in her poem. The word *brave* clearly pertains to the manhood of the spiritual idea, and *blest* to the womanhood. It is like the relationship of Michael and Gabriel, referred to in the textbook on page 566. Michael is the angel who "fights the holy wars" while "the Gabriel of His presence has no contests." As we see from this particular text, the reciprocity, in respect of the synonymous terms for God, is the relationship of Truth to Love.

The long history of Britain, seen in relation to what the children of Israel typify in the Old Testament, to what the victorious lifework of Jesus typifies in the New, together with Britain's steadfast resistance over the centuries to the assaults of political and religious aggression, has certainly earned for her the epithet brave; while the very short history, by comparison, of the United States, in which she has prospered so outstandingly, and in which she has given birth to the ultimate divine Science of Christianity as the Saviour of the human race, shows her to be abundantly blest.

This same relationship between the two nations is again brought to light when we consider the *Bible* in parallel with *Science and Health*. While the Bible down the ages relates significantly with Britain (particularly in the form of the Authorized King James Version), *Science and Health* has an even more obvious link with the United States.

The Bible, impelled by the Word of eternal Life, unfolds its story through seven long thousand-year periods of time. Whereas *Science and Health* contains no equivalent historical record, but represents the instantaneous healing presence of divine Truth and Love. What *Science and Health* does contain, however, is the *Key* which unlocks the meaning of the Bible's thousand-year periods, translating them out of events of mortality into the eternality of Life itself—that is, into the eternal history of God's spiritual universe, in accordance with the seven (timeless) days of creation discussed in earlier chapters of this book.

Britain's long history and deep association with the Bible, and the Bible's own long historical record, is counterbalanced therefore by America's comparative short history, and by her association with the instant healing and redemptive availability of the teachings of *Science and Health*.

In the Christian Science textbook, the two chapters "Genesis" and "The Apocalypse" are the foundations of the *Key to the Scriptures*. When therefore this Key further unlocked the Bible's timeless Science (as it did in Great Britain in the 1940's, initially through the work of (John W. Doory) it was as if, in the words of the poem, America's "eagle" like the baptismal "dove" had returned to "bless a bridal betokened from above." Never before had the two books spoken in the way they did then, in their spiritual and scientific wedlock, based on the revelation of the two classes of capitalized terms for God, the *seven* of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the *four* of the Word, Christ, Christianity, Science.

It becomes evident therefore that the chapters "Genesis" and "The Apocalypse" have the same relationship with each other as the textbooks themselves have; the same relationship as the seven terms and the four terms have; and also the relationship with one another that Britain and America have, when we translate our sense of them out of egocentric nationalism into the impartiality of divine ideas that apply to all mankind.

For us even to glimpse the promise of total human redemption, implicit in the system of the *seven* and *four* capitalized terms for the infinite Godhead, as that which gives living access to the unfallen reality of the human race, is a momentous thought indeed.

### **God-Crowned Twentieth Century**

The epoch that has witnessed unprecedented advances not only in the understanding of scientific metaphysics, but in the symbolic, counterfeit realm of the physical sciences as well, has been our present twentieth century, now coming to an end.

As this particular century closes, so also does the sixth millennium of the history of the civilization movement, and this opens the door to the seventh millennium, destined to bear witness to humanity's redemption from the restrictions of organic life and time. In the measure that this redemption takes place progressively on its appointed world scale, the divine purpose behind the preceding six millennia is in process of being fulfilled.

And what is this almighty purpose? It is the purpose of the moving "Spirit of God" in Genesis 1:2, identical with the Spirit that descends to the world on the day of Pentecost, that unfolds in the order of the seven days of creation, and therefore in the order of the seven thousand-year periods of the history of civilization.

This Spirit of God, this world-encompassing Holy Ghost, this holy Comforter promised by the ascended Jesus, is the revelation of the divine Science of being that voiced itself to Mary Baker Eddy in 1866, and which she denominated Christian Science.

The days of creation, says the Christian Science textbook, "can never be reckoned according to the calendar of time" for "they will reveal eternity, newness of Life" (S&H 520:10). Hence, there shall be "time no longer" says the angel in Revelation 10 when he brings the little book, Science and Health, from heaven, in which the revelation of divine Science is recorded.

What divine Science, the Holy Ghost, the Spirit of God, does therefore is to "bridge over with life discerned spiritually" (S&H 598:26) the entire *time interval* involved in a material sense of creation. This means in particular that it bridges over the mortal record of the past eighteen centuries, and returns us and our world to the Pentecostal standpoint of the descent to mankind of the Holy Ghost that immediately followed Jesus' ascension.

This descent of the Spirit of God, and the revelation of the divine Science of Christianity that took place eighteen centuries later in 1866, are thus essentially the same metaphysical happening. Its purpose at the Pentecost, as in 1866, was to enable humanity as a whole to begin to emulate what the individual Jesus had just recently demonstrated, namely, that God, Spirit, is All-in-all, and that matter, evil, sin, disease, death, are merely ignorance of the present reality of divine Life, Truth, and Love.

Hence, in the words of Mary Baker Eddy, the six days of creation, corresponding to the six thousand-year periods of time, "are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis 279:18).

Today the allness of Spirit and the nothingness of matter is being found out as never before, not only in the realm of divine Science, but also in the realm of the physical sciences.

To "bridge over with life discerned spiritually the interval of death," in this way — the interval of "organization and time [which] have nothing to do with Life" (S&H 249:19) — is, the text says, to put into operation "the spiritual understanding of Life and Love."

The term *Life* in this context, puts the emphasis on *individuality* in the sense of indivisibility from God as shown forth by Jesus; the *term Love* puts the emphasis on *universality*, as that which ushers Christian Science into being and enables us to follow Jesus' example.

Only when we are thus individually universal in our outlook on our world and the human race, can we begin to bear witness to the bridging over of the seeming interval of mortality, or death, and, on behalf of ourselves, each other, and mankind, start to solve the problem of life in matter in the way that Jesus solved it.

In proportion as this reflection of Life and Love is real and living to us—in the measure that our identity is individually universal and universally individual — the first interval to be bridged over is the one which has elapsed since the passing of Mary Baker Eddy in 1910, when ecclesiastical organization disobeyed the provisions which she had laid down, and the church body began to die.

Having bridged this latest interval, we shall be at the point spiritually which she had reached in 1866, when the revelation of Truth first dawned upon her because she had proved that there was nothing separating her from God. But because there is no difference spiritually between the revelation of 1866 and that which took place when the Holy Ghost descended to the world on the day of Pentecost, the intervening eighteen centuries of organic life and time will be in process of being bridged over too.

And because the Pentecostal *descension* was virtually simultaneous with Jesus' own *ascension*, we shall, like the apostles themselves, find ourselves all with one accord in one place working from this heavenly ascension standpoint. "When we work together as one," Mrs. Eddy once said, "it will be seen as the Son of God." And on another occasion: "To have one Mind means for all to work alike; — not you work in your work and I in my work, but work *together*" (Coil 82,31).

But this "one place," in and of the divine Principle, Love, in and of the conscious embrace of the Father—Mother God, is none other than the place of Jesus' own immaculate *nativity*, as when he declared that he came from the Father, or that the Father had sent him to prove on behalf of all mankind the truth of eternal, ever-present Life.

What this means finally is that never in the first place was there a sinful, willful fall from grace, never a rebellious breakaway from God; that animal magnetism, at the moment of material conception, never severed us from the arms of the Father-Mother God and entrapped us in an alien mortal environment. In other words, no mist, no material mythology, ever really went up from the earth in Genesis 2:6 as the antithesis of the unfolding Spirit of God. The continuity of our existence in and of "the eternal order of divine Science" (S&H 334:18) will be proved never to have been interrupted by the mythical theory of fallen man.

Therefore it is that never, in cosmological physics, was there a primordial *big bang*, an original celestial explosion, that gave birth to an expanding material universe, and started to evolve atomic matter through countless aeons of time. Never, therefore, at the other end of the time scale, will there be a celestial *big crunch*, when a material universe, having reached the limits of its expansion, contracts and collapses in upon itself, so bringing time to an end. There being no birth-death cycle relative to the cosmos as a whole, there can be none relative to either individual or generic man.

Neither a physical detonation, in the form of the big bang, then, nor a psychological detonation, in the form of a rebellious, self-willed fall of Lucifer (which is but the other side of the same mythological coin) ever really took place as the *physical* and *mental* beginnings of a supposed material universe. The universe remains one and indivisible because it is the universe of Spirit, God. Fragmentation and breakup are anathema to the integral nature of Science.

This is why nothing has been more imperative to the thought of physicists and cosmologists throughout the twentieth century — nothing has goal-directed their researches and endeavours so constantly and consistently — as their quest for what they call a Grand Unified Theory of the Universe. By this is meant a gathering and uniting, in one scientific, mathematical conception, of all the known forces of matter at work in, and sustaining, the physical cosmos. Einstein believed he had formulated this unity in the 1940's, yet still the search for it goes on today.

This is because two of the elemental cosmic forces remain still to be reconciled, the infinitesimally small *electromagnetic* force, concerned with the quantum particles of the atom, and the infinitely vast *gravitational* force maintaining and sustaining the galactic universe.

Writing of the physicist's search for the unification of these apparently evasive, and up to the present time, irreconcilable forces, the Cambridge scientist, Stephen Hawking, ends his book *A Brief History of Time* with the following epitome of his thesis:

"...if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason — for then we would know the mind of God."

©Space Time Publications 1988. Taken from *A Brief History of Time* by Stephen Hawking, published by Bantam Press.

So, it all comes round in the end to the question which, in effect, motivated the search in the beginning, namely, what is the Mind of God? What is the Mind of the universe? Or, simply, What is God? For this is essentially the inquiry which started the ball of our present civilization movement rolling some 6000 years ago, when early civilized man embarked on his journey of self-discovery and began to question the nature and meaning of his surrounding world.

Humbly, today, we acknowledge that this is the question which in the "latter days" of the sixth millennium, has been answered at last by the revelation of infinite divine Science, and wherein the physicist himself will one day perceive the beginning and the end of all his indispensable, painstaking researches.

The doubt remains however as to whether or not this elusive unification principle, which the physicist deems he must discover before he can answer the accompanying question regarding the creator of the universe, can ever be arrived at while he continues to reason from material premises. For whatever is the standpoint of his premise determines his conclusion also.

The fact, in divine metaphysics (the ultimate translation, therefore the ultimate reality, of physics), is that the Principle of the unity of the four basic cosmic forces — the Word, the Christ, Christianity, and Science (not the four forces of cosmological physics) — has been revealing itself to the human consciousness ever since the discovery of Christian Science in 1866, and it has been consistently gathering momentum, energy, and precision of statement from that day to this.

The textbook has a chapter called "Science of Being" (not the Science of *used to be*, or *going to be*, but the Science of *being now*). It begins: "In the material world, thought has brought to light with great rapidity many useful wonders." It goes on to say how "those lower things which give impulse to inquiry," and therefore bring these "wonders" into human consciousness, all have an ultimate "spiritual cause." This "cause" includes what impelled the spirit of inquiry in the thought of early-civilized man. So that what we see today after six millennia of unremitting searching is "belief in a material basis, from which may be deduced all rationality . . . slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect" (S&H 268:1).

As the Pentecostal Holy Ghost spoke to every man in his own tongue — in the language, that is, wherein he was born — so the indigenous mother tongue of mankind, the scientific language of God's eternal Word, is destined, in the course of the seventh millennium, to voice itself to men out of every nation under heaven, or in the words of Stephen Hawking, to "just ordinary people."

Remember Jesus' words to the disciples, quoted earlier from the Gnostic Gospel of Thomas: "Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death." The divine *end* of the Life purpose, which is world salvation from death and mortality, in which humanity bears final witness to the allness of God and the nothingness of evil, therefore to the unification of all things with all things, has thus from the *beginning* been goal-directing its own step by step unfoldment. And today, this unfailing goal-direction is being discovered to be true even in the realm of cosmological physical science.

Thus it is that one of the great discoveries which the latter part of the twentieth century has brought to light in physics is what is called the *Anthropic Principle*. This principle declares that, from the beginning, at the moment of the supposed big bang, the elements needed for the creation of a material universe, for the eventual evolution of living matter, and for man to be formed at last with a mind so big that he can search out the reason for his own and the world's existence — these elements were all present in such mathematically precise proportions that had this not been so, life as we know it would not have evolved.

A scientist was asked why the exact percentage of, say, helium, in the universe, happens to be what it is. The answer was that if this ratio had been different by even the minutest fraction the inquirer would not be present to ask the question! Such is the heartening significance of the twentieth century's anthropic principle.

An article in *The Times* of January 21st 1989, by Clifford Longley, called *Focusing on Theism*, reads in part: "The Anthropic Principle has thrown a gigantic metaphysical spanner into the argument. It is virtually a Copernican revolution in reverse. The principle, which is not seriously contested though differently interpreted, states that the balance of various fundamental quantities and forces in the universe, from the sub-atomic to the astronomical, is so astonishingly precise that they cannot have happened by accident . . . It was as if, from the first moment of its existence, the universe 'knew' what it had to do and where it was going." The article concludes: "It is difficult to get very far in a scientific discussion of the Anthropic Principle without at least a passing reference to God . . . It is no exaggeration to say that the universe, in its first micro-second of existence, was programmed to produce Mozart and every lesser mortal, however long it took..."

Is there any difference, one might ask, except one of degree, between this infinitely computerized programming of the cosmos at the moment of its initiation, and the genetic programming, in the womb, of the individual mortal at the moment of his conception. For such, we are told, is the prenatal determining of his fate (in respect of his genetic inheritance) that decides his life pattern from birth to death.

The revelation of divine Science is the revelation of a cosmos that has no beginning, therefore no end, and which remains harmoniously interwoven throughout its eternal life. The material sense of this universe, even as interpreted by today's anthropic principle, remains of course a material, symbolic, counterfeit concept of the only universe there is. If, therefore, in this symbolic inversion, creation, from the beginning, is programmed to produce Mozart in the realm of music, it must, even more emphatically, be programmed to produce the Prophets, Jesus, Paul, Mary Baker Eddy, John Dooley, and others, under the predeterminism of the Science of Life.

It is programmed in fact to produce that diversity of identity in harmonious unity which is the immortal reality of every individual who has ever existed, or ever will exist. For such is the programming of the Mind which is God, that underlies and determines the progressive human concept, to the end of its final translation from the DNA code and from matter into the timeless reality and order of Spirit.

Blessed, therefore, is “he who shall stand at the beginning, and he shall know the end and he shall not taste death. “Jesus, at the point of the first Messianic advent, has made it possible for this limitless, impartial salvation to be true for mankind at the point of the second.

From, the time of Britain’s Magna Carta, through to the framing of America’s Constitution, the sixth millennium of the history of civilization, ending with the twentieth century, has been the millennium, and the century, of the gradual self-assertiveness of the common man, of man the generic term for mankind, the man of the sixth day of creation who is given dominion over all the earth — the truth about Hawking’s “just ordinary people.”

Whereas, therefore, this book opened on the note of the poem by Mary Baker Eddy called *The United States to Great Britain*, specifying the relationship of Britain and America, let it end with another of her poems, equally trenchant, that pertains specifically to the brotherhood of mankind. It is called *The New Century*, and was written in 1901. From it we may glean not only the real underlying character of the present twentieth century, but also what is destined divinely to follow in its wake:

“Thou God-crowned, patient century,  
Thine hour hath come! Eternity  
Draws nigh — and, beckoning from above,  
One hundred years, aflame with Love,  
Again shall bid old earth good-by —  
And, lo, the light! far heaven is nigh!  
New themes seraphic, Life divine,  
And bliss that wipes the tears of time  
Away, will enter, when they may,  
And bask in one eternal day.

‘Tis writ on earth, on leaf and flower:  
Love hath one race, one realm, one power.  
Dear God! how great, how good Thou art  
To heal humanity’s sore heart;  
To probe the wound, then pour the balm —  
A life perfected, strong and calm.  
The dark domain of pain and sin  
Surrenders — Love doth enter in,  
And peace is won, and lost is vice:  
Right reigns, and blood was not its price.”

In the sight of the divine Principle, Love, the promise regarding the millennium commencing with the twenty-first century, must surely be “...**heaven here, the struggle over...**”  
(My.158)



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