
THE HEALING CHRIST

The Spirit of Christ, or the actual presence of God, alone heals. It is not the human argument, contradictions of error, nor affirmations of truth based on or predicated upon some error to be eradicated, which heal, neither does it require the presence of a physical body in order that the Spirit of Christ may function, for the Christ functions as readily without, as with a body. That is why the patient and practitioner may be at a distance from one another, falsely called "absent treatment" because the Christ is omnipresent and never absent. The centurion's apprehension of this fact drew from Jesus the commendation "I have not found so great faith, no, not in Israel." The old song "John Brown's body lies a mouldering in the grave, but his soul goes marching on" illustrates this point. The fleshly Jesus has long since disappeared from this mundane sphere, but surely his Soul, the Spirit of Christ, goes marching on; we have tenderly laid away in the cool sweet earth all that was mortal of the revered Leader Mrs. Eddy, but her Soul, the Spirit of Christ goes marching on.

This Spirit of Christ then heals and saves. When one turns to another for assistance in Christian Science, although it may appear otherwise, he is really turning not to the person but to the Christ, the Spirit of God. Each should maintain the presence of the Christ, or keep the light of the Christ ablaze in his consciousness, and as this is done, that presence of God heals and saves whatever may come within its unlimited radius.

The divine Mind, God, being "of purer eyes than to behold evil, and canst not look on iniquity," cannot argue for or against evil, neither can it contradict error, or affirm truths concerning some error of which it knows nothing, therefore it becomes plain that the human mind alone does these things, and it is well known for a fact that the human mind never did and never can heal or save. In *Mis. Writ.* page 352, we find the following, "There is not sufficient spiritual power in the human thought to heal the sick or the sinful."

However having made this bald statement of fact, it goes on to say that although this be so, and that it is the divine Mind which heals, nevertheless unless we can rise high enough to attain the Spirit of Christ, or "the spirit of Truth and Love which heals the sick and the sinner" (S & H 455) we had better continue the use of the human mind and do the best we can with it. It reads "Through the Divine energies alone one must either get out of himself and into God so far that his consciousness is the reflection of the Divine, or he must, through argument and the human consciousness of both evil and good, overcome evil." (M. W. 352)

In the chapter on "Fruitage" in S & H, it is to be noted that so-called "treatment" except in a few instances was not used at all, and in the few mentioned where this was done, the treatment signally failed to bring about the desired results, except in two or three cases and in these there is no indication whatever of argument, contradiction, or affirmation as having been used, and it is perfectly evident that in the whole eighty testimonies therein, doubtless carefully selected by Mrs. Eddy herself from thousands, the healing was brought about by the Spirit of Christ as it marches on in that impersonal book Science and Health with Key to the Scriptures.

Following this up in Miscellaneous Writings, we find on pages 420 and 425 certain testimonies chosen also by Mrs. Eddy which read in part "Her demonstrations come through no form of treatment, but by letting 'Spirit bear witness',—by the positive recognition and realization of no reality but ever present good;" and "She did nothing,—no 'treating' in the usual sense. There is nothing to do but to understand that all is harmony, always. He (the woman's husband) felt the Presence that destroys the sense of evil, and next morning,—there was nothing left to recover from;" and "Through the understanding gained, that GOD IS ALL, I came to demonstrate with great success, and with but one thought,—for I knew nothing about giving a 'treatment'; I wish I knew as little now, for I believe that healing in Christian Science is to be done in a moment."

In S & H, page 411, having set forth healing by argument, as Mrs. Eddy several times refers to it, we find that "because the student was not perfectly attuned to divine Science, and needed the

arguments of truth for reminders" she found it advisable for the novice to use those arguments, contradictions, affirmations, etc., but immediately goes on to say "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous."

In one of the earliest editions of her textbook she says, "For myself I heal without silent argument." Of course! No one in this age was more self-effacing than she, and this very self-effacement enabled the Spirit of Christ to operate untrammelled by the human mind. Oh, that we might attain that same freedom from self!

Illustrative of this, many years ago a young student of Christian Science received a telephone call from a mother in a nearby city, asking for assistance for her son, George, who, she said appeared to have tonsilitis sore throat. The call came at midnight. Work was commenced at once. The errors which were presented were contradicted, the truth affirmed and declared concerning them, and arguments for truth and against error were used, all of which were provoked by the information given concerning the claims of disease. The work was done as thoroughly as the practitioner knew how to do, and then he retired, satisfied that all that was necessary to be done was done.

At six in the morning the telephone rang. The tonsilitis was no better, but a curious thing had taken place. It appeared that George's hands almost from babyhood had been covered with unsightly warts, great black things which cracked and bled upon the slightest provocation, and so evident were they at all times that the boys called him "Warty". As a small child George had not minded that, but now he had reached the age of twelve years and had begun to play about with small girls who likewise called him "Warty". George did not care about this, but when they added insult to injury by refusing to let him come near them or so much as touch them, he was hurt to the quick. During the period between the two telephone calls, the warts had entirely disappeared, and his hands were as smooth as though they had never been otherwise; nor in some thirty odd years have the warts ever reappeared. The tonsilitis disappeared in due time after having run its course probably, for the treatment seemed to have no effect upon it.

Why did the warts disappear? Why did the tonsilitis not disappear? The latter had been faithfully worked over, had been "handed" to the best knowledge of the young student, error had been contradicted, truths opposed to error had been affirmed, but nothing was done about the warts; yet the warts had disappeared as completely as though they had never been, while the tonsilitis remained in evidence. Slowly the solution was arrived at. The human mind which had conducted those contradictions, arguments and affirmations, etc., all predicated upon or instigated by the suggestions of evil about tonsilitis, was utterly powerless to heal. That which did the healing was the Christ, the actual presence of God. It is that which always heals. The Christ was turned to when the student was called upon for help, and the presence of the Christ which he maintained did the healing, and did so not because of arguments, contradictions, etc., but in spite of such.

This being the fact, why did not the Christ heal the tonsilitis as well as the hands? Because the human mind was in the way. The attempt was made wittingly or unwittingly to heal something, tonsilitis or the belief of tonsilitis, it matters not which. The Christ never tries to heal. It is simply itself. Like the sun. It simply shines. The sun knows nothing about darkness. How could it know anything about its own absence, which would be necessary, for darkness is but the absence of light. So it concerns itself not at all about darkness. Like the sun, the Christ shines forth without effort. As the very presence of light causes darkness to disappear, so the very presence of the Christ causes the darkness of disease to disappear. In the matter of the warts or the belief about the warts, the Christ had full unhindered sway. The human mind was stilled and out of the way. "Be still and know that I AM GOD" was God's message to the world through David. This is true prayer. It fulfils Jesus' admonition "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Listen to what Science and Health (15) says of prayer "To enter into the heart of prayer, the door of the erring senses must be closed. (the human mind stilled) Lips must be mute (words of argument, affirmation, etc., silently or audibly, must be unspoken) and materialism silent, (no word concerning matter either for good or evil be heard) that man

may have audience with Spirit, the divine Principle, Love, which destroys all error."

In due course another call came in. This time from a woman who raised chickens and owned thousands of them. It appeared that the chickens were dying by the score from some unknown disease. It was epidemic, and all the other chicken raisers in the vicinity were similarly affected. Some years previously the chicken owner's brother-in-law, a wealthy western man, had been given up by the physicians, and had lain hopelessly ill in a New York hotel. This same practitioner had been called in on the case and the man was perfectly healed. In her predicament the woman recalled this and turned to the same person for help. Really she was turning, not to the person, but to the Christ, the presence and power of God. The student pondered over the problem long and earnestly, not knowing at first just what to do. Physically it was impossible for him to treat over a thousand chickens separately, and even if it were so, he had no means of identifying one from another, nor did he know what was the matter, therefore how contradict, argue, or affirm concerning something about which he knew absolutely nothing? Moreover he had argued, contradicted and affirmed truths in regard to the tonsillitis and had failed to bring about a healing. He had done nothing specifically about the warts, yet the boy's hands had been perfectly healed. By this time he had come to the conclusion that it was no longer necessary to argue, contradict, affirm, etc., for he was beginning to understand that "the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner." (S & H 454). Furthermore it had dawned upon his consciousness that it was the Christ which healed, and healed by its very presence and that neither the human mind nor the person nor the human auxiliaries—the letter or the argument—had anything to do with the healing, and it was not because of such that healing came to pass, but rather in spite thereof. So he proceeded to praise and glorify God, by singing "psalms and hymns and spiritual songs, singing and making melody, in his heart, unto the Lord;" by "rejoicing always" and by "being of good cheer" when lo! the Holy Ghost descended upon him, and the very presence of Christ once

more dispelled the darkness of error and the whole brood of chickens was entirely freed from whatever it was.

As he considered this from every angle, the truth was more clearly borne into consciousness and then came another call, this time a cable from Santos, Brazil, S. A. The cable was unsigned, was addressed to the student's telephone number, which in those days was most unusual, and contained only three words, "Please six treatments." The recipient knew no one in Brazil, and had not the slightest knowledge from whom came the cable, nor for whom or what work was required. He knew not what part of the body was involved, if it was physical, nor if it was financial, or what. Manifestly under those circumstances he could not specifically argue, affirm, contradict or declare concerning something of which he knew nothing. He did know, however, that the boy's hands, and the chickens had been healed by the presence of the power of God, under somewhat similar conditions, and he naturally concluded that since somewhere someone was reaching out for the ministering Christ, and had in so doing turned to him, it was his business to maintain the presence of the Christ, and let the Christ do the healing.

The student then proceeded to do this as well as he knew how, and did so by living an evangelical life. S & H stresses this on page 254, where it says, "the human self must be evangelized." The word comes from two Greek words meaning "good" and "messenger", so it was his business to bear a message of good to whomsoever would receive it, and to do so by living it. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" "Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake *his* way, and the unrighteous man *his* thoughts, and let him return unto the Lord, and He will have mercy upon him and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways," saith the Lord, and as Mrs. Eddy writes in First Church and Miscellany, page 160, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science." This then he did to the best of his ability.

At the end of the six days came another cable, unsigned as before, addressed as previously, saying only, "Please continue ten more;" but this time it came from another city in Brazil, Sao Paulo, so that now the student did not even know where the patient was. However the same righteous endeavor marked his effort to live an evangelical life, and diligently he strove to do so, knowing that thus the presence of the Christ was assured, and if this were the case and the patient was sincere as was certainly indicated by the two cables, all was well and the healing would result. Nothing more was heard until over a month afterward, when a letter was received expressing the Brazilian writer's gratitude, and setting forth that a young woman twenty years of age, who had been insane for six years had been perfectly healed. The letter said that the only reason for sending the second cable was because no one could believe the evidence of his senses. The healing was complete and lasting.

Jesus said, "Of myself, I can do nothing; it is the Father that doeth the work." Who is so great a God as our God?