

true prayer. With some men this can be done better through the canvas than verbally, and in any case the canvas that tells this story is seen and appreciated by many.

Everyone has the capacity of doing this. All that is necessary is the
 5 knowledge of the detailed method of working. We must be about our Father's business. Awake and waken the world, understand your power as "equipped by God." "The power that is at work is God's law, God's power, and this is God revealing Himself through their consciousness."
 10 "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal" (John 4:35, 36). "Enter into the holiest" (Heb. 10:19). "Allow Soul to hold the control" (*Science and Health*, p. 30, Mary Baker Eddy). Look "towards the imperishable things of Spirit" (*Ibid.*, p. 21).

Yours sincerely,

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F. L. RAWSON.

THE CHRIST

"Continue in prayer. . . . Withal praying also for us, that God would
 open unto us a door of utterance, to speak the mystery of Christ" (Col.
 4:2, 3).

20 The following definitions, to which Dr. Inge calls our attention, will show how the advancing thinkers in the Church are approaching the scientific conception of the Christ as the manifestation of God, the conception that will heal sin and sickness when realised. Dr. Inge says: "The realisation of this conception heals sin and sickness. St. Paul gives us a
 25 very complete and explicit Logos-Theology, though he never uses the word. . . . I will collect the chief passages which, taken together, comprise St. Paul's teaching on this subject. In relation to God the Father, Christ is the Image (eikon) of God (II Cor., Col.). . . . An eikon . . . represents its prototype, and is a visible manifestation of it. Christ is the
 30 'eikon of the Invisible God' (Col.). In him dwells bodily the Pleroma, the totality of the Divine attributes (Col., Eph.). . . . He is 'Lord of all' and 'Lord of Glory' (Rom., I Cor.).

"In reference to the world, Christ is the Agent in creation, 'through
 Him are all things, and we through Him' (I Cor. 8:6). . . . He is 'the
 35 first-born of all creation; in Him and through Him and unto Him are all things. He is before all things, and in Him all things hold together' (Col. 1:15, 17). 'All things are to be summed up in him' (Eph. 1:10). 'Christ is all, and in all' (Col. 3:11).¹ His reign is co-extensive with the world's history. 'He must reign till he hath put all his enemies under his
 40 feet. The last enemy that shall be abolished is death.' Only 'when all things have been subjected to him, shall the Son also himself be subjected to him that did subject all things unto Him, that God may be all in all'

¹ Mr. R. L. Nettleship writes: "Suppose that all human beings felt habitually to each other as they now do occasionally to those they love best . . . it would be
 45 the consciousness of another which was also oneself—a common consciousness. Such would be the atonement of the world."

(I Cor. 15:24-28)."¹ "All is in reality the manifestation of Mind" (Mary Baker Eddy).

These and many similar quotations confirm the scientific fact that what has been called the mystic Christ, is the true idea of God and His manifestation, or God's consciousness, through which God is seen to act, "the power of God, and the wisdom² of God" (I Cor. 1:24); and that all the spiritual beings in heaven individualise the Christ, the divine emanation; and that you are an individualisation of the Christ and God's representative.

Jesus the Christ.—The conception of Jesus as the only Son of God was of comparatively recent years. In the early creeds the word "only" (unicum) as applied to the Son of God is absent. It is not used in the creeds of Cyprian or Augustine; nor do Tertullian, Nicea, or even Novatian of Rome, use it. Valentinus taught in Rome between A.D. 140 and 160, the time when the Apostles' Creed is supposed to have been framed, and his school seems to have recognised the difference between Christ, the only begotten Son, and Jesus the Christ,³ drawing attention to the fact that St. John wrote: "We beheld his glory, as of the only begotten," the word "as" differentiating the two. Adolf von Harnack, Professor of Theology at Berlin University, in his pamphlet *Das Apostolische Gläubenbekanntnis*, which pamphlet went through twenty-five editions in twelve months, drawing attention to the modern compilation of the Apostles' Creed, writes thus, referring to the words "only begotten Son": "After Nicea these words came to be unanimously believed by the Church to refer to the prehistoric and eternal Sonship of Jesus, but to transfer this conception to the Christ is to transform it. It cannot be proved that about the middle of the century the idea 'only Son' was understood in this sense; on the contrary, the evidence of history conclusively shows that it was not so understood."

There is only one Christ, the spiritual selfhood of every son of God, the spiritual divine emanation. According to Harnack, primitive Christianity had two Christologies, one pneumatic, the other adoptianist. The former view was held by Barnabas, Clement, Ignatius, and the pious Polycarp. Hermas fused the two together. H. B. Swete, D.D., Regius Professor of Divinity, Cambridge, who contests Harnack's view, writes: "It is true that the pre-existence of Christ was ignored or denied in certain quarters, and His Sonship limited to the human life, or the part of it which followed the Baptism. It is also true that the earliest orthodox writers spoke of the pre-existent Christ as Spirit."⁴

When we pray to God we individualise the Christ power, and it is the Christ that heals, mentally; Christ, the true idea of reality, of Truth, Life, and Love. In other words, we merely get the human so-called self out of

¹ "The Paddock Lectures" for 1906.

² Spinoza speaks of "the eternal Son of God, i.e., God's eternal wisdom which is manifested in all things, but chiefly in the mind of man and most of all in Christ Jesus" (Epist. 21).

³ Jesus was the only one entitled to the honour of being called Jesus the Christ, as he was the only man who was the Messiah or Saviour.

⁴ *The Apostles' Creed: Its Relation to Primitive Christianity.*

the way, and then God acts by means of the Christ, beautifully named by Sir Oliver Lodge "the sunshine of God."

In the Apocryphal Gospel of Peter, the dying Jesus cries: "My Power, my Power, thou hast forsaken me," the "Power" being, as Dr. Inge says, 5 "The heavenly Christ, who, for a time had been associated with the earthly person of the Redeemer."

Paul saw clearly the difference between the ever-living Christ and the corporeal Jesus with his title—the Christ. Paul hardly ever refers to the human life of Jesus, to his sayings, his parables, or his works. He 10 confines himself practically to his crucifixion and resurrection. In one place he says that he wishes to know no man, not even Christ, any more after the flesh. He knew that all good things came from realising the spiritual and dwelling in thought upon God, heaven, and the infinite spiritual man. He states: "How that by revelation he [God] made known unto me the 15 mystery . . . of Christ; . . . That the Gentiles should be fellowheirs, and of the same body" (Eph. 3:3, 4, 6).

St. Augustine held that the knowledge of God within can only be imparted by God dwelling within. Dr. Inge writes: "But the doctrine of 20 Divine immanence in the human heart never became quite the central truth of theology till the time of the medieval mystics. To ascend to God is to enter into oneself and to transcend oneself."

He also writes: "I cannot now give any further account of the manner in which the medieval mystics worked out the thought that Christ himself, through the Holy Spirit, is the life of our life, the core of our being, who, 25 if we could but rid ourselves entirely of our false self-regarding self, would be the constitutive force of our personality. . . . I need not remind you that it is the foundation of St. Paul's Christianity, and the source of his strongest and most moving appeals. 'I live, yet not I but Christ liveth in me'; 'for me, to live is Christ.' These are revelations of the deepest 30 experience, the strongest conviction, which animated that Apostle in his life and labour and suffering." ¹

This was the view of the early fathers. St. Augustine says: "Let us rejoice and return thanks that we have been made, not only Christians, but Christ. Wonder and rejoice! We have been made Christ." "Union 35 with the glorified Christ is the essence of Christianity" (Dr. Inge). "The great deed that seems to emerge as the Life of Christ is the bringing into one of God and man" ² (Professor Wallace, of Oxford). "Ye are Christ's; and Christ is God's" (I Cor. 3:23). The last words of Pope Pius X, were "Rest everything in Christ."

40 "Where the Truth always reigneth, so that true, perfect God and true, perfect man are at one, and man so giveth place to God, that God Himself is there, and yet the man, too, and this same unity worketh continually, and doeth and leaveth undone without any I, and Me, and Mine, and the like; behold, there is Christ, and nowhere else" (*Theologia Germanica*).

45 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

¹ "The Paddock Lectures" for 1906.

² *Lectures and Essays* (abridged).

Let us obtain sufficient knowledge of the living Christ to raise the dead. "Men find Christ through their fellow-men, and every glimpse they get of Him is a direct message from Himself" (Henry Drummond).

The Second Coming of The Christ.—"Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope: the whole sky is full of abounding hope" (Richard Jefferies). 5

The second coming of Christ to human consciousness is the individual recognition by man that he is spiritual now, that matter is not a reality, and that the only reality is God and the spiritual kingdom. This comes to each man directly he is ready. 10

This true knowledge, the second coming of the Christ to each, is coming all over the world with lightning rapidity, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). All over the world this knowledge is surging into men's hearts without, in countless cases, a word being spoken to 15 them. When it has come, man is born anew and enters upon a fresh sense of life, a life of peace and joy, exercising his newly developed dominion over all evil, in the healing and saving of his fellow-man from the sin, sickness, and multifarious troubles that seemingly surround him. This we do by turning in thought to heaven as often as possible. "If ye then be risen with 20 Christ, seek those things which are above . . . your life is hid with Christ in God" (Col. 3:1, 3). "Upon this rock I will build my church" (Matt. 16:18).

Sir Oliver Lodge has recently said: "Let us be not afraid of an idea because it has several times striven to make itself appreciated. There must be many failures to effect an entrance before the final success. So it is with 25 the Messiah idea which is abroad in the land—and was for years before Christ's coming—but had not been recognised by more than a few."

With regard to the prophecy of what is happening now and what is about to happen, those who can read the past are able to see the fulfilment of the prophecies taking place at the present time, and to know the point 30 reached in the history of the material world. They can also know what is liable to happen, and so, forewarned and forearmed, they can help their fellow-men against the troubles that are so shortly about to attack, and by which they are liable to be overwhelmed unless they have a knowledge of the truth. 35

"Watch ye therefore . . . Lest coming suddenly he find you sleeping" (Mark 13:35, 36).

TO WHOM IT MAY CONCERN

"When one comes to the age with spiritual translations of God's messages, expressed in literal or physical terms, our right action is not to condemn and 40 deny, but to 'try the spirits,' and see what manner they are of. This does not mean communing with spirits supposed to have departed from the earth, but the seeking out of the basis upon which are accomplished the works by which the new teacher would prove his right to be heard. By these signs are the true disciples of the Master known: the sick are healed: to the poor the gospel is 45 preached" ¹ (Mary Baker Eddy).

¹ *Miscellaneous Writings*, p. 171.