

## Chapter VI

### Sermons

#### A CHRISTMAS SERMON

Delivered in Chickering Hall, Boston, Mass., on the  
Sunday before Christmas, 1888

SUBJECT: *The Corporeal and Incorporeal Saviour*

TEXT: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. — ISAIAH ix. 6.*

To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed.

The prophet whose words we have chosen for our text, prophesied the appearing of this dual nature, as both human and divinely endowed, the personal and the impersonal Jesus.

The only record of our Master as a public benefactor, or personal Saviour, opens when he was thirty years of age; owing in part, perhaps, to the Jewish law that none should teach or preach in public under that age. Also, it is natural to conclude that at this juncture he was specially endowed with the Holy Spirit; for he was given the new name, Messiah, or Jesus Christ, — the God-

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1 anointed; even as, at times of special enlightenment,  
Jacob was called Israel; and Saul, Paul.

3 The third event of this eventful period, — a period of  
such wonderful spiritual import to mankind! — was the  
advent of a higher Christianity.

6 From this dazzling, God-crowned summit, the Naza-  
rene stepped suddenly before the people and their schools  
of philosophy; Gnostic, Epicurean, and Stoic. He must  
9 stem these rising angry elements, and walk serenely over  
their fretted, foaming billows.

Here the cross became the emblem of Jesus' history;  
12 while the central point of his Messianic mission was peace,  
good will, love, teaching, and healing.

Clad with divine might, he was ready to stem the tide  
15 of Judaism, and prove his power, derived from Spirit, to  
be supreme; lay himself as a lamb upon the altar of  
materialism, and therefrom rise to his nativity in Spirit.

18 The corporeal Jesus bore our infirmities, and through  
his stripes we are healed. He was the Way-shower, and  
suffered in the flesh, showing mortals how to escape from  
21 the sins of the flesh.

There was no incorporeal Jesus of Nazareth. The  
spiritual man, or Christ, was after the similitude of the  
24 Father, without corporeality or finite mind.

Materiality, worldliness, human pride, or self-will, by  
demoralizing his motives and Christlikeness, would have  
27 dethroned his power as the Christ.

To carry out his holy purpose, he must be oblivious of  
human self.

30 Of the lineage of David, like him he went forth, simple  
as the shepherd boy, to disarm the Goliath. Panoplied  
in the strength of an exalted hope, faith, and understand-

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1 ing, he sought to conquer the three-in-one of error: the  
world, the flesh, and the devil.

3 Three years he went about doing good. He had for  
thirty years been preparing to heal and teach divinely;  
but his three-years mission was a marvel of glory: its  
6 chaplet, a grave to mortal sense dishonored — from which  
sprang a sublime and everlasting victory!

He who dated time, the Christian era, and spanned  
9 eternity, was the meekest man on earth. He healed  
and taught by the wayside, in humble homes: to arrant  
hypocrite and to dull disciples he explained the Word  
12 of God, which has since ripened into interpretation  
through Science.

His words were articulated in the language of a de-  
15 clining race, and committed to the providence of God.  
In no one thing seemed he less human and more divine  
than in his unfaltering faith in the immortality of Truth.  
18 Referring to this, he said, "Heaven and earth shall  
pass away, but my words shall not pass away!" and  
they have not: they still live; and are the basis of divine  
21 liberty, the medium of Mind, the hope of the race.

Only three years a personal Saviour! yet the founda-  
tions he laid are as eternal as Truth, the chief corner-  
24 stone.

After his brief brave struggle, and the crucifixion of  
the corporeal man, the incorporeal Saviour — the Christ  
27 or spiritual idea which leadeth into all Truth — must  
needs come in Christian Science, demonstrating the spir-  
itual healing of body and mind.

30 This idea or divine essence was, and is, forever about  
the Father's business; heralding the Principle of health,  
holiness, and immortality.

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1 Its divine Principle interprets the incorporeal idea, or  
2 Son of God; hence the incorporeal and corporeal are  
3 distinguished thus: the former is the spiritual idea that  
4 represents divine good, and the latter is the human  
5 presentation of goodness in man. The Science of Chris-  
6 tianity, that has appeared in the ripeness of time, re-  
7 veals the incorporeal Christ; and this will continue  
8 to be seen more clearly until it be acknowledged, under-  
9 stood, — and the Saviour, which is Truth, be compre-  
hended.

10 To the vision of the Wisemen, this spiritual idea of the  
11 Principle of man or the universe, appeared as a star. At  
12 first, the babe Jesus seemed small to mortals; but from  
13 the mount of revelation, the prophet beheld it from the  
14 beginning as the Redeemer, who would present a wonder-  
15 ful manifestation of Truth and Love.

16 In our text Isaiah foretold, "His name shall be called  
17 Wonderful, Counsellor, The mighty God, The everlasting  
18 Father, The Prince of Peace."

19 As the Wisemen grew in the understanding of Christ,  
20 the spiritual idea, it grew in favor with them. Thus it  
21 will continue, as it shall become understood, until man  
22 be found in the actual likeness of his Maker. Their  
23 highest human concept of the man Jesus, that portrayed  
24 him as the only Son of God, the only begotten of the  
25 Father, full of grace and Truth, will become so magnified  
26 to human sense, by means of the lens of Science, as to  
27 reveal man collectively, as individually, to be the son of  
God.

28 The limited view of God's ideas arose from the testimony  
29 of the senses. Science affords the evidence that God is the  
30 Father of man, of all that is real and eternal. This spir-

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1 itual idea that the personal Jesus demonstrated, casting  
out evils and healing, more than eighteen centuries ago,  
3 disappeared by degrees; both because of the ascension  
of Jesus, in which it was seen that he had grown beyond  
the human sense of him, and because of the corruption of  
6 the Church.

The last appearing of Truth will be a wholly spiritual  
idea of God and of man, without the fetters of the flesh, or  
9 corporeality. This infinite idea of infinity will be, is, as  
eternal as its divine Principle. The daystar of this appear-  
ing is the light of Christian Science — the Science which  
12 rends the veil of the flesh from top to bottom. The light  
of this revelation leaves nothing that is material; neither  
darkness, doubt, disease, nor death. The material cor-  
15 poreality disappears; and individual spirituality, perfect  
and eternal, appears — never to disappear.

The truth uttered and lived by Jesus, who passed on  
18 and left to mortals the rich legacy of what he said and  
did, makes his followers the heirs to his example; but  
they can neither appreciate nor appropriate his treasures  
21 of Truth and Love, until lifted to these by their own  
growth and experiences. His goodness and grace pur-  
chased the means of mortals' redemption from sin; but,  
24 they never paid the price of sin. This cost, none but the  
sinner can pay; and accordingly as this account is settled  
with divine Love, is the sinner ready to avail himself of  
27 the rich blessings flowing from the teaching, example,  
and suffering of our Master.

The secret stores of wisdom must be discovered, their  
30 treasures reproduced and given to the world, before man  
can truthfully conclude that he has been found in the  
order, mode, and virgin origin of man according to divine

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1 Science, which alone demonstrates the divine Principle  
and spiritual idea of being.

3 The monument whose finger points upward, commem-  
orates the earthly life of a martyr; but this is not all of  
the philanthropist, hero, and Christian. The Truth he  
6 has taught and spoken lives, and moves in our midst a  
divine afflatus. Thus it is that the ideal Christ — or  
impersonal infancy, manhood, and womanhood of Truth  
9 and Love — is still with us.

And what of *this* child? — "For unto us a child *is*  
born, unto us a son *is* given: and the government shall  
12 be upon his shoulder."

This child, or spiritual idea, has evolved a more ready  
ear for the overture of angels and the scientific under-  
15 standing of Truth and Love. When Christ, the incor-  
poreal idea of God, was nameless, and a Mary knew not  
how to declare its spiritual origin, the idea of man was  
18 not understood. The Judaeian religion even required the  
Virgin-mother to go to the temple and be purified, for  
having given birth to the corporeal child Jesus, whose  
21 origin was more spiritual than the senses could inter-  
pret. Like the leaven that a certain woman hid in three  
measures of meal, the Science of God and the spiritual  
24 idea, named in this century Christian Science, is leaven-  
ing the lump of human thought, until the whole shall  
be leavened and all materialism disappear. This action  
27 of the divine energy, even if not acknowledged, has  
come to be seen as diffusing richest blessings. This  
spiritual idea, or Christ, entered into the minutiae of the  
30 life of the personal Jesus. It made him an honest man,  
a good carpenter, and a good man, before it could make  
him the glorified.

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1 The material questions at this age on the reappearing  
 of the infantile thought of God's man, are after the man-  
 3 ner of a mother in the flesh, though their answers per-  
 tain to the spiritual idea, as in Christian Science: —

Is he deformed?

6 He is wholly symmetrical; the one altogether lovely.

Is the babe a son, or daughter?

Both son and daughter: even the compound idea of  
 9 all that resembles God.

How much does he weigh?

His substance outweighs the material world.

12 How old is he?

Of his days there is no beginning and no ending.

What is his name?

15 Christ Science.

Who are his parents, brothers, and sisters?

His Father and Mother are divine Life, Truth, and  
 18 Love; and they who do the will of his Father are his  
 brethren.

Is he heir to an estate?

21 "The government shall be upon his shoulder!" He  
 has dominion over the whole earth; and in admiration  
 of his origin, he exclaims, "I thank Thee, O Father, Lord  
 24 of heaven and earth, that Thou hast hid these things  
 from the wise and prudent, and hast revealed them unto  
 babes!"

27 Is he wonderful?

His works thus prove him. He giveth power, peace,  
 and holiness; he exalteth the lowly; he giveth liberty

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1 to the captive, health to the sick, salvation from sin to  
the sinner — and overcometh the world!

3 Go, and tell what things ye shall see and hear: how  
the blind, spiritually and physically, receive sight; how  
6 the lame, those halting between two opinions or hob-  
bling on crutches, walk; how the physical and moral  
lepers are cleansed; how the deaf — those who, having  
9 ears, hear not, and are afflicted with "tympanum on the  
brain" — hear; how the dead, those buried in dogmas  
and physical ailments, are raised; that to the poor —  
the lowly in Christ, not the man-made rabbi — the  
12 gospel is preached. Note this: only such as are pure  
in spirit, emptied of vainglory and vain knowledge, re-  
ceive Truth.

15 Here ends the colloquy; and a voice from heaven seems  
to say, "Come and see."

The nineteenth-century prophets repeat, "Unto us a  
18 son is given."

The shepherds shout, "We behold the appearing of  
the star!" — and the pure in heart clap their hands.