

WHAT IS "THE CHRIST"?

Frequently the charge is made that Christian Science disregards and wholly eliminates the Christ. Nothing, however, could be farther from the fact, for Christian Science preeminently teaches that no one can apprehend God, or attain that haven called heaven, or the Kingdom of God, except it be through the Christ. The misunderstanding of this disregard or elimination of the Christ, arises from the universal belief that the Christ is, or was, or would be, a personality.

The Jews, prior to the time of Jesus, and even as they do now, believed in and awaited the coming of the Christ, or Messiah; but at the same time, they believed that that coming would be as a personality. This belief has continued, ever since the appearance and disappearance of the human Jesus, by Jews and Christians alike, except in this particular; the Jew is still awaiting this coming of the Christ, while the Christian believes that Jesus is the very Christ in his personality, and, so, that the Christ has in very fact come.

Jesus himself was well aware of this erroneous belief as held by the Jews; and it is related that he attempted to correct it, for at one time he said: "What think ye of Christ? whose son is he?" This he said while knowing that they believed Christ to be a personality and the son of a man (David), according to tradition and wrongly interpreted Scriptural prophecy. They answered his query, "The son of David."

Then, understanding the Truth, that the Christ was and is no part of any "son of man [mortal]," but that the Christ is the Son of God, "the only begotten," Jesus replied by a question, which wholly, and forever, showed the absurdity of believing the Christ to be any part of a personality or descended therefrom: "How then doth David in spirit call him Lord, saying, If David then call him Lord, how is he his son?"

On another occasion, Jesus said, "Lo, I am with you alway, even unto the end of the world." Here he separated the Christ wholly from the Jesus, for it is evident that Jesus is not here with us now; therefore, when he said the foregoing, he meant that the Christ (or spiritualized consciousness) would be with us "alway, even unto the end of the world." If one would remain with us and the other one go away, how could it be possible for them to be the same? It is not possible. The one was not, and is not, identical with the other.

Christian Science, interpreting God to mortals, teaches that which Jesus taught, and on this plank, Jew and Christian find themselves perfectly in accord with each other, for both Jesus and Christian Science are the interpreters of God to mortals.

The Jew believes just what the Christian believes when he comprehends that the advent of the understanding of the everywhere-ness of God into his consciousness is the impersonal Christ. The second coming of the Christ is that spiritualized consciousness which Jesus referred to when he said of himself (of the only self he had): "I will come and heal him," and, "Be of good cheer; I [spiritualized consciousness] have overcome the world," meaning by I (in every instance where he used the personal

pronoun) spiritualized consciousness, or a consciousness filled with the Spirit (God). He said, "I am not come to destroy [human consciousness] but to fulfill" —that is, fill that human consciousness full of Spirit, or God, and then it is no longer the human consciousness, but divine consciousness, or God Himself everywhere.

It is of note that his statement, "I have overcome the world," makes it very plain that he, "Jesus, as material manhood, was not Christ" (*Miscellaneous Writings*), for when the I (spiritualized consciousness, or the Christ) "overcame the world," the Jesus, as part of the material world, was overcome with that world, too; thus again separating the Christ from materiality, personality, flesh or corporeality, a human form. This is the Christ that is with us "always."

As with the Jew, so with the Christian, who on attaining some understanding of Christian Science, the Science of God, finds he is in perfect agreement with the Jew — for he too separates the personality, or the human Jesus, or the human form, by whatever name it is called, from the Christ — and understands that this spiritualized consciousness may be, and must be, and is his consciousness — yea, more! Jew and Christian eventually find that the spiritualized consciousness, or the conscious recognition of the presence of God, or good, or Spirit, is his very, and only, self; for he is beginning to apprehend the true fact that all there is of *man* is what he knows about God, or is his consciousness of God, or this same spiritualized consciousness.

The presence of this spiritualized consciousness, or a consciousness filled with Spirit and thus is spiritual and not material, heals, just as the light heals or lightens darkness; in fact, Jesus used this very symbol, as do many other Biblical writers. He said, "I [spiritualized consciousness] am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

If one in a dark room calls to another to "Come and lighten the darkness," and receives the reply, "I will come and lighten [or heal] it," neither one would expect that the body, or the personality, of the person called would lighten the darkness; but each one would comprehend that the lighting would be done, not by the person, but by a light brought by that person, and which light would be totally apart from the personality. So, in this expression, Jesus meant that "spiritualized consciousness" would do the work.

In fact, and still better, as the light has always, forever and ever, overcome the darkness, the light, if it could express itself, might say, "I have overcome the darkness." Thus it is only necessary to bring the light, because the work of overcoming is already done, and no effort whatsoever is required beyond the bringing of the light to obliterate the darkness.

So, too, spiritualized consciousness, or that consciousness which is filled full with Spirit, or God, has already "overcome the world," has always overcome it, and all that anyone has to do is to "Seek ye first the kingdom of God," or that spiritualized consciousness, and the work is completed.

The spiritualized consciousness may be attained by anyone who "follow after," for it is that "follow after" to whom the promise is made, that he "shall not walk in darkness," shall not walk in material ignorance of God. This following after is to be done by the acceptance of spiritual facts and the rejection of error, by the rejection of one's own ignorance, one's own fear, one's own sin, through which channels the suggestions of evil always, and only, come.

This rejection of evil is accomplished by one's ignorance being healed through the study and practice of the Word of God; one's fear is obliterated by the recognition and utilization of that Word of God; and one's sin is overcome through the consecrated ever turning to *Him*, our Father, or the constant endeavor to be cognizant of the *one Mind* only.

The writer, educated under the eaves of a well-known Church of England Cathedral, and a personal boyish friend of one of the Metropolitans of that Church, found it difficult to refrain from attaching the Christ to the personal Jesus; and it is because of this that he uses the compound noun "spiritualized consciousness" instead of the word *Christ*, but always synonymously therewith. This seems to detach instantly that spiritualized consciousness from the Jesus personality, and, by the very comprehensiveness of the words themselves, show that it is attainable for each and every one of us today.

Even as Moses, Abraham, Jacob, and many other prophets, attained this "spiritualized consciousness" in some measure, and even as Jesus did, so may we; and Jesus expected that we would do so. When one has attained this apprehension of the everywhere-ness of the Christ, and "the mortal is dropped for the immortal" (*Science and Health*), on being called to a sick bed, he, too, may say — well knowing that the I of the myself is of no avail, but that the I, or spiritualized consciousness, is the Christ — "*I will come and heal him.*"