

CHAPTER II

ATONEMENT AND EUCHARIST

Whereas Chapter I PRAYER opens up the way of approach and shows one how to pray, Chapter II demands action: that we take the path and follow it actively. It is as if *learning how* is superseded by *active doing*. If the mission of Christ Jesus is dominated by any one thing, it is his works, rather than his words. His words though vital are yet secondary, for his works lift his words of truth to the altitude of proof — proof that is irrefutable. This is why divine Principle so strongly pervades the whole chapter.

Like the previous chapter, the text can be read and understood in an unfolding Genesis order; or it can be studied as an operational matrix to illustrate the works of the Master.

Then it is to be read and loved as a whole, in which the interweaving of this Genesis order of unfoldment and this fourfold operational order of demonstration can be discerned to interpret our own advancing way of life as it becomes co-incident with *being* itself.

The chapter takes its place in the design of the textbook as the Word reflecting Christ. The Word, revealing the approach, is now enriched beyond measure by the words and works of the Master, which illustrate both the approach and its consummation.

There are four leading themes:

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|---|--------------------------|-----------|
| 1. Atonement becoming at-one-ment: | The WORD concept | pp. 18-29 |
| 2. Exemplification and demonstration in the life of Christ Jesus: | The CHRIST concept | pp. 29-35 |
| 3. The design of Love to reform the sinner: | The CHRISTIANITY concept | pp. 36-43 |
| 4. Scientific proof and interpretation: | The SCIENCE concept | pp. 43-55 |

CHAPTER II

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And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

MIND 1 **A**TONEMENT is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.

Mind 6 **Divine oneness**

Spirit 12 The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source. Christ, Truth, could conciliate no nature above his own, derived

WORD
Word

15 **Human reconciliation**

18

ATONEMENT AND EUCHARIST

These words of Paul and Jesus clearly indicate the necessity for the scientific translation of human thought and character before "the kingdom of God shall come".

MIND

Divine oneness or at-one-ment is the eternal fact of being.

WORD

Mind

Atonement is the exemplification (or illustration by example) of this great fact. Hence atonement relates more to the process of attaining and demonstrating this fact, and is secondary to the fact itself. To accomplish this "Jesus acted boldly..." His mission was vital and dynamic — not passive — in order to meet and refute with his healing power all opposition from whatever source.

Word

It is in this great fact of oneness that we have the starting point of the continuous unfoldment of one Mind only, and this is illustrated further by Jesus' dynamic action in offsetting erroneous creeds and practices.

Spirit

It is in such action that we discern the power of the Word as found in Christ Jesus which brings about the human reconciliation, which translates the human concept back into harmony with divine Principle, Love, and "redeems man from the law of matter, sin, and death by the law of Spirit — the law of divine Love". Such redemption is analogous to the acceptance of divine law and the rule of divine order.

from the eternal Love. It was therefore Christ's purpose 1
to reconcile man to God, not God to man. Love and
Truth are not at war with God's image and likeness. 3
Man cannot exceed divine Love, and so atone for him-
self. Even Christ cannot reconcile Truth to error, for
Truth and error are irreconcilable. Jesus aided in recon- 6
ciling man to God by giving man a truer sense of Love,
the divine Principle of Jesus' teachings, and this truer
sense of Love redeems man from the law of matter, 9
sin, and death by the law of Spirit, — the law of divine
Love.

Soul The Master forbore not to speak the whole truth, de- 12
claring precisely what would destroy sickness, sin, and
death, although his teaching set households at variance,
and brought to material beliefs not peace, but a 15
sword.

Principle Every pang of repentance and suffering, every effort
for reform, every good thought and deed, will help us to 18
understand Jesus' atonement for sin and aid
its efficacy; but if the sinner continues to pray Efficacious
repentance
and repent, sin and be sorry, he has little part in the atone- 21
ment, — in the *at-one-ment* with God, — for he lacks the
practical repentance, which reforms the heart and enables
man to do the will of wisdom. Those who cannot dem- 24
onstrate, at least in part, the divine Principle of the teach-
ings and practice of our Master have no part in God. If
living in disobedience to Him, we ought to feel no secur- 27
ity, although God is good.

Life Jesus urged the commandment, "Thou shalt have no
other gods before me," which may be ren- Jesus' 30
dered: Thou shalt have no belief of Life as sinless career
mortal; thou shalt not know evil, for there is one Life, —

Soul The text now presents the third tone or Soul-sense of Mind. It was this penetrating quality which enabled Jesus to rebuke sin, sickness and death fearlessly though it brought constant strife to material beliefs. Yet it is this pure quality of self-surrender that prepares the way for genuine and efficacious repentance.

Principle *At-one-ment* is the spiritual fact relating to Principle and idea, and when thought is genuinely sincere, the heart is truly reformed and demonstration is attained. Vacillation is a form of disobedience which foregoes the reward and carries its own penalty until it is overcome. Self-will is the error to be resisted.

Life This in turn prepares the way for the fifth or Life-tone and the acceptance of the first Commandment in its deeper implications: one Mind only, one Life only, and no other self-existence. It is this standard that lays the axe at the root of all sensuous practices.

1 even God, good. He rendered "unto Cæsar the things
 which are Cæsar's; and unto God the things that are
 3 God's." He at last paid no homage to forms of doctrine
 or to theories of man, but acted and spake as he was moved,
 not by spirits but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee
 Jesus said, "The publicans and the harlots go into the
 kingdom of God before you." Jesus' history made a
 9 new calendar, which we call the Christian era; but he
 established no ritualistic worship. He knew that men
 can be baptized, partake of the Eucharist, support the
 12 clergy, observe the Sabbath, make long prayers, and yet
 be sensual and sinful.

Truth

Jesus bore our infirmities; he knew the error of mortal
 15 belief, and "with his stripes [the rejection of error] we are
 healed." "Despised and rejected of men,"
 Perfect example returning blessing for cursing, he taught mor-
 18 tals the opposite of themselves, even the nature of God;
 and when error felt the power of Truth, the scourge and
 the cross awaited the great Teacher. Yet he swerved not,
 21 well knowing that to obey the divine order and trust God,
 saves retracing and traversing anew the path from sin to
 holiness.

Love

24 Material belief is slow to acknowledge what the
 spiritual fact implies. The truth is the centre of all
 religion. It commands sure entrance into
 27 Behest of the cross the realm of Love. St. Paul wrote, "Let us
 lay aside every weight, and the sin which doth so
 easily beset us, and let us run with patience the race that
 30 is set before us;" that is, let us put aside material self
 and sense, and seek the divine Principle and Science of
 all healing.

Truth The lifework of Jesus provided the perfect example. Despite persecution he fulfilled his mission of blessing and healing through the power of Truth; and by steadfast adherence to Truth completed (for our benefit) the journey along the path from sin to holiness — the journey each one must take sooner or later. Observe acceptance of and obedience to “the divine order” cannot be evaded.

Love This journey, fulfilled, “commands [the Word sense] sure entrance into the realm of Love”. Paul speaks of this same path and journey as “the race that is set before us” with its demand to “lay aside every weight . . .”

The range of Mind: from action to “sure entrance into the realm of Love” through the power of the Word.

- SPIRIT** If Truth is overcoming error in your daily walk and 1
 Mind conversation, you can finally say, "I have fought a
 good fight . . . I have kept the faith," be- Moral 3
 cause you are a better man. This is having victory
 our part in the at-one-ment with Truth and Love.
 Christians do not continue to labor and pray, expecting 6
 because of another's goodness, suffering, and triumph,
 that they shall reach his harmony and reward.
- Spirit If the disciple is advancing spiritually, he is striv- 9 Christ
 ing to enter in. He constantly turns away from ma-
 terial sense, and looks towards the imperishable things
 of Spirit. If honest, he will be in earnest from the 12
 start, and gain a little each day in the right direction,
 till at last he finishes his course with joy.
- Soul If my friends are going to Europe, while I am *en* 15
route for California, we are not journeying together.
 We have separate time-tables to consult, Inharmonious
 different routes to pursue. Our paths have travellers 18
 diverged at the very outset, and we have little oppor-
 tunity to help each other. On the contrary, if my
 friends pursue my course, we have the same railroad 21
 guides, and our mutual interests are identical; or, if I
 take up their line of travel, they help me on, and our
 companionship may continue. 24
- Principle Being in sympathy with matter, the worldly man is at
 the beck and call of error, and will be attracted thither-
 ward. He is like a traveller going westward Zigzag 27
 for a pleasure-trip. The company is alluring course
 and the pleasures exciting. After following the sun for
 six days, he turns east on the seventh, satisfied if he can 30
 only imagine himself drifting in the right direction. By-
 and-by, ashamed of his zigzag course, he would borrow

PIRIT Observe the change from Mind to Spirit as the governing synonym.
Mind At this point the Word reflecting the Christ appears also in the text, taking charge of the journey to be made and the warfare encountered on the way — the warfare that obtains between Spirit and matter, Truth and error, and which leads to “Moral victory” (M.H.). This is the starting point. Observe also this recurring note of at-onement throughout.

Spirit The second tone, Spirit as Spirit, now enters the text illustrating the firmament sense, that is of turning away from material sense and looking towards the imperishable things of Spirit. Again the journey — “in earnest from the start” and gaining “a little each day in the right direction, till at last he finishes his course with joy”. (C/R. p. 485: 14-17 and M.H.). **Christ**

Soul Forthwith the symbol of the journey is expanded to illustrate the consequences of swerve or divergence; and also the mutual blessings that result from making the same journey together. There is only one possible journey — that from sense to Soul, via scientific translation.

inciple Zigzag implies “a road or path turning sharply at angles in opposite directions” (Oxford). The whole paragraph indicates the disorder which is the opposite of the divine order of Spirit, and the suffering resulting therefrom. There is no sense of Principle; only indulgence and drift through *six days*, and vainly hoping for the best on *the seventh*. The straight line of Spirit and the invariable nature of divine Principle are indicated by their opposites — drift and indulgence.

1 the passport of some wiser pilgrim, thinking with the aid
of this to find and follow the right road.

Life 3 Vibrating like a pendulum between sin and the hope
of forgiveness, — selfishness and sensuality causing con-

stant retrogression, — our moral progress will
6 ^{Moral} retrogression be slow. Waking to Christ's demand, mortals
experience suffering. This causes them, even as drown-
ing men, to make vigorous efforts to save themselves; and
9 through Christ's precious love these efforts are crowned
with success.

Truth "Work out your own salvation," is the demand of Christianit
12 Life and Love, for to this end God worketh with you.

15 ^{Wait for} reward "Occupy till I come!" Wait for your re-
ward, and "be not weary in well doing." If
15 your endeavors are beset by fearful odds, and you receive
no present reward, go not back to error, nor become a
sluggard in the race.

18 When the smoke of battle clears away, you will dis-
cern the good you have done, and receive according to
your deserving. Love is not hasty to deliver us from
21 temptation, for Love means that we shall be tried and
purified.

Love Final deliverance from error, whereby we rejoice in
24 immortality, boundless freedom, and sinless sense, is not

reached through paths of flowers nor by pinning
27 ^{Deliverance} not vicarious one's faith without works to another's vicarious
effort. Whosoever believeth that wrath is righteous or
that divinity is appeased by human suffering, does not
understand God.

SOUL 30 Justice requires reformation of the sinner. Mercy
Mind cancels the debt only when justice approves. Revenge
is inadmissible. Wrath which is only appeased is not

Life The first tone of Spirit has the Marginal Heading "Moral victory". Now comes a warning in the fifth tone: "Moral retrogression". Why? Because the temptation is the subtle suggestion that we can always afford a little indulgence now and then, that absolute integrity is not vitally important. If this is accepted we begin to suffer in consequence. Since the demand of the fifth tone is always towards self-immolation or the willingness to lay down the mortal concept, "through Christ's precious love these efforts are crowned with success". Observe how the Christianity tone begins to emerge from the text.

Truth In the sixth tone the demand continues: "Work out your own salvation"; and the coupling of Life and Love implies that the fulfilment of Life brings into view the completion of the warfare and the appearing of perfect manhood (Truth) anticipating the day of Love. Observe the reward is "according to your deserving" and as we survive the warfare the temptation of going back to positions outgrown is met and mastered. **Christianity**

Love Final deliverance with its "immortality, boundless freedom, and sinless sense" is not vicarious. Forgiveness is not personal; nor is the reward. The perfection of being is gained through understanding and demonstration. In this way alone we enter the kingdom.

The range of Spirit: from "Moral victory" (M.H.), second degree, to the promise of final deliverance, through the Word reflecting Christ and Christianity.

Mind
(contd.) destroyed, but partially indulged. Wisdom and Love 1
may require many sacrifices of self to save us from sin.
One sacrifice, however great, is insufficient to Justice and 3
pay the debt of sin. The atonement requires substitution
constant self-immolation on the sinner's part. That
God's wrath should be vented upon His beloved Son, is 6
divinely unnatural. Such a theory is man-made. The
atonement is a hard problem in theology, but its scien-
tific explanation is, that suffering is an error of sinful sense 9
which Truth destroys, and that eventually both sin and suf-
fering will fall at the feet of everlasting Love.

Spirit Rabbinical lore said: "He that taketh one doctrine, 12
firm in faith, has the Holy Ghost dwelling in him."
This preaching receives a strong rebuke in Doctrines 15
the Scripture, "Faith without works is dead." and faith
Faith, if it be mere belief, is as a pendulum swinging be-
tween nothing and something, having no fixity. Faith,
advanced to spiritual understanding, is the evidence gained 18
from Spirit, which rebukes sin of every kind and estab-
lishes the claims of God.

Soul In Hebrew, Greek, Latin, and English, *faith* and the 21
words corresponding thereto have these two defini-
tions, *trustfulness* and *trustworthiness*. One Self-reliance 24
kind of faith trusts one's welfare to others. and confidence
Another kind of faith understands divine Love and how
to work out one's "own salvation, with fear and trem-
bling." "Lord, I believe; help thou mine unbelief!" 27
expresses the helplessness of a blind faith; whereas the
injunction, "Believe . . . and thou shalt be saved!"
demands self-reliant trustworthiness, which includes spir- 30
itual understanding and confides all to God.

Principle The Hebrew verb *to believe* means also *to be firm* or

SOUL The subject now advances to the problem of sin and sinner: how
Mind the problem is to be solved, and the sinner saved.

Justice may be defined as the administration of law according to the rules of law. This is in complete accord with Soul reflecting Mind.

Mercy cancels the debt when these rules have been complied with. Revenge and wrath are no part of the divine plan.

Constant self-immolation alone rises to the full measure of atonement becoming at-one-ment; and there is no substitution for this. Atonement is not vicarious.

Spirit Faith that never advances beyond belief and which more often than not is dual in nature is the kind of faith that receives this rebuke even though it be accepted by doctrines of men, for "Faith without works is dead".

But when faith abandons dualism and advances to spiritual understanding it is endowed with the power that demonstrates and becomes "faith with works". Observe the pendulum as type and symbol of vacillation.

Soul An outstanding property of Soul is its power to define and identify, to name and to bless; also to kindle the spiritual sense that lifts faith to spiritual understanding so that one may work out one's own salvation through confidence in the allness of God. Thus it is, that as true identity becomes apparent and occupies consciousness, so sin correspondingly diminishes to vanishing point.

Trustfulness would lean upon person or persons.

Trustworthiness would lean on "the sustaining infinite".

Principle
(contd.)

1 *to be constant.* This certainly applies to Truth and Love
understood and practised. Firmness in error will never
3 save from sin, disease, and death.

Life

6 Acquaintance with the original texts, and willingness
to give up human beliefs (established by hierarchies, and
Life's healing instigated sometimes by the worst passions of
currents men), open the way for Christian Science to be
understood, and make the Bible the chart of life, where
9 the buoys and healing currents of Truth are pointed
out.

He to whom "the arm of the Lord" is revealed will
12 believe our report, and rise into newness of life with re-
generation. This is having part in the atone-
ment; this is the understanding, in which
15 Jesus suffered and triumphed. The time is not distant
when the ordinary theological views of atonement will
undergo a great change, — a change as radical as that
18 which has come over popular opinions in regard to pre-
destination and future punishment.

Truth

Does erudite theology regard the crucifixion of Jesus
21 chiefly as providing a ready pardon for all sinners who
ask for it and are willing to be forgiven?
Purpose of Does spiritualism find Jesus' death necessary
crucifixion
24 only for the presentation, after death, of the material
Jesus, as a proof that spirits can return to earth? Then
we must differ from them both.

27 The efficacy of the crucifixion lay in the practical af-
fection and goodness it demonstrated for mankind. The
truth had been lived among men; but until they saw that
30 it enabled their Master to triumph over the grave, his own
disciples could not admit such an event to be possible.
After the resurrection, even the unbelieving Thomas was

At this point the tone of Soul reflecting Principle emerges from the text, through the Hebrew verb *to believe*. In addition to: *to be firm, to be constant*, Hastings translates it also as *to remain steadfast*. When one beholds one's identity as embraced in Soul reflecting Principle, one has the sense of safety that is invariable, unchangeable, impersonal, together with the freedom that is co-incident with the final abandonment of selfwill. Then are "Truth and Love understood and practised".

It is now self-evident that Life's healing currents flow to restore, redeem and to constitute one's very being. As one attains this self-immolation, letting go false human beliefs, readily and without resistance the Bible becomes truly the chart of life by which to steer.

This "rising into newness of life with regeneration" also foreshadows radical changes in theological viewpoints concerning atonement. It is interesting to observe that whilst Soul itself is inherently changeless, nevertheless Soul reflecting Life is the generating power underlying the changes which are impending and inseparable from a higher viewpoint in human experience.

Science

In this section we have first a negative answer to two searching questions, followed by a positive statement. The crucifixion had no God-ordained purpose to relieve sinners of responsibility; nor can it be used by spiritualism to illustrate its own theories.

The efficacy of the crucifixion lay in the fact that it enabled Christ Jesus to provide through demonstration the proof of all that he had taught; but that does not relieve each one of us of his individual responsibility in attaining to immortality. Thus does Soul reflect Truth in answering these questions.

Truth

forced to acknowledge how complete was the great proof of Truth and Love. 1

Love The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life. 3 6 9 12

PRINCIPLE Jesus taught the way of Life by demonstration, that Mind we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my commandments." 15 18 21

Spirit Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus. 24 27 30

Love Flesh and blood are symbols of Jesus' self-sacrifice in laying down the mortal selfhood in order to illustrate and demonstrate the Life or Being that is outside all matter, time and physical space: this is the Life that is Spirit, and fulfilled as divine Love.

Range of Soul: From justice and law combined with wisdom to the complete self-immolation whereby sin and suffering "will fall at the feet of everlasting Love". Such is the nature of the Word reflecting Christianity.

PRINCIPLE At this point we begin to learn *how* this divine Principle operates:
Mind we see that Jesus' demonstration which is the proof of Principle is the prime factor; also that demonstration is inseparable from implicit obedience, and that obedience implies the acceptance of law and its authority. Without this, "Effective triumph" (M.H.) is impossible.

Thus Principle reflecting Mind is the light that illumines the Word reflecting Science so that we may understand *how* Jesus' work was accomplished.

Spirit Jesus' lifework was both individual and collective; and works such as his become our responsibility to imitate. Implicit faith or emotional love is not enough. We must do likewise.

Guidance implies more than light. Guidance implies intimate knowledge of the course to be steered and of all possible rocks and shoals to be avoided. Our course is to prove our worthiness to inherit these great blessings. It is thus we see the significance of "Purity the path to perfection" and perfection as "the order of celestial being" — properties of Spirit. (S. & H. p. 337).

Soul 1 While we adore Jesus, and the heart overflows with
 gratitude for what he did for mortals, — treading alone
 3 Individual his loving pathway up to the throne of
 experience glory, in speechless agony exploring the way
 for us, — yet Jesus spares us not one individual expe-
 6 rience, if we follow his commands faithfully; and all
 have the cup of sorrowful effort to drink in proportion
 to their demonstration of his love, till all are redeemed
 9 through divine Love.

Principle The Christ was the Spirit which Jesus implied in his
 own statements: "I am the way, the truth, and the life;"
 12 Christ's "I and my Father are one." This Christ,
 demonstration or divinity of the man Jesus, was his divine
 nature, the godliness which animated him. Divine Truth,
 15 Life, and Love gave Jesus authority over sin, sickness,
 and death. His mission was to reveal the Science of
 celestial being, to prove what God is and what He does
 18 for man.

Life A musician demonstrates the beauty of the music he
 teaches in order to show the learner the way by prac-
 21 Proof in tice as well as precept. Jesus' teaching and
 practice practice of Truth involved such a sacrifice
 as makes us admit its Principle to be Love. This was
 24 the precious import of our Master's sinless career and
 of his demonstration of power over death. He proved
 by his deeds that Christian Science destroys sickness, sin,
 27 and death.

Truth Our Master taught no mere theory, doctrine, or belief.
 It was the divine Principle of all real being which he
 30 taught and practised. His proof of Christianity was no
 form or system of religion and worship, but Christian
 Science, working out the harmony of Life and Love.

Soul Jesus was the greatest explorer of all time. He rent the veil of matter and opened the way of emergence from matter into Spirit. At this point of progress the way becomes clear and definite: we cannot bypass it or avoid it. The way and the journey are inescapable, and our demonstration is the measure of our own gratitude. In such manner does Principle reflect Soul and demonstrate the spiritual sense that completes the journey.

Principle Such demonstration illustrates how the Christ or divine Spirit opens the way ("I am the way, the truth, and the life") in order that "I and my Father are one" becomes the conscious experience of each one of us. Observe the authority and dominion that this confers.

"His mission was to reveal the Science of celestial being, to prove what God *is* and what He *does* for man." (Italics mine).

Life "Proof in practice" (M.H.). Observe the illustration taken from music: "to show the learner the way by practice as well as precept". Jesus' self-sacrifice illustrates and proves the divine Principle to be Love, and the Life that destroys sickness, sin, and death. Jesus' whole career was one of self-sacrifice.

Truth Such practice and proof rises above "theory, doctrine, or belief"; or any system of religion and worship, to the altitude of absolute Truth and Science working out the harmony of Life and Love.

- Love Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work. 1
- LIFE That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body], and in three days I [Spirit] will raise it up." It is as if he had said: The I — the Life, substance, and intelligence of the universe — is not in matter to be destroyed. 2
- Mind Living temple
- Spirit Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, — that God, or Life, is in or of matter. 18
- Soul Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction. 21
- Principle Recreant disciples
- Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws. 27
- 30

- Love** It was from such a basis and foundation of divine Principle already demonstrated that Jesus could send his message to John the Baptist. Here, Principle is seen to be apodictical, and proven to be Love.
Range of Principle: Jesus' teaching of the ideal based on demonstration and proof, to its fulfilment in the Science of celestial being.
- LIFE** There is now a further change of subject — a consideration of Life
Mind itself and all that it implies. The starting point is that Life is not in matter to be destroyed. Such was the Master's dominion and power of demonstration that where body is concerned he could say: "Destroy this temple (body), and in three days I (Spirit) will raise it up". These days are measures of spiritual understanding, not measures of time.
- Spirit** In this understanding there is no co-mingling of opposites: Mind with matter, Spirit with flesh, or Life with death.
- Soul** The demand of Christianity is that this be proved through spiritual understanding. This places demonstration beyond the possibility of reversal. Christ Jesus in proving this made Christianity available to all humanity for all time. The disciples who fell away left no name, and therefore no identity.
- Principle** Why this persecution? Because Jesus' teaching laid the axe at the root of the Pharisees' materialism. Animal magnetism as the self-will that would claim to hold Spirit in the grasp of matter is met by divine Love alone.

1 The Pharisees claimed to know and to teach the di-
vine will, but they only hindered the success of Jesus'
3 Help and mission. Even many of his students stood
hindrance in his way. If the Master had not taken a
student and taught the unseen verities of God, he would
6 not have been crucified. The determination to hold Spirit
in the grasp of matter is the persecutor of Truth and
Love.

9 While respecting all that is good in the Church or out
of it, one's consecration to Christ is more on the ground
of demonstration than of profession. In conscience, we
12 cannot hold to beliefs outgrown; and by understanding
more of the divine Principle of the deathless Christ, we
are enabled to heal the sick and to triumph over sin.

Life 15 Neither the origin, the character, nor the work of
Jesus was generally understood. Not a single compo-
nent part of his nature did the material
18 Misleading world measure aright. Even his righteous-
conceptions ness and purity did not hinder men from saying: He
is a glutton and a friend of the impure, and Beelzebub is
21 his patron.

Truth 24 Remember, thou Christian martyr, it is enough if
thou art found worthy to unloose the sandals of thy
Master's feet! To suppose that persecution
Persecution for righteousness' sake belongs to the past,
prolonged and that Christianity to-day is at peace with the world
27 because it is honored by sects and societies, is to mis-
take the very nature of religion. Error repeats itself.
The trials encountered by prophet, disciple, and apostle,
30 "of whom the world was not worthy," await, in some
form, every pioneer of truth.

Love There is too much animal courage in society and not

Progress and progression is the demand of Life, preparatory to the advance beyond matter and triumph over sin, disease and death through Principle understood and not merely professed. This is the true self-immolation.

Life Misunderstanding and misrepresentation comprise "the burden of disproof" — the burden Jesus assumed through complete self-immolation in order to prove his divine Principle by inversion and the divine Life to be deathless. Hence the malice of his enemies and the opprobrium he suffered: "a glutton and a friend of the impure, and Beelzebub is his patron". One commentator speaks of Beelzebub as "the lord of the flies and the dung heap".

Truth Resistance, persecution and martyrdom in some form and degree today, the day of Science, are still to be encountered by the pioneer of truth for error repeats itself.

Love sufficient moral courage. Christians must take up arms 1
 against error at home and abroad. They must grapple
 with sin in themselves and in others, and
 continue this warfare until they have finished 3
 their course. If they keep the faith, they will have the
 crown of rejoicing. 6

Christian experience teaches faith in the right and dis-
 belief in the wrong. It bids us work the more earnestly
 in times of persecution, because then our labor is more 9
 needed. Great is the reward of self-sacrifice, though we
 may never receive it in this world.

TRUTH There is a tradition that Publius Lentulus wrote to 12 CHRIST
 Mind the authorities at Rome: "The disciples of Jesus be- Word
 lieve him the Son of God." Those instructed The Father-
 in Christian Science have reached the glori- hood of God 15
 ous perception that God is the only author of man.
 The Virgin-mother conceived this idea of God, and
 gave to her ideal the name of Jesus — that is, Joshua, 18
 or Saviour.

Spirit The illumination of Mary's spiritual sense put to
 silence material law and its order of generation, and 21
 brought forth her child by the revelation of
 Truth, demonstrating God as the Father of Spiritual
 men. The Holy Ghost, or divine Spirit, overshadowed 24
 the pure sense of the Virgin-mother with the full recog-
 nition that being is Spirit. The Christ dwelt forever
 an idea in the bosom of God, the divine Principle of the 27
 man Jesus, and woman perceived this spiritual idea,
 though at first faintly developed.

Man as the offspring of God, as the idea of Spirit, 30
 is the immortal evidence that Spirit is harmonious and
 man eternal. Jesus was the offspring of Mary's self-

Love This warfare against error must continue, against sin in oneself and wherever encountered, until Truth and Love are proved triumphant here or hereafter.

The range of Life: from the I or Ego that is not in matter to be destroyed, from the self-immolation that allowed Jesus to submit to the attempted destruction of his mortal body, through to final victory over sin, whereby the Christians of today may also win their reward and have the crown of rejoicing. The Word reflecting Science alone is adequate to meet this demand.

TRUTH A further change of subject: — the governing synonym forthwith **CHRIST**
Mind is Truth, and the governing office is that of the Christ, as the text now **Word**
 turns to a discussion of the more intimate aspects of Jesus' origin and mission.

Christian Scientists accept the Fatherhood of God and understand that God is the only author of man.

Spirit Mary's spiritual conception silenced material sense and law and its order of generation, recognising that being is Spirit — not merely spiritual, but Spirit; for Principle includes its idea as the constituent of its own being, and this determined and governed the human counterpart "though at first faintly developed".

1 conscious communion with God. Hence he could give
 a more spiritual idea of life than other men, and could
 3 demonstrate the Science of Love — his Father or divine
 Principle.

Born of a woman, Jesus' advent in the flesh partook Christ
 6 partly of Mary's earthly condition, although he was en-
 dowed with the Christ, the divine Spirit, with-
 9 in Gethsemane and on Calvary, and this enabled him to
 be the mediator, or *way-shower*, between God and men.
 Had his origin and birth been wholly apart from mortal
 12 usage, Jesus would not have been appreciable to mortal
 mind as "the way."

Soul Rabbi and priest taught the Mosaic law, which said:
 15 "An eye for an eye," and "Whoso sheddeth man's blood,
 by man shall his blood be shed." Not so did Jesus, the
 new executor for God, present the divine law of Love,
 18 which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to
 rebuke rabbinical error and all sin, sickness, and death, —
 21 Rebuked
helpful to point out the way of Truth and Life. This
 ideal was demonstrated throughout the whole
 earthly career of Jesus, showing the difference between
 24 the offspring of Soul and of material sense, of Truth and
 of error.

If we have triumphed sufficiently over the errors of
 27 material sense to allow Soul to hold the control, we
 shall loathe sin and rebuke it under every mask. Only
 in this way can we bless our enemies, though they
 30 may not so construe our words. We cannot choose for
 ourselves, but must work out our salvation in the way
 Jesus taught. In meekness and might, he was found

The human counterpart is the outcome of Mary's self-conscious communion with Spirit. Jesus, the human offspring, endowed with the Christ without measure was able to provide "the way", to be the *way shower* — making possible and practicable for mortals the apparent return journey whereby they may recover that which has never been lost in reality. Christ

Divine Being is self-existent, self-expressed and through reflection in divine Science provides the evidence of its own being. This vast conception is conveyed and interpreted by the synonymous term Spirit. (See U. of G. p. 51: 20-27).

Soul First we see the contrast between the Mosaic law and the law of divine Love whose nature is to bless. This is transitional from the tone of Spirit to the tone of Soul. Soul's immaculate nature as demonstrated by Jesus in rebuking rabbinical error and all sense testimony is inevitable, and this is seen throughout Jesus' whole career. Likewise as we rise above sense-testimony we can trust Soul to have complete control for we must "loathe sin and rebuke it under every mask". Such rebuke is possible only as we allow Soul to uncover hidden error or sin, by tearing the mask apart to reveal man's sinless identity. We are thus enabled to bless our enemies.

Observe the contrast between "meekness and might" on the one hand and "pride and fear" on the other — the "meek shall inherit the earth" and "there is no fear in Love".

preaching the gospel to the poor. Pride and fear are unfit 1
to bear the standard of Truth, and God will never place
it in such hands. 3

Principle Jesus acknowledged no ties of the flesh. He said: "Call
no man your father upon the earth: for one is your Father,
which is in heaven." Again he asked: "Who Fleshly ties 6
is my mother, and who are my brethren," im- temporal
plying that it is they who do the will of his Father. We
have no record of his calling any man by the name of 9
father. He recognized Spirit, God, as the only creator, and
therefore as the Father of all.

Life First in the list of Christian duties, he taught his fol- 12 Christiani
lowers the healing power of Truth and Love. He attached
no importance to dead ceremonies. It is the Healing
living Christ, the practical Truth, which makes primary 15
Jesus "the resurrection and the life" to all who follow him
in deed. Obeying his precious precepts, — following his
demonstration so far as we apprehend it, — we drink of 18
his cup, partake of his bread, are baptized with his pu-
rity; and at last we shall rest, sit down with him, in a full
understanding of the divine Principle which triumphs 21
over death. For what says Paul? "As often as ye eat
this bread, and drink this cup, ye do show the Lord's
death till he come." 24

Referring to the materiality of the age, Jesus said:
"The hour cometh, and now is, when the true wor-
shippers shall worship the Father in spirit Painful 27
and in truth." Again, foreseeing the perse- prospect
cution which would attend the Science of Spirit, Jesus
said: "They shall put you out of the synagogues; yea, 30
the time cometh, that whosoever killeth you will think
that he doeth God service; and these things will they

principle There is only one basic relationship — the union that obtains between Principle and idea, the many aspects of which are gathered within the term Spirit and its office of reflection. This provides the answer to the various problems connected with human relationships. Hence the Marginal Heading “Fleshly ties temporal”.

Life Here we come to the requirements of Christianity which are inseparable from self-immolation, and associated so intimately with Life, and which provide the approach to the true Eucharist. Christianity

Note: “Healing primary”, obedience to precept, purity, the living Christ, the practical Truth, triumph over death.

Speaking from the standpoint of his own period Jesus said . . . “the true worshippers shall worship the Father in spirit and in truth”. Forseeing the persecution which would attend the Science of Spirit he presented this “Painful prospect” (M.H.): “They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service . . .” History has confirmed these prophetic words.

1 do unto you, because they have not known the Father nor me.”

Truth 3 In ancient Rome a soldier was required to swear
 ‘1 allegiance to his general. The Latin word for this oath

6 ^{Sacred sacrament} was *sacramentum*, and our English word
 sacrament is derived from it. Among the
 Jews it was an ancient custom for the master of a
 feast to pass each guest a cup of wine. But the
 9 Eucharist does not commemorate a Roman soldier’s
 oath, nor was the wine, used on convivial occasions and
 in Jewish rites, the cup of our Lord. The cup shows
 12 forth his bitter experience, — the cup which he prayed
 might pass from him, though he bowed in holy submission
 to the divine decree.

15 “As they were eating, Jesus took bread, and blessed
 it and brake it, and gave it to the disciples, and said,
 Take, eat; this is my body. And he took the cup, and
 18 gave thanks, and gave it to them saying, Drink ye all
 of it.”

The true sense is spiritually lost, if the sacrament is
 21 confined to the use of bread and wine. The disciples
 had eaten, yet Jesus prayed and gave them
 24 ^{Spiritual refreshment} bread. This would have been foolish in a
 literal sense; but in its spiritual signification, it was nat-
 ural and beautiful. Jesus prayed; he withdrew from the
 material senses to refresh his heart with brighter, with
 27 spiritual views.

‘2 The Passover, which Jesus ate with his disciples in
 the month Nisan on the night before his crucifixion,
 30 ^{Jesus’ sad repast} was a mournful occasion, a sad supper taken
 at the close of day, in the twilight of a
 glorious career with shadows fast falling around; and

The text now turns to a full consideration of sacrament and Eucharist within the tone of Truth. This is sevenfold and fourfold within itself. Hence the use of the decimal point.

Truth ·1 First, there is the term *sacrament* as it derives from its Latin Science ·1 origin and the background of Jewish ceremonial. Jesus used this as ·1 type and symbol of the true bread and wine which have a wholly spiritual signification; in other words he used and translated the symbol to convey a new and higher concept of his lifework, knowing full well what lay ahead: the bread becomes the truth of being and his spiritual instruction of it; the wine becomes the spiritual inspiration behind his lifework; the cup the utter self-immolation that sustained it and made it possible and permanent.

·2 This last supper "closed forever Jesus' ritualism or concessions to matter". It was the point of no return.

So complete was Jesus' self-immolation immediately preceding and during the last supper that he could rise from his couch at the supper table and wash the disciples' feet — a mark of absolute humility and unselfed love that heals instantly. Then, foreknowing that Judas was about to betray him to the hierarchy, he could so impersonalize the situation and see Judas in his true sonship (and not as the victim of animal magnetism or the channel for its operation) that he could offer him a sop, having first dipped the morsel in the common bowl.

this supper closed forever Jesus' ritualism or concessions 1
to matter.

³ His followers, sorrowful and silent, anticipating the hour 3
of their Master's betrayal, partook of the heavenly manna,
which of old had fed in the wilderness the persecuted followers of Truth. Their bread ^{Heavenly} 2
^{supplies} 6
indeed came down from heaven. It was the great truth
of spiritual being, healing the sick and casting out error.
Their Master had explained it all before, and now this 9
bread was feeding and sustaining them. They had borne
this bread from house to house, *breaking* (explaining) it to
others, and now it comforted themselves. 12

⁴ For this truth of spiritual being, their Master was about
to suffer violence and drain to the dregs his cup of sorrow.
He must leave them. With the great glory of an everlast- 15
ing victory overshadowing him, he gave thanks and said,
"Drink ye all of it."

When the human element in him struggled with the 18
divine, our great Teacher said: "Not my will, but
Thine, be done!" — that is, Let not the flesh, ^{The holy}
but the Spirit, be represented in me. This ^{struggle} 21
is the new understanding of spiritual Love. It gives all
for Christ, or Truth. It blesses its enemies, heals the
sick, casts out error, raises the dead from trespasses 24
and sins, and preaches the gospel to the poor, the meek
in heart.

⁵ Christians, are you drinking his cup? Have you 27
shared the blood of the New Covenant, the persecutions
which attend a new and higher understand-
ing of God? If not, can you then say that ^{Incisive}
^{questions} 30
you have commemorated Jesus in his cup? Are all
who eat bread and drink wine in memory of Jesus willing

This in the East is a mark of highest esteem and hospitality on the part of a host to a guest. In the face of what was about to follow (namely, betrayal) Jesus could demonstrate such utter self-immolation that when animal magnetism made its deadly thrust to destroy him he could promise to rise again in three days, restored and resurrected. Compare these two actions with the unselfed love and self-immolation with which the textbook opens. (S. & H. 1: 1-9).

- 3 Observe the translation of "Heavenly supplies" (M.H.) from the "2
"manna, which of old had fed in the wilderness the persecuted followers of Truth" to the bread which now "came down from heaven" — the great truth of spiritual being, feeding and sustaining the disciples.

- 4 Jesus consented to suffer violence because the issue was something between divine Principle and himself, in which the disciples at that stage could not follow him. He must take this cup of sorrow alone and so win through to the higher demonstration that surrenders completely to the Christ, Truth, thus making his lifework indelible and imperishable.

- 5 Now come these incisive questions to each one of us individually. ·3
Are we truly willing to outgrow ceremonial practices and prove that Christ has come to us both in the understanding and in demonstration, so that no other commemoration is necessary?

1 truly to drink his cup, take his cross, and leave all for
 the Christ-principle? Then why ascribe this inspira-
 3 tion to a dead rite, instead of showing, by casting out
 error and making the body "holy, acceptable unto God,"
 that Truth has come to the understanding? If Christ,
 6 Truth, has come to us in demonstration, no other com-
 memoration is requisite, for demonstration is Immanuel,
 or *God with us*; and if a friend be with us, why need we
 9 memorials of that friend?

If all who ever partook of the sacrament had really
 commemorated the sufferings of Jesus and drunk of
 12 Millennial
glory his cup, they would have revolutionized the
 world. If all who seek his commemoration
 through material symbols will take up the cross, heal
 15 the sick, cast out evils, and preach Christ, or Truth,
 to the poor, — the receptive thought, — they will bring
 in the millennium.

18 Through all the disciples experienced, they became more
 spiritual and understood better what the Master had
 taught. His resurrection was also their resur-
 21 Fellowship
with Christ rection. It helped them to raise themselves and
 others from spiritual dulness and blind belief in God into
 the perception of infinite possibilities. They needed this
 24 quickening, for soon their dear Master would rise again
 in the spiritual realm of reality, and ascend far above
 their apprehension. As the reward for his faithfulness,
 27 he would disappear to material sense in that change which
 has since been called the ascension.

30 The last
breakfast What a contrast between our Lord's last supper and
 his last spiritual breakfast with his disciples
 in the bright morning hours at the joyful
 meeting on the shore of the Galilean Sea! His gloom

If our answers are in the affirmative, then our demonstration of Truth is Immanuel, *God with us*.

The outcome must be a "break through" to prove the millenium an ever-present possibility and a measure of spiritual power that will enable the Christian Scientist of today to dissolve the animal magnetism that would attempt to destroy humanity in this present age.

- 6 Jesus faced this issue alone. The three days in the sepulchre were those measures of spiritual understanding and demonstration that made the resurrection possible. His resurrection was also in degree the disciples' resurrection. It enabled the disciples to rise "from spiritual dullness" . . . into "the perception of infinite possibilities".

- 7 After the resurrection the sorrow of the last supper was lifted to the joy of "his last spiritual breakfast". Then the disciples "changed their methods, turned away from material things, and cast their net on the right side".

had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.

Love This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

LOVE Mind The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to

Spiritual
Eucharist 21

CHRIST-
IANITY

Word

“Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit”. Observe again, no capitalization of life here: life as Spirit, to illustrate once more that life as phenomenon is idea, in and of Spirit. It was this spiritual resurrection that made possible the forthcoming ascension — the advance beyond matter.

Love We come now to *our* morning meal in the dawn of this new light, and all that it implies in the full acceptance of His lifework and its prophetic outcome — the revelation of divine Science in this age, and its reduction to a text embodying scientific system and method in this inspired textbook. This finally becomes our Spiritual Eucharist — our bread, our wine, and the cup — “the draught our Master drank and commended to his followers”.

Range of Truth: From the Fatherhood of God and spiritual conception to the last breakfast and spiritual Eucharist: this range is so vast that the sixth tone of Truth as Truth is sevenfold within itself and likewise the fourth tone of Christ is fourfold within itself.

(LOVE AND CHRISTIANITY)

see next page

1 the sinner. They, who know not purity and affection by
 experience, can never find bliss in the blessed company of
 3 ^{Final} Truth and Love simply through translation
^{purpose} into another sphere. Divine Science reveals
 the necessity of sufficient suffering, either before or after
 6 death, to quench the love of sin. To remit the penalty
 due for sin, would be for Truth to pardon error. Escape
 from punishment is not in accordance with God's govern-
 9 ment, since justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his
 dear-bought bounty into barren lives. What was his
 12 earthly reward? He was forsaken by all save John,
 the beloved disciple, and a few women who bowed in
 silent woe beneath the shadow of his cross. The earthly
 15 price of spirituality in a material age and the great moral
 distance between Christianity and sensualism preclude
 Christian Science from finding favor with the worldly-
 18 minded.

A selfish and limited mind may be unjust, but the un-
 limited and divine Mind is the immortal law of justice as
 21 ^{Righteous} well as of mercy. It is quite as impossible for
^{retribution} sinners to receive their full punishment this
 side of the grave as for this world to bestow on the right-
 24 eous their full reward. It is useless to suppose that the
 wicked can gloat over their offences to the last moment
 and then be suddenly pardoned and pushed into heaven,
 27 or that the hand of Love is satisfied with giving us only
 toil, sacrifice, cross-bearing, multiplied trials, and mock-
 ery of our motives in return for our efforts at well doing.

Spirit 30 ^{Vicarious} Religious history repeats itself in the suf-
^{suffering} fering of the just for the unjust. Can God
 therefore overlook the law of righteousness which de-

LOVE At this point there is a complete change of subject: salvation elucidated in the design and final purpose of Love to reform and redeem the sinner, through Christianity understood and demonstrated. So vital is this to the individual and humanity that its elucidation occupies almost the remainder of the chapter. The problem is not so much the assimilation of Truth and Love as "the necessity of sufficient suffering, either before or after death, to quench the love of sin" and that "It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward". At first these may seem to be hard sayings, but we should remember that the Divine Being is Principle. Principle elucidated in its multiformity of office through Mind, Spirit, Soul, Life, Truth, Love, is not vicarious and personal; salvation therefore begins with the acceptance of the divine Mind as "the immortal law of justice as well as of mercy", and from this point on salvation has to be worked out intelligently.

CHRIST-
IANITY
Word

Spirit Religious history appears to repeat itself because of the irresistible impact of the spiritual idea in its "cycles of divine light" in their divine order impelling mortal mind to forego its claims: this registers as an apparent and increasing conformity with the divine design, though the resistances to be met with are recorded in terms of martyrs and martyrdom. Yet these same "Martyrs are the human links which

stroys the belief called sin? Does not Science show that 1
sin brings suffering as much to-day as yesterday? They
who sin must suffer. "With what measure ye mete, it 3
shall be measured to you again."

History is full of records of suffering. "The blood of
the martyrs is the seed of the Church." Mortals try in 6
vain to slay Truth with the steel or the stake, Martyrs
inevitable
but error falls only before the sword of Spirit. Martyrs
are the human links which connect one stage with 9
another in the history of religion. They are earth's lumi-
naries, which serve to cleanse and rarefy the atmosphere of
material sense and to permeate humanity with purer ideals. 12
Consciousness of right-doing brings its own reward; but
not amid the smoke of battle is merit seen and appreciated
by lookers-on. 15

When will Jesus' professed followers learn to emulate Christ
him in *all* his ways and to imitate his mighty works?
Those who procured the martyrdom of that Complete 18
righteous man would gladly have turned his emulation
sacred career into a mutilated doctrinal platform. May
the Christians of to-day take up the more practical im- 21
port of that career! It is possible, — yea, it is the duty
and privilege of every child, man, and woman, — to follow
in some degree the example of the Master by the demon- 24
stration of Truth and Life, of health and holiness. Chris-
tians claim to be his followers, but do they follow him in
the way that he commanded? Hear these imperative com- 27
mands: "Be ye therefore perfect, even as your Father
which is in heaven is perfect!" "Go ye into all the world,
and preach the gospel to every creature!" "*Heal the 30*
sick!"

Why has this Christian demand so little inspiration

connect one stage with another in the history of religion". Observe the two Marginal Headings: "Vicarious suffering" and "Martyrs inevitable".

The demand of Christianity reflecting the Christ is complete emulation "in *all* his ways and to imitate his mighty works". The opposite of this, in contrast, is "a mutilated doctrinal platform". Observe the firmament tone of Spirit shown here. Then follows a statement of "the duty and privilege of every child, man, and woman", followed by the imperative commands in the words of the Master which present so clearly the demands of Christianity when it reflects the Christ. (M.H. "Complete emulation"). Christ

Observe, too, how the same Christ tone uncovers the animal magnetism operating as the lethargy that would put mortals to sleep through a false theology and man-made doctrines, until necessarily it is broken by the demands of divine Science.

Then follows the positive tone, again in the words of the Master, coupled with the spiritual power that is to be exercised "by them that believe" in all time to come.

1 to stir mankind to Christian effort? Because men are
 assured that this command was intended only for a par-
 3 ^{Jesus' teaching} ticular period and for a select number of fol-
^{belittled} lowers. This teaching is even more pernicious
 than the old doctrine of foreordination, — the election of a
 6 few to be saved, while the rest are damned; and so it will
 be considered, when the lethargy of mortals, produced
 by man-made doctrines, is broken by the demands of
 9 divine Science.

Jesus said: "These signs shall follow them that be-
 lieve; . . . they shall lay hands on the sick, and they
 12 shall recover." Who believes him? He was addressing
 his disciples, yet he did not say, "These signs shall follow
 you," but *them* — "them that believe" in all time to come.
 15 Here the word *hands* is used metaphorically, as in the text,
 "The right hand of the Lord is exalted." It expresses
 spiritual power; otherwise the healing could not have
 18 been done spiritually. At another time Jesus prayed, not
 for the twelve only, but for as many as should believe
 "through their word."

Soul 21 Jesus experienced few of the pleasures of the physical
 senses, but his sufferings were the fruits of other peo-
 ple's sins, not of his own. The eternal Christ,
 24 ^{Material} his spiritual selfhood, never suffered. Jesus
^{pleasures} mapped out the path for others. He unveiled the Christ,
 the spiritual idea of divine Love. To those buried in the
 27 belief of sin and self, living only for pleasure or the grati-
 fication of the senses, he said in substance: Having eyes
 ye see not, and having ears ye hear not; lest ye should un-
 30 derstand and be converted, and I might heal you. He
 taught that the material senses shut out Truth and its
 healing power.

Soul Now appears the Soul-sense that rebukes the material senses with their false pleasures and gratifications which would attempt to shut out Truth and its healing power.

This spiritual power which Jesus exercised to rebuke the belief of sin and self cost him his sufferings, though his spiritual selfhood or identity, the eternal Christ, never suffered.

Again the journey from sense to Soul: "Jesus mapped out the path for others". To follow is our individual responsibility.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

Mockery
of truth

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

A belief
suicidal

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Present
salvation

Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that

This paragraph gives courage to all followers who "will endure until Christianity's last triumph". The passage is a perfect example of Christianity reflecting the Christ and is beyond comment. Its full amplification in terms of Science and system, classification and category is found in chapter X, The Science of Being.

Belief that Soul is *in* body is "A belief suicidal" (M.H.). Not until it is understood that Soul is *not* in body will human thought cease to regard death as a friend, or as a stepping-stone out of mortality. Death has to be faced fearlessly and ultimately overcome on the basis that man is not born into the flesh to begin with. (See Unity of Good pp. 37-43). Jesus understood this and demonstrated it, and thus became "the way" for all those prepared to follow.

Paul's rousing proclamation is designed to break the mesmerism of the time factor that would put off till tomorrow or hereafter. He shows that a future world-salvation or safety is determined by what we make of the present, by breaking this earthly spell *now* and stopping the practice of sin *now*. Christianity

This is the heart of Christianity as Christianity and it opens the way for all to follow.

1 evil confers no pleasure, they turn from it. Remove error
 from thought, and it will not appear in effect. The ad-
 3 Sin and
penalty vanced thinker and devout Christian, perceiv-
 ing the scope and tendency of Christian healing
 and its Science, will support them. Another will say:
 6 "Go thy way for this time; when I have a convenient
 season I will call for thee."

Principle

Divine Science adjusts the balance as Jesus adjusted
 9 it. Science removes the penalty only by first removing
 the sin which incurs the penalty. This is my sense of
 divine pardon, which I understand to mean God's method
 12 of destroying sin. If the saying is true, "While there's
 life there's hope," its opposite is also true, While there's
 sin there's doom. Another's suffering cannot lessen our
 15 own liability. Did the martyrdom of Savonarola make
 the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was
 18 inevitable, for not otherwise could he show us the way
 and the power of Truth. If a career so great
 21 Suffering
inevitable and good as that of Jesus could not avert a
 felon's fate, lesser apostles of Truth may endure human
 brutality without murmuring, rejoicing to enter into
 fellowship with him through the triumphal arch of
 24 Truth and Love.

Our heavenly Father, divine Love, demands that all
 men should follow the example of our Master and his
 27 Service and
worship apostles and not merely worship his personal-
 ity. It is sad that the phrase *divine service*
 has come so generally to mean public worship instead of
 30 daily deeds.

The nature of Christianity is peaceful and blessed,
 but in order to enter into the kingdom, the anchor of

The text forthwith elucidates the whole problem of sin and penalty, and explains why it was inevitable that Jesus should suffer, and why we today "may endure . . . without murmuring, rejoicing to enter into fellowship with him through the triumphal arch of Truth and Love".

principle The subtone of Soul and Principle in their respective offices flow and merge so naturally that no rigid boundary line is discernible.

The tone of Love reflecting Principle is foreshadowed through the use of 'balance' as type and symbol.

The tone of Love reflecting Principle is also implied by the demand of our heavenly Father, divine Love, that all men should follow the example of our Master Christ Jesus; and also it is implied inversely by the worshipping of his personality, and public worship instead of daily deeds.

Principle
(contd.)

hope must be cast beyond the veil of matter into the 1
 Shekinah into which Jesus has passed before us; and
 this advance beyond matter must come Within 3
 through the joys and triumphs of the right- the veil
 eous as well as through their sorrows and afflictions.
 Like our Master, we must depart from material sense 6
 into the spiritual sense of being.

The God-inspired walk calmly on though it be with
 bleeding footprints, and in the hereafter they will reap 9
 what they now sow. The pampered hypo- The thorns
 crite may have a flowery pathway here, but and flowers
 he cannot forever break the Golden Rule and escape the 12
 penalty due.

The proofs of Truth, Life, and Love, which Jesus gave
 by casting out error and healing the sick, completed his 15
 earthly mission; but in the Christian Church Healing
 this demonstration of healing was early lost, early lost
 about three centuries after the crucifixion. No ancient 18
 school of philosophy, *materia medica*, or scholastic theol-
 ogy ever taught or demonstrated the divine healing of
 absolute Science. 21

Life

Jesus foresaw the reception Christian Science would have Science
 before it was understood, but this foreknowledge hindered
 him not. He fulfilled his God-mission, and Immortal 24
 then sat down at the right hand of the Father. achieval
 Persecuted from city to city, his apostles still went about
 doing good deeds, for which they were maligned and 27
 stoned. The truth taught by Jesus, the elders scoffed at.
 Why? Because it demanded more than they were willing
 to practise. It was enough for them to believe in a national 30
 Deity; but that belief, from their time to ours, has never
 made a disciple who could cast out evils and heal the sick.

Now follows one of the most profound paragraphs in the whole chapter. Marginal Heading: "Within the veil". Observe that this lies within Love reflecting Principle, and Christianity as Christianity; it is concerned with that advancing concept of demonstration which enables one to enter into the kingdom. To accomplish this, "the anchor of hope must be cast beyond the veil of matter into the Shekinah . . ." This term Shekinah does not appear in our Authorized Version. It first appears in the Targums where it denotes the light and radiance of the Divine Presence and Divine Manifestation; it is used (according to the nature of the context) to present both the visible and invisible, the objective and subjective, the centre and circumference: all of which is summed up in "Principle and its idea is one". (p. 465: 17). This is all preparatory to the advancing mission of Christianity to penetrate the veil, to depart from material sense into the spiritual sense of being, from matter into Spirit.

Observe the Marginal Heading: "The thorns and flowers", symbolizing "the God-inspired . . . with bleeding footprints" in contrast with "the pampered hypocrite". The former will assuredly reap his harvest; but, because Love is Principle, the latter through breaking the Golden Rule inevitably cannot escape his penalty.

Life Jesus progressively lifted his healing ministry and mission from visible demonstration to the proof of Truth, Life, and Love in absolute Science. This was all preparatory to the advance beyond matter: the advance which is being explored today in so many fields.

Science

Inseparable from the self-immolation of Jesus' demonstration is the meaning of Life itself — its design and purpose. Consequently the text now turns to a discussion of Life. In the marginal heading, "Immortal achieval" is a word that does not appear in the dictionaries: the term *achieval*. This is an example of where an inspired master of language, not finding the term she needs to convey a subtle shade of meaning, invents one. Whereas "achievement" would denote something finished, *achieval* not only includes the Master's lifework as accomplished individually but in addition as continuing to accomplish. Hence the Master "fulfilled his God-mission", but the outcome goes on into eternity, beyond matter and time.

1 Jesus' life proved, divinely and scientifically, that God
 is Love, whereas priest and rabbi affirmed God to be a
 3 mighty potentate, who loves and hates. The Jewish the-
 ology gave no hint of the unchanging love of God.

The universal belief in death is of no advantage. It
 6 A belief
 in death cannot make Life or Truth apparent. Death
 will be found at length to be a mortal dream,
 which comes in darkness and disappears with the light.

9 The "man of sorrows" was in no peril from salary or
 popularity. Though entitled to the homage of the world
 and endorsed pre-eminently by the approval
 12 Cruel
 desertion of God, his brief triumphal entry into Jerusa-
 lem was followed by the desertion of all save a few friends,
 who sadly followed him to the foot of the cross.

15 The resurrection of the great demonstrator of God's
 power was the proof of his final triumph over body
 and matter, and gave full evidence of divine
 18 Death
 outdone Science, — evidence so important to mortals.

The belief that man has existence or mind separate from
 God is a dying error. This error Jesus met with divine
 21 Science and proved its nothingness. Because of the won-
 drous glory which God bestowed on His anointed, tempta-
 tion, sin, sickness, and death had no terror for Jesus.
 24 Let men think they had killed the body! Afterwards he
 would show it to them unchanged. This demonstrates
 that in Christian Science the true man is governed by
 27 God — by good, not evil — and is therefore not a mortal
 but an immortal. Jesus had taught his disciples the
 Science of this proof. He was here to enable them to
 30 test his still uncomprehended saying, "He that believ-
 eth on me, the works that I do shall he do also." They
 must understand more fully his Life-principle by casting

To illustrate: it is the difference between some simple, finished, arithmetical computation and the calculus, an aspect of which is the mathematics of continuity, as in the motions of the heavenly bodies and their rates of change.

Jesus not only demonstrated Life as it *is*, but also the nothingness of its so-called opposite — death or mortality. It was this that constituted proof within the meaning of Science, and the “burden of disproof” which culminated in “Death outdone” (M.H.) and resurrection as “proof of his final triumph over body and matter” — “full evidence of divine Science”.

His proof illustrates that there is no other self-existence, and that man has no other existence or being separate from his identity as idea or divine embodiment within the one Being. Jesus taught this, and remained on earth long enough to establish it by proof, so that acceptance through belief must yield to acceptance based on spiritual understanding and demonstration. This advance in standpoint becomes co-incident with the descent of the Holy Ghost — that “influx of divine Science” which illumined the day of Pentecost, and today in some measure is repeating itself as we ourselves advance in scientific unity. (M.H. “Pentecost repeated”).

Observe that *influx* denotes continuous flow, like that of a river (see Glossary: Pison, Gihon, Hiddekel, Euphrates), and is transitional to this age, the “day” of Science.

out error, healing the sick, and raising the dead, even as 1
they did understand it after his bodily departure.

The magnitude of Jesus' work, his material disappear- 3
ance before their eyes and his reappearance, all enabled
the disciples to understand what Jesus had said. Heretofore they had only believed; Pentecost
repeated 6
now they understood. The advent of this understanding
is what is meant by the descent of the Holy Ghost, — that
influx of divine Science which so illuminated the Pentecos- 9
tal Day and is now repeating its ancient history.

Truth Jesus' last proof was the highest, the most convincing, SCIENCE
1 the most profitable to his students. The malignity of Word 12
brutal persecutors, the treason and suicide of
his betrayer, were overruled by divine Love to Convincing
evidence
the glorification of the man and of the true idea of God, 15
which Jesus' persecutors had mocked and tried to slay.
The final demonstration of the truth which Jesus taught,
and for which he was crucified, opened a new era for the 18
world. Those who slew him to stay his influence perpetu-
ated and extended it.

Jesus rose higher in demonstration because of the cup 21
of bitterness he drank. Human law had condemned
him, but he was demonstrating divine Science. Divine
victory
Out of reach of the barbarity of his enemies, 24
he was acting under spiritual law in defiance of mat-
ter and mortality, and that spiritual law sustained him.
The divine must overcome the human at every point. 27
The Science Jesus taught and lived must triumph over
all material beliefs about life, substance, and intelli-
gence, and the multitudinous errors growing from such 30
beliefs.

Love must triumph over hate. Truth and Life must

The structure and operation of being, presented by the text is at this point so profound that it may be helpful to offer the following analysis:

TEXT

SEVEN-FOLD DEVELOPMENT

LOVE REFLECTING TRUTH

·1	43: 11-44:	4
·2	44: 5-47:	9
·3	47: 10-49:	25
·4	49: 26-50:	25
·5	50: 26-51:	32
·6	52: 1-52:	28
·7	52: 29-54:	7

FOUR-FOLD OPERATION

SCIENCE REFLECTING

Word	43: 11-46:	12
Christ	46: 13-51:	18
Christianity	51: 19-54:	7
Science	54: 8-55:	29

Truth The Divine Being in its infinite diversity of nature and essence is SCIENCE
·1 such that language and its analysis can represent and interpret only Word
an infinitesimal part.

Likewise, the Divine Being in its omni-action, and experienced humanly as operation, is such that again language can interpret only an infinitesimal part.

This is why so much has to be left to one's own spiritual sense, in order that one may follow it and develop it in his own individual way.

The tone of Love reflecting Truth is such that it can be observed as a further Genesis within a Genesis.

The operation of Science runs through the text to the end of the chapter.

The text now begins the interpretation, through Science, of Jesus' culminating demonstrations.

"Jesus' last proof was the highest, the most convincing, the most profitable to his students . . . The final demonstration of the truth which Jesus taught . . . opened a new era for the world."

Animal magnetism operating through personal sense as malignity, treason and barbarity endeavoured to destroy him, but this failed for "he was acting under spiritual law in defiance of matter and mortality . . ."

Today that final demonstration is being increasingly understood and accepted as religious belief gives way to spiritual understanding through the Science of Mind in its reduction to system, with its classifications and categories. It is thus we shall attain "Divine victory" (M.H.) and "the supremacy of Spirit be demonstrated".

1 seal the victory over error and death, before the thorns
 can be laid aside for a crown, the benediction follow,
 3 "Well done, good and faithful servant," and the suprem-
 acy of Spirit be demonstrated.

•2 The lonely precincts of the tomb gave Jesus a refuge
 6 from his foes, a place in which to solve the great
Jesus in
 the tomb problem of being. His three days' work in
 the sepulchre set the seal of eternity on time.
 9 He proved Life to be deathless and Love to be the mas-
 ter of hate. He met and mastered on the basis of Chris-
 tian Science, the power of Mind over matter, all the claims
 12 of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not
 depend upon food or pure air to resuscitate wasted
 15 energies. He did not require the skill of a surgeon to
 heal the torn palms and bind up the wounded side and
 lacerated feet, that he might use those hands to remove
 18 the napkin and winding-sheet, and that he might employ
 his feet as before.

Could it be called supernatural for the God of nature
 21 to sustain Jesus in his proof of man's truly derived power?

The deific
 naturalism It was a method of surgery beyond material
 art, but it was not a supernatural act. On
 24 the contrary, it was a divinely natural act, whereby divinity
 brought to humanity the understanding of the Christ-
 healing and revealed a method infinitely above that of
 27 human invention.

His disciples believed Jesus to be dead while he was
 hidden in the sepulchre, whereas he was alive, demon-
 30 Obstacles
 overcome strating within the narrow tomb the power
 of Spirit to overrule mortal, material sense.
 There were rock-ribbed walls in the way, and a great

2 The text now elucidates and interprets those three tremendous days in the sepulchre. To human sense they may seem to be measures of time; divinely reckoned, they are those measures of spiritual understanding (corresponding to numerals of infinity) that worked out and solved the whole problem of being. The first day's work may well correspond to Jesus meeting the claims and false laws incidental to the belief of life, truth, intelligence and substance in matter. The second day's work may well correspond to his meeting the claims and arguments associated with a false theology and its ecclesiasticism; and the third day to meeting the claims of medicine, surgery, and hygiene. These three days' work enabled him to present a restored body preparatory to the advance beyond corporeality, to life in and of Spirit, to "the glory of a sublime success, an everlasting victory".

"His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate." "It was a method of surgery beyond material art . . . a method infinitely above that of human invention." Such a standard of demonstration is manifest only at the altitude of co-incidence and is divinely natural.

The rock-ribbed walls may well symbolize the closely knit arguments and involuntary beliefs which bind together to imprison the mortal concept. The stone which must be rolled away from the cave's mouth may well be the argument of animal magnetism that the prisoner is powerless to free himself from any given involuntary bondage (See Ret. pp. 67-72). But "Christ hath rolled away the stone from the door of human hope and faith" (second degree qualities, transitional and moral), "and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment (the spiritual fact) with the spiritual idea of man and his divine Principle, Love".

stone must be rolled from the cave's mouth; but Jesus 1
 vanquished every material obstacle, overcame every law
 of matter, and stepped forth from his gloomy resting-place, 3
 crowned with the glory of a sublime success, an everlasting
 victory.

Our Master fully and finally demonstrated divine Sci- 6
 ence in his victory over death and the grave. Jesus'
 deed was for the enlightenment of men and for the salvation of the whole world from sin, ^{Victory over}
 the grave 9
 sickness, and death. Paul writes: "For if, when we were
 enemies, we were reconciled to God by the [seeming] death
 of His Son, much more, being reconciled, we shall be saved 12
 by his life." Three days after his bodily burial he talked
 with his disciples. The persecutors had failed to hide im-
 mortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts!
 Christ hath rolled away the stone from the door of hu-
 man hope and faith, and through the reve- ^{The stone}
 lation and demonstration of life in God, hath ^{rolled away} 18
 elevated them to possible at-one-ment with the spiritual
 idea of man and his divine Principle, Love. 21

They who earliest saw Jesus after the resurrection
 and beheld the final proof of all that he had taught,
 misconstrued that event. Even his disciples ^{After the}
 at first called him a spirit, ghost, or spectre, ^{resurrection} 24
 for they believed his body to be dead. His reply was:
 "Spirit hath not flesh and bones, as ye see me have." 27
 The reappearing of Jesus was not the return of a spirit.
 He presented the same body that he had before his cru-
 cifixion, and so glorified the supremacy of Mind over 30
 matter.

Jesus' students, not sufficiently advanced fully to un-

Final demonstration now becomes final proof which has made possible the spiritual and scientific interpretation in this age of Jesus' lifework through the inspired Word in *Science and Health*.

The "sepulchre" of today is much more subtle and illusive. The stolidity and inertia of yesterday have given way to the grip of mental systems — political, social, economic — in their lust for power and personal possession; and the temptation to yield to more subtle forms of organized and systematized depravity. New worlds for investigation are being opened up by electronics and nuclear physics at one end of the scale, and by astro-physics and radio-astronomy at the other end; and still the search for the final answer continues. The advanced thinker of this century is seeing the necessity for a concept of substance beyond atoms and particles, energy and radiation, or else humanity is heading for self-destruction.

The "stone" of today is the grip on humanity that animal magnetism would attempt to exercise through these systems, to obstruct emergence from darkness into light, from the bondage of matter into the new birth found in Spirit and the resurrection and freedom bestowed of Soul.

Thus Jesus in his latter demonstrations opened the way for all men. He removed the stone and opened the sepulchre. He provided the evidence that became proof of all that he taught. His lifework illustrated and exemplified "the way" — the way from matter to Mind, from corporeality to Spirit, from sense to Soul, from person to Principle, from death to Life — into that infinite progression of being which "floweth as a river into a shoreless eternity". (Mis. 82: 5).

It was demonstration of this order that culminated in the ascension when "he rose above the physical knowledge of his disciples, and the material senses saw him no more".

1 derstand their Master's triumph, did not perform many
wonderful works, until they saw him after his crucifixion
3 and learned that he had not died. This convinced them
of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his friends
6 by the words, which made their hearts burn within them,
and by the breaking of bread. The divine
7 ^{Spiritual}
^{interpretation} Spirit, which identified Jesus thus centuries
9 ago, has spoken through the inspired Word and will speak
through it in every age and clime. It is revealed to the
receptive heart, and is again seen casting out evil and
12 healing the sick.

The Master said plainly that physique was not Spirit, Christ
and after his resurrection he proved to the physical senses
15 ^{Corporeality}
^{and Spirit} that his body was not changed until he himself
ascended, — or, in other words, rose even
higher in the understanding of Spirit, God. To convince
18 Thomas of this, Jesus caused him to examine the nail-
prints and the spear-wound.

Jesus' unchanged physical condition after what seemed
21 to be death was followed by his exaltation above all ma-
terial conditions; and this exaltation explained
22 ^{Spiritual}
^{ascension} his ascension, and revealed unmistakably a
24 probationary and progressive state beyond the grave.
Jesus was "the way;" that is, he marked the way for
all men. In his final demonstration, called the ascen-
27 sion, which closed the earthly record of Jesus, he rose
above the physical knowledge of his disciples, and the
material senses saw him no more.

30 His students then received the Holy Ghost. By this is
meant, that by all they had witnessed and suffered, they
were roused to an enlarged understanding of divine Sci-

At this point in the walk to Emmaus, Jesus began to reveal the deeper significance of his mission and lifework, his place in the divine order of being, and to interpret for the disciples' benefit the import of this event in its Science.

It was essential that they understood clearly "that physique was not Spirit" before he arrived at the point of ascension. His urgent purpose was that his disciples should not fail in their own demonstration of doing the works that he did, and which left so permanent an impress upon mankind. Christ

Then came the final demonstration, since called the ascension, when the advance beyond matter was achieved, "and the material senses saw him no more".

This in turn made possible the descent of the Holy Ghost — that enlarged understanding of divine Science which was accompanied by Pentecostal power.

ence, even to the spiritual interpretation and discernment 1
of Jesus' teachings and demonstrations, which gave them
a faint conception of the Life which is God. Pentecostal 3
They no longer measured man by material power
sense. After gaining the true idea of their glorified Master,
they became better healers, leaning no longer on matter, 6
but on the divine Principle of their work. The influx of
light was sudden. It was sometimes an overwhelming
power as on the Day of Pentecost. 9

³ Judas conspired against Jesus. The world's ingratitude
and hatred towards that just man effected his betrayal.
The traitor's price was thirty pieces of silver The traitor's 12
and the smiles of the Pharisees. He chose his conspiracy
time, when the people were in doubt concerning Jesus'
teachings. 15

A period was approaching which would reveal the in-
finite distance between Judas and his Master. Judas
Iscariot knew this. He knew that the great goodness of 18
that Master placed a gulf between Jesus and his betrayer,
and this spiritual distance inflamed Judas' envy. The
greed for gold strengthened his ingratitude, and for a time 21
quieted his remorse. He knew that the world generally
loves a lie better than Truth; and so he plotted the be-
trayal of Jesus in order to raise himself in popular esti- 24
mation. His dark plot fell to the ground, and the
traitor fell with it.

The disciples' desertion of their Master in his last 27
earthly struggle was punished; each one came to a vio-
lent death except St. John, of whose death we have no
record. 30

During his night of gloom and glory in the garden,
Jesus realized the utter error of a belief in any possi-

³ Under the third sub-tone (Soul) the text changes again to an uncovering of the animal magnetism that inflamed Judas and motivated his conspiracy. We find in Judas envy, greed for silver, the weakness in resisting temptation causing him to betray his Master — all first degree elements (p. 115). He committed suicide full of remorse.

The lesson gained from the other disciples (with the possible exception of John) is the penalty for failing to face animal magnetism fearlessly, and to handle it to the point of proving its nothingness. It put them all to sleep.

To Jesus, Gethsemane and all that followed provided the supreme opportunity, terrible though it seemed. In St. John's Gospel we have up to chapter XII an account of Jesus' **public** ministry; in chapters XIII to XVII we have his **private** and sublime instruction to his disciples; in Chapters XVIII to XXI we have his demonstration and proof of all that he had taught, beginning with Gethsemane; then that searching question, "Could ye not watch with me one hour?" There was no response: they were asleep; "and so Jesus turned forever away from earth to heaven, from sense to Soul". This enabled him to see his demonstration through to fulfilment, beyond crucifixion to resurrection and ascension.

1 ble material intelligence. The pangs of neglect and the
 staves of bigoted ignorance smote him sorely. His stu-
 3 ^{Gethsemane} dents slept. He said unto them: "Could ye
^{glorified} not watch with me one hour?" Could they
 not watch with him who, waiting and struggling in voice-
 6 less agony, held uncomplaining guard over a world?
 There was no response to that human yearning, and so
 Jesus turned forever away from earth to heaven, from
 9 sense to Soul.

Remembering the sweat of agony which fell in holy
 benediction on the grass of Gethsemane, shall the hum-
 12 blest or mightiest disciple murmur when he drinks from the
 same cup, and think, or even wish, to escape the exalt-
 ing ordeal of sin's revenge on its destroyer? Truth and
 15 Love bestow few palms until the consummation of a
 life-work.

Judas had the world's weapons. Jesus had not one
 18 of them, and chose not the world's means of defence.
^{Defensive} "He opened not his mouth." The great dem-
^{weapons} onstrator of Truth and Love was silent before
 21 envy and hate. Peter would have smitten the enemies of
 his Master, but Jesus forbade him, thus rebuking re-
 sentment or animal courage. He said: "Put up thy
 24 sword."

Pale in the presence of his own momentous question,
 "What is Truth," Pilate was drawn into acquiescence
 27 ^{Pilate's} with the demands of Jesus' enemies. Pilate
^{question} was ignorant of the consequences of his awful
 decision against human rights and divine Love, knowing
 30 not that he was hastening the final demonstration of what
 life is and of what the true knowledge of God can do for
 man.

Consider at this point the parallel between Jesus' lifework set forth in the words, "Truth and Love bestow few palms until the consummation of a lifework", and the passage in the first paragraph of Science and Health, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind". The former applied to Christ Jesus and his age; the latter applies to Mary Baker Eddy and to this age.

The women at the cross could have answered Pilate's question: What is Truth? Woman, today, has answered that question, and through divine inspiration has presented the interpretation thereof in its Science which formal religion seems at present unable to comprehend.

Jesus' fidelity enabled him to be immune to all that the carnal mind could perpetrate and to rise and triumph over all the claims of animal magnetism, both as power to execute and as effect in consequence.

The women at the cross could have answered Pilate's 1
question. They knew what had inspired their devotion, 2
winged their faith, opened the eyes of their understand- 3
ing, healed the sick, cast out evil, and caused the disciples
to say to their Master: "Even the devils are subject
unto us through thy name." 6

Where were the seventy whom Jesus sent forth? Were
all conspirators save eleven? Had they forgotten the
great exponent of God? Had they so soon lost 9
sight of his mighty works, his toils, privations, Students' ingratitude
sacrifices, his divine patience, sublime courage, and unre-
quited affection? O, why did they not gratify his last 12
human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instruc-
tor and friend of man, met his earthly fate alone with 15
God. No human eye was there to pity, no Heaven's sentinel
arm to save. Forsaken by all whom he had
blessed, this faithful sentinel of God at the highest 18
post of power, charged with the grandest trust of
heaven, was ready to be transformed by the renewing
of the infinite Spirit. He was to prove that the Christ 21
is not subject to material conditions, but is above the
reach of human wrath, and is able, through Truth,
Life, and Love, to triumph over sin, sickness, death, and 24
the grave.

4 The priests and rabbis, before whom he had meekly
walked, and those to whom he had given the highest 27
proofs of divine power, mocked him on the
cross, saying derisively, "He saved others; Cruel contumely
himself he cannot save." These scoffers, who turned 30
"aside the right of a man before the face of the Most
High," esteemed Jesus as "stricken, smitten of God."

- ⁴ The fourth sub-tone (Principle) appears mainly and inversely through the personal sense exhibited by his enemies; their "Cruel contumely" (M.H.), their scoff and scorn and their derision, in contrast with Jesus' highest proofs of divine power. No comment is made here and the reader is referred to the text.

- 1 "He is brought as a lamb to the slaughter, and as a sheep
before her shearers is dumb, so he openeth not his mouth."
3 "Who shall declare his generation?" Who shall decide
what truth and love are?

The last supreme moment of mockery, desertion, tor-
6 ture, added to an overwhelming sense of the magnitude
of his work, wrung from Jesus' lips the awful
A cry of
despair cry, "My God, why hast Thou forsaken me?"
9 This despairing appeal, if made to a human parent, would
impugn the justice and love of a father who could with-
hold a clear token of his presence to sustain and bless so
12 faithful a son. The appeal of Jesus was made both to
his divine Principle, the God who is Love, and to himself,
Love's pure idea. Had Life, Truth, and Love forsaken
15 him in his highest demonstration? This was a startling
question. No! They must abide in him and he in them,
or that hour would be shorn of its mighty blessing for the
18 human race.

If his full recognition of eternal Life had for a mo-
ment given way before the evidence of the bodily senses,
21 what would his accusers have said? Even
Divine
Science mis-
understood what they did say, — that Jesus' teachings
were false, and that all evidence of their cor-
24 rectness was destroyed by his death. But this saying
could not make it so.

•5 The burden of that hour was terrible beyond human
27 conception. The distrust of mortal minds, disbelieving
the purpose of his mission, was a million
The real
pillory times sharper than the thorns which pierced
30 his flesh. The real cross, which Jesus bore up the hill
of grief, was the world's hatred of Truth and Love. Not
the spear nor the material cross wrung from his faithful

Pharisaical types of thought can neither understand nor demonstrate divine Principle and its divine Science. Animal magnetism can never infiltrate nor penetrate the realm of real being: it falls back on itself to become self-destroying.

⁵ The fifth sub-tone (Life) now appears. One great characteristic of the fifth stage is the willingness to lay off the mortal concept for the sake of humanity.

If we acknowledge that Jesus accepted "the burden of disproof" in order to show humanity the way to accomplish this laying off of the mortal concept, we can begin to appreciate the Marginal Heading "The real pillory" and the accompanying text. (p. 50: 26-5).

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It 1
 was the possible loss of something more important than
 human life which moved him, — the possible misappre- 3
 hension of the sublimest influence of his career. This
 dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. 6
 He had power to lay down a human sense of life for his
 spiritual identity in the likeness of the divine; Life-power
 but he allowed men to attempt the destruc- indestructible 9
 tion of the mortal body in order that he might furnish
 the proof of immortal life. Nothing could kill this Life
 of man. Jesus could give his temporal life into his 12
 enemies' hands; but when his earth-mission was accom-
 plished, his spiritual life, indestructible and eternal,
 was found forever the same. He knew that matter had 15
 no life and that real Life is God; therefore he could no
 more be separated from his spiritual Life than God could
 be extinguished. 18

His consummate example was for the salvation of us Christianit
 all, but only through doing the works which he did and
 taught others to do. His purpose in healing Example for 21
 was not alone to restore health, but to demon- our salvation
 strate his divine Principle. He was inspired by God, by
 Truth and Love, in all that he said and did. The motives 24
 of his persecutors were pride, envy, cruelty, and vengeance,
 inflicted on the physical Jesus, but aimed at the divine Prin-
 ciple, Love, which rebuked their sensuality. 27

Jesus was unselfish. His spirituality separated him
 from sensuousness, and caused the selfish materialist
 to hate him; but it was this spirituality which enabled 30
 Jesus to heal the sick, cast out evil, and raise the
 dead.

Jesus' mission and lifework were so completely selfless that, having proved his divine Principle positively through healing the sick, even to raising the dead, he then proceeded to allow men to attempt the destruction of the mortal body in order that he might furnish the proof of the indestructible nature of identity. This enabled him to restore and re-present the human concept of body which would in turn prepare the way for the ultimate exit from the flesh, synonymous with what is termed the ascension, and which in modern phrase would be regarded as the advance beyond matter. Note the Marginal Heading "Life-power indestructible".

The text now considers the question of universal salvation and Jesus' consummate example for this purpose. Observe: "but only through doing the works which he did and taught others to do". In other words salvation is something to be merited through the demonstration of divine Principle and one's individual relation thereto. Christianity

6 1 From early boyhood he was about his "Father's busi-
 3 ness." His pursuits lay far apart from theirs. His mas-
 3 Master's
business ter was Spirit; their master was matter. He
 served God; they served mammon. His affec-
 tions were pure; theirs were carnal. His senses drank in
 6 the spiritual evidence of health, holiness, and life; their
 senses testified oppositely, and absorbed the material evi-
 dence of sin, sickness, and death.

9 Their imperfections and impurity felt the ever-present
 rebuke of his perfection and purity. Hence the world's
 12 Purity's
rebuke hatred of the just and perfect Jesus, and the
 prophet's foresight of the reception error would
 give him. "Despised and rejected of men," was Isaiah's
 graphic word concerning the coming Prince of Peace.
 15 Herod and Pilate laid aside old feuds in order to unite
 in putting to shame and death the best man that ever
 trod the globe. To-day, as of old, error and evil again
 18 make common cause against the exponents of truth.

The "man of sorrows" best understood the nothing-
 ness of material life and intelligence and the mighty ac-
 21 Saviour's
prediction tuality of all-inclusive God, good. These were
 the two cardinal points of Mind-healing, or
 Christian Science, which armed him with Love. The high-
 24 est earthly representative of God, speaking of human
 ability to reflect divine power, prophetically said to his
 disciples, speaking not for their day only but for all time:
 27 "He that believeth on me, the works that I do shall he do
 also;" and "These signs shall follow them that believe."

*7 The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton
 30 Defamatory
accusations and a wine-bibber. They said: "He casteth out devils

⁶ Observe also the parallel with the two records of Genesis: the qualities of real manhood in the divine image on the one hand and the elements of Adam and Cain on the other hand — pride, envy, cruelty, vengeance, sensuality, hate, etc. “His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal . . .” And also the Marginal Heading “Purity’s rebuke”.

Observe also the two cardinal points of Mind-healing: “the nothingness of material life and intelligence, and the mighty actuality of all-inclusive God, good”.

And his prophetic words: “He that believeth on me, the works that I do shall he do also;” and “These signs shall follow them that believe”.

⁷ These “Defamatory accusations” (M.H.) were self-destroying then, and still are today.

through Beelzebub," and is the "friend of publicans and sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love.

The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. Science shows the cause of the shock so often produced by the truth, — namely, that this shock arises from the great distance between the individual and Truth. Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil.

Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power.

Had he shared the sinful beliefs of others, he would

7
ntd.) This seventh sub-tone (Love) brings Jesus' lifework through to fulfilment, though not without animal magnetism a second time associating him with Bellzebub, by repeating the Pharisees' charge.

It was thus he carried "the burden of disproof" through to its logical conclusion, and prepared the way for the appearing of "generic man".

1 have been less sensitive to those beliefs. Through the
 magnitude of his human life, he demonstrated the divine
 3 Life. Out of the amplitude of his pure affection, he de-
 fined Love. With the affluence of Truth, he vanquished
 error. The world acknowledged not his righteousness,
 6 seeing it not; but earth received the harmony his glorified
 example introduced.

Love

Who is ready to follow his teaching and example? All
 9 must sooner or later plant themselves in Christ, the true
 idea of God. That he might liberally pour
 10 his dear-bought treasures into empty or sin-
 12 filled human storehouses, was the inspiration of Jesus'
 intense human sacrifice. In witness of his divine com-
 mission, he presented the proof that Life, Truth, and
 15 Love heal the sick and the sinning, and triumph over
 death through Mind, not matter. This was the highest
 proof he could have offered of divine Love. His hearers
 18 understood neither his words nor his works. They
 would not accept his meek interpretation of life nor
 follow his example.

Science

21 His earthly cup of bitterness was drained to the
 dregs. There adhered to him only a few unpretentious
 friends, whose religion was something more
 24 than a name. It was so vital, that it en-
 abled them to understand the Nazarene and to share
 the glory of eternal life. He said that those who fol-
 27 lowed him should drink of his cup, and history has con-
 firmed the prediction.

If that Godlike and glorified man were physically on
 30 earth to-day, would not some, who now pro-
 fess to love him, reject him? Would they
 not deny him even the rights of humanity, if he enter-

Inspiration
of sacrificeSpiritual
friendshipInjustice to
the Saviour

There is no better summary than the following quotation: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced". (p. 54: 1-7).

Love In coming to the final tone of Love as Love, this question inevitably Science
arises: "Who is ready to follow his teaching and example?" We observe the Marginal Heading "Inspiration of sacrifice". The answer is individual and each one must search his heart to decide for himself as to what takes first place in his life and affection. To answer aright requires first a true and searching self-knowledge combined with an absolute honesty with oneself in relation to Principle. Secondly, are we prepared to make such great sacrifice of self in order to fulfil an unselfed love towards one's fellowman?

Jesus had given the highest possible demonstration and proof of this as "the way shower" and had worked out his own salvation; to do likewise is our own individual responsibility.

tained any other sense of being and religion than theirs? 1
The advancing century, from a deadened sense of the
invisible God, to-day subjects to unchristian comment and 3
usage the idea of Christian healing enjoined by Jesus; but
this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6
injustice than the later centuries have bestowed upon
the healing Christ and spiritual idea of being. Now
that the gospel of healing is again preached by the 9
wayside, does not the pulpit sometimes scorn it? But
that curative mission, which presents the Saviour in a
clearer light than mere words can possibly do, cannot be 12
left out of Christianity, although it is again ruled out of
the synagogue.

Truth's immortal idea is sweeping down the centuries, 15
gathering beneath its wings the sick and sinning. My
weary hope tries to realize that happy day, when man shall
recognize the Science of Christ and love his neighbor as 18
himself, — when he shall realize God's omnipotence and
the healing power of the divine Love in what it has done
and is doing for mankind. The promises will be ful- 21
filled. The time for the reappearing of the divine healing
is throughout all time; and whosoever layeth his earthly
all on the altar of divine Science, drinketh of Christ's 24
cup now, and is endued with the spirit and power of
Christian healing.

In the words of St. John: "He shall give you another 27
Comforter, that he may abide with you *forever*." This
Comforter I understand to be Divine Science.

Today, in this momentous twentieth century we are witnessing the development of the Christ-idea in its Science: hence the current upheavals in the travail and birth of generic man.

“Truth’s immortal idea is sweeping down the centuries . . . My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbour as himself . . . The promises will be fulfilled. The time for the re-appearing of the divine healing is throughout all time . . .”

Range of Love: From the *design* of Love to reform the sinner to its consummation in the Comforter — Divine Science. (Observe the Double Capital).

At this point we observe a second use of the capitalized Divine. What is the spiritual significance of this? The capitalized form appears only seven times in the textbook, adjectively and as a noun. It is my conviction that the term is used only when reference is being made to that which lies beyond human experience and beyond human language.

In this context the term is used with reference to Jesus' prophetic words: "He shall give you another Comforter . . ." Here Mrs. Eddy states: "This Comforter I understand to be Divine Science". It is the office of *Science and Health* to interpret the Comforter within the meaning of Science and divine metaphysics in its reduction to system and scientific method, so that this Comforter or Divine Science may be available to all.

It is instructive and helpful to consider in parallel desire rising to "Loftiest adoration" in Chapter I with Atonement defined with reference to repentance and redemption, rising to "This Comforter I understand to be Divine Science" in Chapter II.

The reader is recommended to consider the chapter first in its unfolding Genesis order; then to ponder it in its fourfold operational development before meditating upon it as a whole, where the sevenfold concept and fourfold concept interweave in one complete textual design.

The motive and purpose of the chapter is to bring out in each one — in his life and demonstration — that which was exemplified to perfection in Christ Jesus, namely “the nature, essence, and wholeness of Deity;” also the attributes of God: “justice, mercy, wisdom, goodness and so on”. See Question and Answer No. 2 of RECAPITULATION (S. & H. p. 465).

Atonement becoming at-one-ment through repentance, reformation and redemption is analogous to assimilating the divine *nature*, in the proportion that we lay off “the old man”.

At-one-ment, the central fact of the chapter, is analogous to understanding the *wholeness* of Being, i.e. Principle embracing its idea.

Eucharist is the union and communion that obtains reciprocally between Principle and idea to sustain being, and is conveyed by the term *essence* of being.

Webster regards *essence* as primary substance, and ultimate as distinct from supporting attributes — such as (in this text) “justice, mercy, wisdom, goodness, and so on”. In Christ Jesus’ *public* ministry we observe his demonstration of these supporting attributes; whereas in John’s Gospel, Chapters XIII to XVII in his *private* instruction to the disciples we have the essence of his lifework and are invited to partake thereof. Chapters XVIII to XXI provide the demonstration of this.

Observe how nature, essence, wholeness, and the supporting attributes are all brought together in Question and Answer No. 2 of RECAPITULATION which epitomizes the whole chapter ATONEMENT AND EUCHARIST in its many diverse offices.

- 18: 1-20: 32** **Sevenfold definition of atonement from standpoint of Mind.**
- i. 18: 1-12 Atonement as exemplification by Christ Jesus.
 - ii. 18: 13-11 Atonement as reconciliation through Christ.
 - iii. 19: 12-16 Atonement through a truer sense which redeems by destroying sin, sickness, and death.
 - iv. 19: 17-28 At-one-ment the central fact of Jesus' life and teaching.
 - v. 19: 29-13 Atonement through laying off mortal sense aids efficacy of Jesus' atonement.
 - vi. 20: 14-23 Atonement is *practical* repentance which reforms.
 - vii. 20: 24-32 Atonement as fulfilment: having our part in God.
- 21: 1-22: 29** **The demand for atonement from standpoint of Spirit.**
- i. 21: 1- 8 The warfare encountered on the journey.
 - ii. 21: 9-14 The journey: in earnest from the start.
 - iii. 21: 15-24 The journey: illustrated and expanded.
 - iv. 21: 25- 2 Spiritual fact implies consistency. Zigzag implies no consistency, opposite of Principle.
 - v. 22: 3-10 Temptation is not to lay off the mortal sense: this leads to "Moral retrogression" (M.H.).
 - vi. 22: 11-22 Moral victory: overcoming error, leads to corresponding reward.
 - vii. 22: 23-29 Final deliverance in its fulfilment and its reward.
- 22: 30-25: 12** **The problem of sin and sinner, from justice to final deliverance: from the standpoint of Soul.**
- i. 22: 30-23: 11 Justice as the administration of law.
 - ii. 23: 12-20 The pendulum as a symbol of dualism, having no fixity.
 - iii. 23: 21-31 Self-reliance and confidence based on true identity.
 - iv. 23: 32- 3 When Soul reflects Principle there is a great sense of safety and absence of self-will.
 - v. 24: 4-19 Life's healing currents flow to redeem, restore and to constitute one's very being. Radical changes are imminent.
 - vi. 24: 20- 2 Searching questions relating to the crucifixion.
 - vii. 25: 3-12 True meaning of the symbols of flesh and blood and their fulfilment.

- 25: 13-27: 9** **Purpose, proof and demonstration, from standpoint of Principle.**
- i. 25: 13-21 At this point we begin to learn *how* Principle operates.
 - ii. 25: 22-32 Jesus' lifework and our responsibility to imitate.
 - iii. 26: 1- 9 Jesus the great explorer: he rent the veil of matter and sense and opened the way.
 - iv. 26: 10-18 This way leads to the oneness of being in Principle and Principle's demand for obedience, proof and demonstration.
 - v. 26: 19-27 Individual experience: the sorrowful effort that is in proportion to demonstration of his love.
 - vi. 26: 28-32 Christ's demonstration of oneness was no mere theory, doctrine, or belief.
 - vii. 27: 1- 9 Proof in practice and demonstration of power over death through the divine Principle, working out the harmony of Life and Love.
- 27: 10-29: 11** **The demand to lay down the mortal, with its resulting persecution, from the standpoint of Life.**
- i. 27: 10-16 Living temple: the idea of Life, substance, and intelligence not in matter to be destroyed.
 - ii. 27: 17-21 Life never commingles with sin and death. Jesus laid axe of Science at root of material knowledge, to cut down pantheism.
 - iii. 27: 22-27 The disciples who never understood fell away from grace, and left no name, had no identity.
 - iv. 27: 28-14 Jesus' persecutors: Pharisees claimed to teach, but only hindered. Determination to hold Spirit in grasp of matter the persecutor. Consecration is more on ground of demonstration than of profession.
 - v. 28: 15-21 Complete misunderstanding, the burden or cross. Not a single component part of his nature measured aright.
 - vi. 28: 22-31 The Christian martyrdom of today, the day of Science, awaits in some form every pioneer of truth.
 - vii. 28: 32-11 Christian warfare against error, at home and abroad, continues until Christians finish their course, and win crown of rejoicing.

- 29: 12-35: 29** **Spiritual perception and conception leading to at-one-ment and Eucharist, from standpoint of Truth.**
- i. 29: 12-19 Perception that God is the only author of man.
 - ii. 29: 20-13 Spiritual conception silences material law and order of generation: man the offspring of Spirit. Jesus' origin and birth make him the "wayshower".
 - iii. 30: 14- 3 Jesus' rebuke of rabbinical error: when Soul controls we loathe sin and rebuke it under every mask.
 - iv. 31: 4-11 Fleshly ties temporal: only one Father, one family: oneness.
 - v. 31: 12-32: 2 Healing primary: he taught his followers healing power of Truth and Love: "obeying his precious precepts . . . full understanding of divine Principle".
 - vi. 32: 3-35: 9 (Observe the sevenfold nature of this text). Foresight of persecution: sacrament, refreshment and heavenly supplies: Truth the bread of heaven. Incisive questions to his followers: true commemoration will bring in the millenium: fellowship with Christ.
 - vii. 35: 10-29 Morning breakfast: true communion and Eucharist: bread, wine and cup.
- 35: 30-55: 29** **Love's design and final purpose fulfilled.**
- ii 35: 30-36: 29 The design and final purpose: divine Mind is the immortal law of justice: they who sin must suffer.
 - ii. 36: 30-38: 20 Martyrs the human links (negative symbol of order): earth's luminaries which cleanse: smoke of battle: complete emulation.
 - iii. 38: 21-40: 7 Material pleasures of the senses: "having eyes see ye not:" he wrought a full salvation: belief suicidal: through the triumphal arch.
 - iv. 40: 8-41: 21 Love's demand: not personality but service and deeds, and advance beyond matter in Shekinah: Jesus' proofs completed earthly mission.
 - v. 41: 22-43: 10 Universal belief in death: cruel desertion: death outdone: Pentecost then and now.
 - vi. 43: 11-54: 7 Jesus' last proof and final demonstration opened a new era: divine victory, cup and thorns laid aside: seal of eternity on time: method infinitely above human invention: crowned with glory of sublime success: everlasting victory. Observe the sevenfold interpretation of Jesus' lifework as the demonstration of Truth through the nothingness of the negative or inversion.
 - vii. 54: 8-55: 29 Highest proof he could have offered: spiritual friendship shares glory of eternal life: Truth's immortal idea is sweeping down the centuries: the promises will be fulfilled: another Comforter, Divine Science.

The Matrix Concept of Atonement and Eucharist 55g
as found in the Text

WORD			
WORD	18: 1-21: 14		Oeness: definition. Reconciliation and Repentance. Jesus: the perfect example. Moral victory and Fulfillment.
CHRIST	21: 15-22: 10		The necessary journey: waking to Christ's demands.
CHRIST- IANITY	22: 11-24: 10		Working out one's own salvation: deliverance not vicarious. Justice and reformation: Acquaintance with original texts opens the way.
SCIENCE	24: 11-29: 11		Radical changes and their interpretation leading to demonstration and proof.
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CHRIST			
WORD	29: 12-30: 4		The Fatherhood of God: Spiritual conception.
CHRIST	30: 5-31: 11		Jesus as the Wayshower.
CHRIST- IANITY	31: 12-32: 2		Sacrament and struggle.
SCIENCE	32: 3-35: 29		Resurrection, Spiritual Eucharist and its interpretation. Observe the four-fold nature of text at this point.
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CHRISTIANITY			
WORD	35: 30-37: 15		The design of Love: to reform the sinner. "The final purpose".
CHRIST	37: 16-39: 17		Complete emulation in <i>all</i> his ways. Jesus mapped out the path. Jesus as "the way": death the last enemy.
CHRIST- IANITY	39: 18-41: 21		" <i>Now</i> is the accepted time . . ." Sin and penalty to be faced up to. Within the veil: the advance beyond matter.
SCIENCE	41: 22-43: 10		Immortal achievement interpreted. Death outdone. Pentecost and its meaning. Pentecost repeated: foreseen and promised.
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SCIENCE			
WORD	43: 11-46: 12		Interpretation of Jesus' last and highest proof.
CHRIST	46: 13-51: 18		Further interpretation of ascension and Pentecost. Betrayal and Gethsemane analysed and interpreted.
CHRIST- IANITY	51: 19-54: 7		The lifework that made Christianity possible: further interpretation.
SCIENCE	54: 8-55: 29		The demand of his teaching and example. The Science of Christ foreshadowed and foretold. The Holy Ghost — the Comforter — as Divine Science.