

EVENTUALLY — WHY NOT NOW?

Years ago there was an advertisement which consisted of the following words: “Eventually — why not now?” and a picture of a sack of flour. These four words were all that remained of an original writing of something over two thousand words. This is not a bad example for Christian Scientists, for after all is said and done, the millions of words spoken by Christian Scientists might be boiled down to these four, “*Let God do it.*” Christian Science is not talking, it is being, a verb, not a noun.

It seems so futile and foolish to wait until one is dead before being entirely willing to let God do it. Yet we have still to meet the person who, until he is dead, is entirely willing to let God do it. Even the surgeons, doctors, psychiatrists, and others, after they have done everything they can think of doing, and whatever human ingenuity can devise, after they have shot their bolts, operated, tried climate, put the patient to bed, given him all sorts of medicines, dieted him, dug into the human mind, and so on, will say, “We have done everything we can do. Now it is in God’s hands.” Yet they never give up trying to do something to assist God. If, however, in the final analysis we must trust God, and *let God do it*, surely we should do so now. If not, why not?

Suppose a man dies. There is nothing more to do. Every material stream is dried. Nurses, doctors, specialists, friends, family, relatives, and the very man himself, thinks there is nothing more to be done. All hope is gone. Death has occurred. Everybody believes the man is dead and beyond all human aid. He himself believes it. Surely it is in God’s hands!

Then does the “I” which is God, the Ego, and which is the “Resurrection and the Life,” take command and prove itself to be that which it is — it demonstrates itself, and without human effort of any kind, but by “the unlabored motion of the divine energy” (*Science and Health*) causes this man to awaken from his dream of death, to awaken with a body “unseen by those who think that they bury the body” (*Science and Health*), and so he finds himself alive. The next moment he cogitates and says to himself, “If I am not dead, but alive, then I was not killed by (whatever it was) and it, too, is equally unreal and untrue,” and he finds himself not only alive, but well also, and no longer the victim of whatever he formerly believed to be the thing that killed him. God has done it. He who is the “Resurrection and the Life” has proven or demonstrated Himself to be so.

Then let God do it. It must be so eventually. Why not now?

Why, however, wait until one is dead before being willing to let God do it? Why not do as Paul when he said, “I die daily.” He went on to say: “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?” That is to say: What is the use of making these endeavors to attain the Christ, if the human mind, together with its evils, cannot be stilled, and the Christ-Mind arise in me, or the Spirit of God rest upon me?

Why not die daily? That is to say: Why not allow the human mind to die now, let God do it, and live on rather than wait until death occurs to the body? In fact, in Revela-

tion we find: “Blessed and holy is he that hath part in the first resurrection;” that is to say, he who, instead of waiting for the death of the body before he will let God do it, and then is resurrected or wakened with a body “unseen by those who think that they bury the body,” lets the human mind die now, will not have to die bodily, or, as the verse follows on: “On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him.”

Paul is continually telling of this, of dying to ourselves, or letting the human mind die. Jesus, too, told us in unmistakable language not to use the human mind, when he said to take no thought for your life, for your body, or for what you put on your body; take no thought for what you eat or for what you drink, and take no thought for tomorrow or the future. Surely if one does this, he is letting the human mind die; it is the denial of self. It is related of the remarkable Englishman, George Mueller, that when asked what was the secret of his wonderful service and phenomenal success, he replied: “There was a day when I utterly died — *utterly died*” — and as he spoke these words he bent forward lower and lower until his head almost touched the floor — “died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval and censure; died to the blame or approval of brothers and friends — and since then I have studied only to show myself approved of God.”

In Romans we find: “What shall we say then? Shall we continue in sin?” — in the further use of the human mind with its thinking, which is the only evil there is or ever will be? “Shall we continue in sin, that grace may abound?” Shall we continue with the right thinking of the human mind in order that the Christ-Mind may appear? Not at all. Right thinking, even as wrong thinking, always of the human mind, the “tree of knowledge of good and evil,” never promotes or produces the Christ; but just the other way about, for when the human mind is stilled, or we “silence the material senses”? (*Science and Health*) then the Christ arises, or “grace abounds,” and promotes right thinking and right acting, too, in the world of today.

Read on in the sixth chapter of Romans and see how plain it is, telling us to let this human mind die, whereupon will the Christ arise in us and govern us, and this chapter finishes with: “For the wages of sin [the results of the human mind with its thinking both wrong and right] is death.” Read also Romans 8:1-14. How plain it all is when one sees that the only devil or sin there is, is the human mind and its thinking!

In *Science and Health* we read, “It is a sense of sin, and not a sinful soul, which is lost” (or which dies); and preceding this, it states that man “can only lose a sense material,” and that “Sin exists here or hereafter only so long as the illusion of mind in matter remains,” and this, of course, is the human mind.

Let it die now. Let it die daily. Then will the Christ-Mind arise in us, and we shall live, and on us the second death — death of the body, which never had any life anyway — shall have no power, but “the gift of God is eternal life through Jesus Christ our Lord.”

Eventually! Why not now?