

## CHAPTER II

### ATONEMENT AND EUCHARIST

*And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.*

*For Christ sent me not to baptize, but to preach the gospel. — PAUL.*

*For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.*

1 **A**TONEMENT is the exemplification of man's unity  
with God, whereby man reflects divine Truth, Life,  
3 and Love. Jesus of Nazareth taught and demonstrated  
man's oneness with the Father, and for this we owe him  
endless homage. His mission was both in-  
6 Divine onenessdividual and collective. He did life's work  
aright not only in justice to himself, but in mercy to  
mortals, — to show them how to do theirs, but not to do  
9 it for them nor to relieve them of a single responsibility.  
Jesus acted boldly, against the accredited evidence of the  
senses, against Pharisaical creeds and practices, and he  
12 refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not  
God to man; for the divine Principle of Christ is God,  
15 Human reconciliationand how can God propitiate Himself? Christ  
is Truth, which reaches no higher than itself.  
The fountain can rise no higher than its source. Christ,  
18 Truth, could conciliate no nature above his own, derived

from the eternal Love. It was therefore Christ's purpose 1  
to reconcile man to God, not God to man. Love and  
Truth are not at war with God's image and likeness. 3  
Man cannot exceed divine Love, and so atone for him-  
self. Even Christ cannot reconcile Truth to error, for  
Truth and error are irreconcilable. Jesus aided in recon- 6  
ciling man to God by giving man a truer sense of Love,  
the divine Principle of Jesus' teachings, and this truer  
sense of Love redeems man from the law of matter, 9  
sin, and death by the law of Spirit, — the law of divine  
Love.

The Master forbore not to speak the whole truth, de- 12  
claring precisely what would destroy sickness, sin, and  
death, although his teaching set households at variance,  
and brought to material beliefs not peace, but a 15  
sword.

Every pang of repentance and suffering, every effort  
for reform, every good thought and deed, will help us to 18  
understand Jesus' atonement for sin and aid Efficacious  
its efficacy; but if the sinner continues to pray repentance  
and repent, sin and be sorry, he has little part in the atone- 21  
ment, — in the *at-one-ment* with God, — for he lacks the  
practical repentance, which reforms the heart and enables  
man to do the will of wisdom. Those who cannot dem- 24  
onstrate, at least in part, the divine Principle of the teach-  
ings and practice of our Master have no part in God. If  
living in disobedience to Him, we ought to feel no secur- 27  
ity, although God is good.

Jesus urged the commandment, "Thou shalt have no  
other gods before me," which may be ren- 30  
dered: Thou shalt have no belief of Life as Jesus' sin-  
less career  
mortal; thou shalt not know evil, for there is one Life, —

1 even God, good. He rendered "unto Cæsar the things  
 which are Cæsar's; and unto God the things that are  
 3 God's." He at last paid no homage to forms of doctrine  
 or to theories of man, but acted and spake as he was moved,  
 not by spirits but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee  
 Jesus said, "The publicans and the harlots go into the  
 kingdom of God before you." Jesus' history made a  
 9 new calendar, which we call the Christian era; but he  
 established no ritualistic worship. He knew that men  
 can be baptized, partake of the Eucharist, support the  
 12 clergy, observe the Sabbath, make long prayers, and yet  
 be sensual and sinful.

Jesus bore our infirmities; he knew the error of mortal  
 15 belief, and "with his stripes [the rejection of error] we are  
 healed." "Despised and rejected of men,"  
 Perfect example returning blessing for cursing, he taught mor-  
 18 tals the opposite of themselves, even the nature of God;  
 and when error felt the power of Truth, the scourge and  
 the cross awaited the great Teacher. Yet he swerved not,  
 21 well knowing that to obey the divine order and trust God,  
 saves retracing and traversing anew the path from sin to  
 holiness.

24 Material belief is slow to acknowledge what the  
 spiritual fact implies. The truth is the centre of all  
 religion. It commands sure entrance into  
 27 the realm of Love. St. Paul wrote, "Let us  
 lay aside every weight, and the sin which doth so  
 easily beset us, and let us run with patience the race that  
 30 is set before us;" that is, let us put aside material self  
 and sense, and seek the divine Principle and Science of  
 all healing.

If Truth is overcoming error in your daily walk and 1  
 conversation, you can finally say, "I have fought a  
 good fight . . . I have kept the faith," be- 3  
 cause you are a better man. This is having <sup>Moral</sup>  
 our part in the at-one-ment with Truth and Love. <sup>victory</sup>  
 Christians do not continue to labor and pray, expecting 6  
 because of another's goodness, suffering, and triumph,  
 that they shall reach his harmony and reward.

If the disciple is advancing spiritually, he is striv- 9  
 ing to enter in. He constantly turns away from ma-  
 terial sense, and looks towards the imperishable things  
 of Spirit. If honest, he will be in earnest from the 12  
 start, and gain a little each day in the right direction,  
 till at last he finishes his course with joy.

If my friends are going to Europe, while I am *en* 15  
*route* for California, we are not journeying together.  
 We have separate time-tables to consult, <sup>Inharmonious</sup>  
 different routes to pursue. Our paths have <sup>travellers</sup> 18  
 diverged at the very outset, and we have little oppor-  
 tunity to help each other. On the contrary, if my  
 friends pursue my course, we have the same railroad 21  
 guides, and our mutual interests are identical; or, if I  
 take up their line of travel, they help me on, and our  
 companionship may continue. 24

Being in sympathy with matter, the worldly man is at  
 the beck and call of error, and will be attracted thither-  
 ward. He is like a traveller going westward <sup>Zigzag</sup> 27  
 for a pleasure-trip. The company is alluring <sup>course</sup>  
 and the pleasures exciting. After following the sun for  
 six days, he turns east on the seventh, satisfied if he can 30  
 only imagine himself drifting in the right direction. By-  
 and-by, ashamed of his zigzag course, he would borrow

1 the passport of some wiser pilgrim, thinking with the aid of this to find and follow the right road.

3 Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing con-

stant retrogression, — our moral progress will  
 6 <sup>Moral</sup> retrogression be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and  
 9 through Christ's precious love these efforts are crowned with success.

“Work out your own salvation,” is the demand of  
 12 Life and Love, for to this end God worketh with you.

“Occupy till I come!” Wait for your re-  
 ward, and “be not weary in well doing.” If  
 15 your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from  
 21 temptation, for Love means that we shall be tried and purified.

Final deliverance from error, whereby we rejoice in  
 24 immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning  
 one's faith without works to another's vicarious  
 27 effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not

destroyed, but partially indulged. Wisdom and Love 1  
 may require many sacrifices of self to save us from sin.  
 One sacrifice, however great, is insufficient to 3  
 pay the debt of sin. The atonement requires Justice and substitution  
 constant self-immolation on the sinner's part. That  
 God's wrath should be vented upon His beloved Son, is 6  
 divinely unnatural. Such a theory is man-made. The  
 atonement is a hard problem in theology, but its scien-  
 tific explanation is, that suffering is an error of sinful sense 9  
 which Truth destroys, and that eventually both sin and suf-  
 fering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, 12  
 firm in faith, has the Holy Ghost dwelling in him."  
 This preaching receives a strong rebuke in Doctrines and faith 15  
 the Scripture, "Faith without works is dead."  
 Faith, if it be mere belief, is as a pendulum swinging be-  
 tween nothing and something, having no fixity. Faith,  
 advanced to spiritual understanding, is the evidence gained 18  
 from Spirit, which rebukes sin of every kind and estab-  
 lishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the 21  
 words corresponding thereto have these two defini-  
 tions, *trustfulness* and *trustworthiness*. One Self-reliance and confidence 24  
 kind of faith trusts one's welfare to others.  
 Another kind of faith understands divine Love and how  
 to work out one's "own salvation, with fear and trem-  
 bling." "Lord, I believe; help thou mine unbelief!" 27  
 expresses the helplessness of a blind faith; whereas the  
 injunction, "Believe . . . and thou shalt be saved!"  
 demands self-reliant trustworthiness, which includes spir- 30  
 itual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or

1 *to be constant.* This certainly applies to Truth and Love  
understood and practised. Firmness in error will never  
3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness  
to give up human beliefs (established by hierarchies, and  
6 Life's healing  
currents instigated sometimes by the worst passions of  
men), open the way for Christian Science to be  
understood, and make the Bible the chart of life, where  
9 the buoys and healing currents of Truth are pointed  
out.

He to whom "the arm of the Lord" is revealed will  
12 believe our report, and rise into newness of life with re-  
generation. This is having part in the atone-  
13 Radical  
changes ment; this is the understanding, in which  
15 Jesus suffered and triumphed. The time is not distant  
when the ordinary theological views of atonement will  
undergo a great change, — a change as radical as that  
18 which has come over popular opinions in regard to pre-  
destination and future punishment.

Does erudite theology regard the crucifixion of Jesus  
21 chiefly as providing a ready pardon for all sinners who  
ask for it and are willing to be forgiven?  
22 Purpose of  
crucifixion Does spiritualism find Jesus' death necessary  
24 only for the presentation, after death, of the material  
Jesus, as a proof that spirits can return to earth? Then  
we must differ from them both.

27 The efficacy of the crucifixion lay in the practical af-  
fection and goodness it demonstrated for mankind. The  
truth had been lived among men; but until they saw that  
30 it enabled their Master to triumph over the grave, his own  
disciples could not admit such an event to be possible.  
After the resurrection, even the unbelieving Thomas was

forced to acknowledge how complete was the great proof of Truth and Love. 1

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life. 3 6 9 12

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my commandments." 15 18 21

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus. 24 27 30



1 While we adore Jesus, and the heart overflows with  
 gratitude for what he did for mortals, — treading alone  
 3 <sup>Individual</sup> his loving pathway up to the throne of  
<sup>experience</sup> glory, in speechless agony exploring the way  
 for us, — yet Jesus spares us not one individual expe-  
 6 rience, if we follow his commands faithfully; and all  
 have the cup of sorrowful effort to drink in proportion  
 to their demonstration of his love, till all are redeemed  
 9 through divine Love.

The Christ was the Spirit which Jesus implied in his  
 own statements: “ I am the way, the truth, and the life; ”  
 12 <sup>Christ's dem-</sup> “ I and my Father are one.” This Christ,  
<sup>onstratation</sup> or divinity of the man Jesus, was his divine  
 nature, the godliness which animated him. Divine Truth,  
 15 Life, and Love gave Jesus authority over sin, sickness,  
 and death. His mission was to reveal the Science of  
 celestial being, to prove what God is and what He does  
 18 for man.

A musician demonstrates the beauty of the music he  
 teaches in order to show the learner the way by prac-  
 21 <sup>Proof in</sup> tice as well as precept. Jesus' teaching and  
<sup>practice</sup> practice of Truth involved such a sacrifice  
 as makes us admit its Principle to be Love. This was  
 24 the precious import of our Master's sinless career and  
 of his demonstration of power over death. He proved  
 by his deeds that Christian Science destroys sickness, sin,  
 27 and death.

Our Master taught no mere theory, doctrine, or belief.  
 It was the divine Principle of all real being which he  
 30 taught and practised. His proof of Christianity was no  
 form or system of religion and worship, but Christian  
 Science, working out the harmony of Life and Love.

Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work.

That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body], and in three days I [Spirit] will raise it up." It is as if he had said: The I—the Life, substance, and intelligence of the universe—is not in matter to be destroyed.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism,—that God, or Life, is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.

1 The Pharisees claimed to know and to teach the di-  
vine will, but they only hindered the success of Jesus'  
3 Help and mission. Even many of his students stood  
hindrance in his way. If the Master had not taken a  
student and taught the unseen verities of God, he would  
6 not have been crucified. The determination to hold Spirit  
in the grasp of matter is the persecutor of Truth and  
Love.

9 While respecting all that is good in the Church or out  
of it, one's consecration to Christ is more on the ground  
of demonstration than of profession. In conscience, we  
12 cannot hold to beliefs outgrown; and by understanding  
more of the divine Principle of the deathless Christ, we  
are enabled to heal the sick and to triumph over sin.

15 Neither the origin, the character, nor the work of  
Jesus was generally understood. Not a single compo-  
nent part of his nature did the material  
18 Misleading world measure aright. Even his righteous-  
conceptions ness and purity did not hinder men from saying: He  
is a glutton and a friend of the impure, and Beelzebub is  
21 his patron.

Remember, thou Christian martyr, it is enough if  
thou art found worthy to unloose the sandals of thy  
24 Persecution Master's feet! To suppose that persecution  
prolonged for righteousness' sake belongs to the past,  
and that Christianity to-day is at peace with the world  
27 because it is honored by sects and societies, is to mis-  
take the very nature of religion. Error repeats itself.  
The trials encountered by prophet, disciple, and apostle,  
30 "of whom the world was not worthy," await, in some  
form, every pioneer of truth.

There is too much animal courage in society and not

sufficient moral courage. Christians must take up arms 1  
 against error at home and abroad. They must grapple  
 with sin in themselves and in others, and 3  
 continue this warfare until they have finished Christian warfare  
 their course. If they keep the faith, they will have the  
 crown of rejoicing. 6

Christian experience teaches faith in the right and dis-  
 belief in the wrong. It bids us work the more earnestly  
 in times of persecution, because then our labor is more 9  
 needed. Great is the reward of self-sacrifice, though we  
 may never receive it in this world.

There is a tradition that Publius Lentulus wrote to 12  
 the authorities at Rome: "The disciples of Jesus be-  
 lieve him the Son of God." Those instructed The Father-  
 in Christian Science have reached the glori- hood of God 15  
 ous perception that God is the only author of man.  
 The Virgin-mother conceived this idea of God, and  
 gave to her ideal the name of Jesus — that is, Joshua, 18  
 or Saviour.

The illumination of Mary's spiritual sense put to  
 silence material law and its order of generation, and 21  
 brought forth her child by the revelation of Spiritual  
 Truth, demonstrating God as the Father of conception  
 men. The Holy Ghost, or divine Spirit, overshadowed 24  
 the pure sense of the Virgin-mother with the full recog-  
 nition that being is Spirit. The Christ dwelt forever  
 an idea in the bosom of God, the divine Principle of the 27  
 man Jesus, and woman perceived this spiritual idea,  
 though at first faintly developed.

Man as the offspring of God, as the idea of Spirit, 30  
 is the immortal evidence that Spirit is harmonious and  
 man eternal. Jesus was the offspring of Mary's self-

1 conscious communion with God. Hence he could give  
 a more spiritual idea of life than other men, and could  
 3 demonstrate the Science of Love — his Father or divine  
 Principle.

Born of a woman, Jesus' advent in the flesh partook  
 6 partly of Mary's earthly condition, although he was en-  
 dowed with the Christ, the divine Spirit, with-  
 7 Jesus the way-shower out measure. This accounts for his struggles  
 9 in Gethsemane and on Calvary, and this enabled him to  
 be the mediator, or *way-shower*, between God and men.  
 Had his origin and birth been wholly apart from mortal  
 12 usage, Jesus would not have been appreciable to mortal  
 mind as "the way."

Rabbi and priest taught the Mosaic law, which said:  
 15 "An eye for an eye," and "Whoso sheddeth man's blood,  
 by man shall his blood be shed." Not so did Jesus, the  
 new executor for God, present the divine law of Love,  
 18 which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to  
 rebuke rabbinical error and all sin, sickness, and death, —  
 21 Rebuked helpful to point out the way of Truth and Life. This  
 ideal was demonstrated throughout the whole  
 earthly career of Jesus, showing the difference between  
 24 the offspring of Soul and of material sense, of Truth and  
 of error.

If we have triumphed sufficiently over the errors of  
 27 material sense to allow Soul to hold the control, we  
 shall loathe sin and rebuke it under every mask. Only  
 in this way can we bless our enemies, though they  
 30 may not so construe our words. We cannot choose for  
 ourselves, but must work out our salvation in the way  
 Jesus taught. In meekness and might, he was found

preaching the gospel to the poor. Pride and fear are unfit 1  
to bear the standard of Truth, and God will never place  
it in such hands. 3

Jesus acknowledged no ties of the flesh. He said: "Call  
no man your father upon the earth : for one is your Father,  
which is in heaven." Again he asked: "Who <sup>Fleshly ties</sup>  
is my mother, and who are my brethren," im- <sup>temporal</sup> 6  
plying that it is they who do the will of his Father. We  
have no record of his calling any man by the name of 9  
*father*. He recognized Spirit, God, as the only creator, and  
therefore as the Father of all.

First in the list of Christian duties, he taught his fol- 12  
lowers the healing power of Truth and Love. He attached  
no importance to dead ceremonies. It is the <sup>Healing</sup>  
living Christ, the practical Truth, which makes <sup>primary</sup> 15  
Jesus "the resurrection and the life" to all who follow him  
in deed. Obeying his precious precepts, — following his  
demonstration so far as we apprehend it, — we drink of 18  
his cup, partake of his bread, are baptized with his pu-  
rity ; and at last we shall rest, sit down with him, in a full  
understanding of the divine Principle which triumphs 21  
over death. For what says Paul? "As often as ye eat  
this bread, and drink this cup, ye do show the Lord's  
death till he come." 24

Referring to the materiality of the age, Jesus said :  
"The hour cometh, and now is, when the true wor-  
shippers shall worship the Father in spirit <sup>Painful</sup>  
and in truth." Again, foreseeing the perse- <sup>prospect</sup> 27  
cution which would attend the Science of Spirit, Jesus  
said: "They shall put you out of the synagogues ; yea, 30  
the time cometh, that whosoever killeth you will think  
that he doeth God service ; and these things will they

- 1 do unto you, because they have not known the Father  
nor me.”
- 3 In ancient Rome a soldier was required to swear  
allegiance to his general. The Latin word for this oath  
6 <sup>Sacred</sup> <sup>sacrament</sup> was *sacramentum*, and our English word  
*sacrament* is derived from it. Among the  
Jews it was an ancient custom for the master of a  
feast to pass each guest a cup of wine. But the  
9 Eucharist does not commemorate a Roman soldier's  
oath, nor was the wine, used on convivial occasions and  
in Jewish rites, the cup of our Lord. The cup shows  
12 forth his bitter experience,— the cup which he prayed  
might pass from him, though he bowed in holy submis-  
sion to the divine decree.
- 15 “As they were eating, Jesus took bread, and blessed  
it and brake it, and gave it to the disciples, and said,  
Take, eat; this is my body. And he took the cup, and  
18 gave thanks, and gave it to them saying, Drink ye all  
of it.”

The true sense is spiritually lost, if the sacrament is  
21 confined to the use of bread and wine. The disciples  
<sup>Spiritual</sup> <sup>refreshment</sup> had eaten, yet Jesus prayed and gave them  
bread. This would have been foolish in a  
24 literal sense; but in its spiritual signification, it was nat-  
ural and beautiful. Jesus prayed; he withdrew from the  
material senses to refresh his heart with brighter, with  
27 spiritual views.

The Passover, which Jesus ate with his disciples in  
the month Nisan on the night before his crucifixion,  
30 <sup>Jesus' sad</sup> <sup>repast</sup> was a mournful occasion, a sad supper taken  
at the close of day, in the twilight of a  
glorious career with shadows fast falling around; and

this supper closed forever Jesus' ritualism or concessions to matter. 1

His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread <sup>Heavenly supplies</sup> indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others, and now it comforted themselves. 6 9 12

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, "Drink ye all of it." 15

When the human element in him struggled with the divine, our great Teacher said: "Not my will, but Thine, be done!" — that is, Let not the flesh, but the Spirit, be represented in me. This <sup>The holy struggle</sup> is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart. 18 21 24

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing <sup>Incisive questions</sup> 27 30



1 truly to drink his cup, take his cross, and leave all for  
 the Christ-principle? Then why ascribe this inspira-  
 3 tion to a dead rite, instead of showing, by casting out  
 error and making the body "holy, acceptable unto God,"  
 that Truth has come to the understanding? If Christ,  
 6 Truth, has come to us in demonstration, no other com-  
 memoration is requisite, for demonstration is Immanuel,  
 or *God with us*; and if a friend be with us, why need we  
 9 memorials of that friend?

If all who ever partook of the sacrament had really  
 commemorated the sufferings of Jesus and drunk of  
 12 Millennial  
glory his cup, they would have revolutionized the  
 world. If all who seek his commemoration  
 through material symbols will take up the cross, heal  
 15 the sick, cast out evils, and preach Christ, or Truth,  
 to the poor, — the receptive thought, — they will bring  
 in the millennium.

18 Through all the disciples experienced, they became more  
 spiritual and understood better what the Master had  
 taught. His resurrection was also their resur-  
 21 Fellowship  
with Christ rection. It helped them to raise themselves and  
 others from spiritual dulness and blind belief in God into  
 the perception of infinite possibilities. They needed this  
 24 quickening, for soon their dear Master would rise again  
 in the spiritual realm of reality, and ascend far above  
 their apprehension. As the reward for his faithfulness,  
 27 he would disappear to material sense in that change which  
 has since been called the ascension.

What a contrast between our Lord's last supper and  
 30 The last  
breakfast his last spiritual breakfast with his disciples  
 in the bright morning hours at the joyful  
 meeting on the shore of the Galilean Sea! His gloom

had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to

1 the sinner. They, who know not purity and affection by  
 experience, can never find bliss in the blessed company of  
 3 <sup>Final</sup> Truth and Love simply through translation  
<sup>purpose</sup> into another sphere. Divine Science reveals  
 the necessity of sufficient suffering, either before or after  
 6 death, to quench the love of sin. To remit the penalty  
 due for sin, would be for Truth to pardon error. Escape  
 from punishment is not in accordance with God's govern-  
 9 ment, since justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his  
 dear-bought bounty into barren lives. What was his  
 12 earthly reward? He was forsaken by all save John,  
 the beloved disciple, and a few women who bowed in  
 silent woe beneath the shadow of his cross. The earthly  
 15 price of spirituality in a material age and the great moral  
 distance between Christianity and sensualism preclude  
 Christian Science from finding favor with the worldly-  
 18 minded.

A selfish and limited mind may be unjust, but the un-  
 limited and divine Mind is the immortal law of justice as  
 21 <sup>Righteous</sup> well as of mercy. It is quite as impossible for  
<sup>retribution</sup> sinners to receive their full punishment this  
 side of the grave as for this world to bestow on the right-  
 24 eous their full reward. It is useless to suppose that the  
 wicked can gloat over their offences to the last moment  
 and then be suddenly pardoned and pushed into heaven,  
 27 or that the hand of Love is satisfied with giving us only  
 toil, sacrifice, cross-bearing, multiplied trials, and mock-  
 ery of our motives in return for our efforts at well doing.

30 <sup>Vicarious</sup> Religious history repeats itself in the suf-  
<sup>suffering</sup> fering of the just for the unjust. Can God  
 therefore overlook the law of righteousness which de-

stroys the belief called sin? Does not Science show that 1  
 sin brings suffering as much to-day as yesterday? They  
 who sin must suffer. "With what measure ye mete, it 3  
 shall be measured to you again."

History is full of records of suffering. "The blood of  
 the martyrs is the seed of the Church." Mortals try in 6  
 vain to slay Truth with the steel or the stake, <sup>Martyrs</sup>  
 but error falls only before the sword of Spirit. <sup>inevitable</sup>  
 Martyrs are the human links which connect one stage with 9  
 another in the history of religion. They are earth's lumi-  
 naries, which serve to cleanse and rarefy the atmosphere of  
 material sense and to permeate humanity with purer ideals. 12  
 Consciousness of right-doing brings its own reward; but  
 not amid the smoke of battle is merit seen and appreciated  
 by lookers-on. 15

When will Jesus' professed followers learn to emulate  
 him in *all* his ways and to imitate his mighty works?  
 Those who procured the martyrdom of that <sup>Complete</sup> 18  
 righteous man would gladly have turned his <sup>emulation</sup>  
 sacred career into a mutilated doctrinal platform. May  
 the Christians of to-day take up the more practical im- 21  
 port of that career! It is possible, — yea, it is the duty  
 and privilege of every child, man, and woman, — to follow  
 in some degree the example of the Master by the demon- 24  
 stration of Truth and Life, of health and holiness. Chris-  
 tians claim to be his followers, but do they follow him in  
 the way that he commanded? Hear these imperative com- 27  
 mands: "Be ye therefore perfect, even as your Father  
 which is in heaven is perfect!" "Go ye into all the world,  
 and preach the gospel to every creature!" "*Heal the* 30  
*sick!*"

Why has this Christian demand so little inspiration

1 to stir mankind to Christian effort? Because men are  
 assured that this command was intended only for a par-  
 3 Jesus' teach-  
 ing belittled ticular period and for a select number of fol-  
 lowers. This teaching is even more pernicious  
 than the old doctrine of foreordination, — the election of a  
 6 few to be saved, while the rest are damned ; and so it will  
 be considered, when the lethargy of mortals, produced  
 by man-made doctrines, is broken by the demands of  
 9 divine Science.

Jesus said : " These signs shall follow them that be-  
 lieve ; . . . they shall lay hands on the sick, and they  
 12 shall recover." Who believes him? He was addressing  
 his disciples, yet he did not say, " These signs shall follow  
 you," but *them* — " them that believe" in all time to come.  
 15 Here the word *hands* is used metaphorically, as in the text,  
 " The right hand of the Lord is exalted." It expresses  
 spiritual power ; otherwise the healing could not have  
 18 been done spiritually. At another time Jesus prayed, not  
 for the twelve only, but for as many as should believe  
 " through their word."

21 Jesus experienced few of the pleasures of the physical  
 senses, but his sufferings were the fruits of other peo-  
 ple's sins, not of his own. The eternal Christ,  
 24 Material  
 pleasures his spiritual selfhood, never suffered. Jesus  
 mapped out the path for others. He unveiled the Christ,  
 the spiritual idea of divine Love. To those buried in the  
 27 belief of sin and self, living only for pleasure or the grati-  
 fication of the senses, he said in substance : Having eyes  
 ye see not, and having ears ye hear not ; lest ye should un-  
 30 derstand and be converted, and I might heal you. He  
 taught that the material senses shut out Truth and its  
 healing power.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that

1 evil confers no pleasure, they turn from it. Remove error  
 from thought, and it will not appear in effect. The ad-  
 3 Sin and  
penalty vanced thinker and devout Christian, perceiv-  
 ing the scope and tendency of Christian healing  
 and its Science, will support them. Another will say:  
 6 "Go thy way for this time; when I have a convenient  
 season I will call for thee."

Divine Science adjusts the balance as Jesus adjusted  
 9 it. Science removes the penalty only by first removing  
 the sin which incurs the penalty. This is my sense of  
 divine pardon, which I understand to mean God's method  
 12 of destroying sin. If the saying is true, "While there's  
 life there's hope," its opposite is also true, While there's  
 sin there's doom. Another's suffering cannot lessen our  
 15 own liability. Did the martyrdom of Savonarola make  
 the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was  
 18 inevitable, for not otherwise could he show us the way  
 and the power of Truth. If a career so great  
 21 Suffering  
inevitable and good as that of Jesus could not avert a  
 felon's fate, lesser apostles of Truth may endure human  
 brutality without murmuring, rejoicing to enter into  
 fellowship with him through the triumphal arch of  
 24 Truth and Love.

Our heavenly Father, divine Love, demands that all  
 men should follow the example of our Master and his  
 27 Service and  
worship apostles and not merely worship his personal-  
 ity. It is sad that the phrase *divine service*  
 has come so generally to mean public worship instead of  
 30 daily deeds.

The nature of Christianity is peaceful and blessed,  
 but in order to enter into the kingdom, the anchor of

hope must be cast beyond the veil of matter into the 1  
 Shekinah into which Jesus has passed before us; and  
 this advance beyond matter must come <sup>Within</sup> 3  
 through the joys and triumphs of the right- <sup>the veil</sup>  
 eous as well as through their sorrows and afflictions.  
 Like our Master, we must depart from material sense 6  
 into the spiritual sense of being.

The God-inspired walk calmly on though it be with  
 bleeding footprints, and in the hereafter they will reap 9  
 what they now sow. The pampered hypo- <sup>The thorns</sup>  
 crite may have a flowery pathway here, but <sup>and flowers</sup>  
 he cannot forever break the Golden Rule and escape the 12  
 penalty due.

The proofs of Truth, Life, and Love, which Jesus gave  
 by casting out error and healing the sick, completed his 15  
 earthly mission; but in the Christian Church <sup>Healing</sup>  
 this demonstration of healing was early lost, <sup>early lost</sup>  
 about three centuries after the crucifixion. No ancient 18  
 school of philosophy, *materia medica*, or scholastic theol-  
 ogy ever taught or demonstrated the divine healing of  
 absolute Science. 21

Jesus foresaw the reception Christian Science would have  
 before it was understood, but this foreknowledge hindered  
 him not. He fulfilled his God-mission, and <sup>Immortal</sup> 24  
 then sat down at the right hand of the Father. <sup>achievel</sup>  
 Persecuted from city to city, his apostles still went about  
 doing good deeds, for which they were maligned and 27  
 stoned. The truth taught by Jesus, the elders scoffed at.  
 Why? Because it demanded more than they were willing  
 to practise. It was enough for them to believe in a national 30  
 Deity; but that belief, from their time to ours, has never  
 made a disciple who could cast out evils and heal the sick.



1 Jesus' life proved, divinely and scientifically, that God  
 is Love, whereas priest and rabbi affirmed God to be a  
 3 mighty potentate, who loves and hates. The Jewish the-  
 ology gave no hint of the unchanging love of God.

The universal belief in death is of no advantage. It

6 A belief  
in death cannot make Life or Truth apparent. Death  
 will be found at length to be a mortal dream,  
 which comes in darkness and disappears with the light.

9 The "man of sorrows" was in no peril from salary or  
 popularity. Though entitled to the homage of the world

12 Cruel  
desertion and endorsed pre-eminently by the approval  
 of God, his brief triumphal entry into Jerusa-  
 lem was followed by the desertion of all save a few friends,  
 who sadly followed him to the foot of the cross.

15 The resurrection of the great demonstrator of God's  
 power was the proof of his final triumph over body

18 Death  
outdone and matter, and gave full evidence of divine  
 Science, — evidence so important to mortals.

The belief that man has existence or mind separate from  
 God is a dying error. This error Jesus met with divine

21 Science and proved its nothingness. Because of the won-  
 drous glory which God bestowed on His anointed, temp-  
 tation, sin, sickness, and death had no terror for Jesus.

24 Let men think they had killed the body! Afterwards he  
 would show it to them unchanged. This demonstrates

27 that in Christian Science the true man is governed by  
 God — by good, not evil — and is therefore not a mortal

but an immortal. Jesus had taught his disciples the  
 Science of this proof. He was here to enable them to

30 test his still uncomprehended saying, "He that believ-  
 eth on me, the works that I do shall he do also." They

must understand more fully his Life-principle by casting

out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure. 1

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history. 6 9

Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay. The final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the world. Those who slew him to stay his influence perpetuated and extended it. 12 15 18

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs. 21 24 27 30

Love must triumph over hate. Truth and Life must

1 seal the victory over error and death, before the thorns  
 can be laid aside for a crown, the benediction follow,  
 3 "Well done, good and faithful servant," and the suprem-  
 acy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge  
 6 from his foes, a place in which to solve the great  
 problem of being. His three days' work in  
 the sepulchre set the seal of eternity on time.  
 9 He proved Life to be deathless and Love to be the mas-  
 ter of hate. He met and mastered on the basis of Chris-  
 tian Science, the power of Mind over matter, all the claims  
 12 of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not  
 depend upon food or pure air to resuscitate wasted  
 15 energies. He did not require the skill of a surgeon to  
 heal the torn palms and bind up the wounded side and  
 lacerated feet, that he might use those hands to remove  
 18 the napkin and winding-sheet, and that he might employ  
 his feet as before.

Could it be called supernatural for the God of nature  
 21 to sustain Jesus in his proof of man's truly derived power?

The deific  
 naturalism It was a method of surgery beyond material  
 art, but it was not a supernatural act. On  
 24 the contrary, it was a divinely natural act, whereby divinity  
 brought to humanity the understanding of the Christ-  
 healing and revealed a method infinitely above that of  
 27 human invention.

His disciples believed Jesus to be dead while he was  
 hidden in the sepulchre, whereas he was alive, demon-  
 strating within the narrow tomb the power  
 30 Obstacles  
 overcome of Spirit to overrule mortal, material sense.

There were rock-ribbed walls in the way, and a great

stone must be rolled from the cave's mouth; but Jesus 1  
 vanquished every material obstacle, overcame every law  
 of matter, and stepped forth from his gloomy resting-place, 3  
 crowned with the glory of a sublime success, an everlasting  
 victory.

Our Master fully and finally demonstrated divine Sci- 6  
 ence in his victory over death and the grave. Jesus'  
 deed was for the enlightenment of men and <sup>Victory over</sup>  
 for the salvation of the whole world from sin, <sup>the grave</sup> 9  
 sickness, and death. Paul writes: "For if, when we were  
 enemies, we were reconciled to God by the [seeming] death  
 of His Son, much more, being reconciled, we shall be saved 12  
 by his life." Three days after his bodily burial he talked  
 with his disciples. The persecutors had failed to hide im-  
 mortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts!  
 Christ hath rolled away the stone from the door of hu-  
 man hope and faith, and through the reve- <sup>The stone</sup>  
 lation and demonstration of life in God, hath <sup>rolled away</sup> 18  
 elevated them to possible at-one-ment with the spiritual  
 idea of man and his divine Principle, Love. 21

They who earliest saw Jesus after the resurrection  
 and beheld the final proof of all that he had taught,  
 misconstrued that event. Even his disciples <sup>After the</sup>  
 at first called him a spirit, ghost, or spectre, <sup>resurrection</sup> 24  
 for they believed his body to be dead. His reply was:  
 "Spirit hath not flesh and bones, as ye see me have." 27  
 The reappearing of Jesus was not the return of a spirit.  
 He presented the same body that he had before his cru-  
 cifixion, and so glorified the supremacy of Mind over 30  
 matter.

Jesus' students, not sufficiently advanced fully to un-

1 derstand their Master's triumph, did not perform many  
wonderful works, until they saw him after his crucifixion  
3 and learned that he had not died. This convinced them  
of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his friends  
6 by the words, which made their hearts burn within them,  
and by the breaking of bread. The divine  
Spiritual in-  
terpretation Spirit, which identified Jesus thus centuries  
9 ago, has spoken through the inspired Word and will speak  
through it in every age and clime. It is revealed to the  
receptive heart, and is again seen casting out evil and  
12 healing the sick.

The Master said plainly that physique was not Spirit,  
and after his resurrection he proved to the physical senses  
15 Corporeality that his body was not changed until he himself  
and Spirit ascended, — or, in other words, rose even  
higher in the understanding of Spirit, God. To convince  
18 Thomas of this, Jesus caused him to examine the nail-  
prints and the spear-wound.

Jesus' unchanged physical condition after what seemed  
21 to be death was followed by his exaltation above all ma-  
terial conditions; and this exaltation explained  
Spiritual his ascension, and revealed unmistakably a  
ascension 24 probationary and progressive state beyond the grave.  
Jesus was "the way;" that is, he marked the way for  
all men. In his final demonstration, called the ascen-  
27 sion, which closed the earthly record of Jesus, he rose  
above the physical knowledge of his disciples, and the  
material senses saw him no more.

30 His students then received the Holy Ghost. By this is  
meant, that by all they had witnessed and suffered, they  
were roused to an enlarged understanding of divine Sci-

ence, even to the spiritual interpretation and discernment 1  
of Jesus' teachings and demonstrations, which gave them  
a faint conception of the Life which is God. <sup>Pentecostal</sup> 3  
They no longer measured man by material <sup>power</sup>  
sense. After gaining the true idea of their glorified Master,  
they became better healers, leaning no longer on matter, 6  
but on the divine Principle of their work. The influx of  
light was sudden. It was sometimes an overwhelming  
power as on the Day of Pentecost. 9

Judas conspired against Jesus. The world's ingratitude  
and hatred towards that just man effected his betrayal.  
The traitor's price was thirty pieces of silver <sup>The traitor's</sup> 12  
and the smiles of the Pharisees. He chose his <sup>conspiracy</sup>  
time, when the people were in doubt concerning Jesus'  
teachings. 15

A period was approaching which would reveal the in-  
finite distance between Judas and his Master. Judas  
Iscariot knew this. He knew that the great goodness of 18  
that Master placed a gulf between Jesus and his betrayer,  
and this spiritual distance inflamed Judas' envy. The  
greed for gold strengthened his ingratitude, and for a time 21  
quieted his remorse. He knew that the world generally  
loves a lie better than Truth; and so he plotted the be-  
trayal of Jesus in order to raise himself in popular esti- 24  
mation. His dark plot fell to the ground, and the  
traitor fell with it.

The disciples' desertion of their Master in his last 27  
earthly struggle was punished; each one came to a vio-  
lent death except St. John, of whose death we have no  
record. 30

During his night of gloom and glory in the garden,  
Jesus realized the utter error of a belief in any possi-

1 ble material intelligence. The pangs of neglect and the  
 staves of bigoted ignorance smote him sorely. His stu-  
 3 <sup>Gethsemane</sup> dents slept. He said unto them: "Could ye  
<sup>glorified</sup> not watch with me one hour?" Could they  
 not watch with him who, waiting and struggling in voice-  
 6 less agony, held uncomplaining guard over a world?  
 There was no response to that human yearning, and so  
 Jesus turned forever away from earth to heaven, from  
 9 sense to Soul.

Remembering the sweat of agony which fell in holy  
 benediction on the grass of Gethsemane, shall the hum-  
 12 blest or mightiest disciple murmur when he drinks from the  
 same cup, and think, or even wish, to escape the exalt-  
 ing ordeal of sin's revenge on its destroyer? Truth and  
 15 Love bestow few palms until the consummation of a  
 life-work.

Judas had the world's weapons. Jesus had not one  
 18 of them, and chose not the world's means of defence.  
 "He opened not his mouth." The great dem-  
 onstrator of Truth and Love was silent before  
 21 envy and hate. Peter would have smitten the enemies of  
 his Master, but Jesus forbade him, thus rebuking re-  
 sentment or animal courage. He said: "Put up thy  
 24 sword."

Pale in the presence of his own momentous question,  
 "What is Truth," Pilate was drawn into acquiescence  
 27 <sup>Pilate's</sup> with the demands of Jesus' enemies. Pilate  
<sup>question</sup> was ignorant of the consequences of his awful  
 decision against human rights and divine Love, knowing  
 30 not that he was hastening the final demonstration of what  
 life is and of what the true knowledge of God can do for  
 man.

The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even the devils are subject unto us through thy name." 1 3 6

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so soon lost sight of his mighty works, his toils, privations, sacrifices, his divine patience, sublime courage, and unrequited affection? O, why did they not gratify his last human yearning with one sign of fidelity? Students' ingratitude 9 12

The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave. Heaven's sentinel 15 18 21 24

The priests and rabbis, before whom he had meekly walked, and those to whom he had given the highest proofs of divine power, mocked him on the cross, saying derisively, "He saved others; himself he cannot save." These scoffers, who turned "aside the right of a man before the face of the Most High," esteemed Jesus as "stricken, smitten of God." Cruel contumely 27 30



- 1 "He is brought as a lamb to the slaughter, and as a sheep  
before her shearers is dumb, so he openeth not his mouth."  
3 "Who shall declare his generation?" Who shall decide  
what truth and love are?

The last supreme moment of mockery, desertion, tor-  
6 ture, added to an overwhelming sense of the magnitude  
of his work, wrung from Jesus' lips the awful  
A cry of  
despair cry, "My God, why hast Thou forsaken me?"  
9 This despairing appeal, if made to a human parent, would  
impugn the justice and love of a father who could with-  
hold a clear token of his presence to sustain and bless so  
12 faithful a son. The appeal of Jesus was made both to  
his divine Principle, the God who is Love, and to himself,  
Love's pure idea. Had Life, Truth, and Love forsaken  
15 him in his highest demonstration? This was a startling  
question. No! They must abide in him and he in them,  
or that hour would be shorn of its mighty blessing for the  
18 human race.

If his full recognition of eternal Life had for a mo-  
ment given way before the evidence of the bodily senses,  
21 what would his accusers have said? Even  
Divine Sci-  
ence misun-  
derstood what they did say, — that Jesus' teachings  
were false, and that all evidence of their cor-  
24 rectness was destroyed by his death. But this saying  
could not make it so.

The burden of that hour was terrible beyond human  
27 conception. The distrust of mortal minds, disbelieving  
the purpose of his mission, was a million  
The real  
pillory times sharper than the thorns which pierced  
30 his flesh. The real cross, which Jesus bore up the hill  
of grief, was the world's hatred of Truth and Love. Not  
the spear nor the material cross wrung from his faithful

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It 1  
 was the possible loss of something more important than 3  
 human life which moved him, — the possible misappre- 3  
 hension of the sublimest influence of his career. This  
 dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. 6  
 He had power to lay down a human sense of life for his  
 spiritual identity in the likeness of the divine; Life-power  
 but he allowed men to attempt the destruc- indestructible 9  
 tion of the mortal body in order that he might furnish  
 the proof of immortal life. Nothing could kill this Life  
 of man. Jesus could give his temporal life into his 12  
 enemies' hands; but when his earth-mission was accom-  
 plished, his spiritual life, indestructible and eternal,  
 was found forever the same. He knew that matter had 15  
 no life and that real Life is God; therefore he could no  
 more be separated from his spiritual Life than God could  
 be extinguished. 18

His consummate example was for the salvation of us  
 all, but only through doing the works which he did and  
 taught others to do. His purpose in healing Example for 21  
 was not alone to restore health, but to demon- our salvation  
 strate his divine Principle. He was inspired by God, by  
 Truth and Love, in all that he said and did. The motives 24  
 of his persecutors were pride, envy, cruelty, and vengeance,  
 inflicted on the physical Jesus, but aimed at the divine Prin-  
 ciple, Love, which rebuked their sensuality. 27

Jesus was unselfish. His spirituality separated him  
 from sensuousness, and caused the selfish materialist  
 to hate him; but it was this spirituality which enabled 30  
 Jesus to heal the sick, cast out evil, and raise the  
 dead.

- 1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.
- 9 Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error would give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.
- 12 **Purity's rebuke** Herod and Pilate laid aside old feuds in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of truth.
- 21 **Saviour's prediction** The "man of sorrows" best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time: "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."
- 30 **Defamatory accusations** The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils

through Beelzebub," and is the "friend of publicans and sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love.

The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. Science shows the cause of the shock so often produced by the truth, — namely, that this shock arises from the great distance between the individual and Truth. Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil.

Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power.

Had he shared the sinful beliefs of others, he would

1 have been less sensitive to those beliefs. Through the  
 magnitude of his human life, he demonstrated the divine  
 3 Life. Out of the amplitude of his pure affection, he de-  
 fined Love. With the affluence of Truth, he vanquished  
 error. The world acknowledged not his righteousness,  
 6 seeing it not; but earth received the harmony his glorified  
 example introduced.

Who is ready to follow his teaching and example? All  
 9 must sooner or later plant themselves in Christ, the true  
 idea of God. That he might liberally pour  
 12 Inspiration  
of sacrifice his dear-bought treasures into empty or sin-  
 filled human storehouses, was the inspiration of Jesus'  
 intense human sacrifice. In witness of his divine com-  
 mission, he presented the proof that Life, Truth, and  
 15 Love heal the sick and the sinning, and triumph over  
 death through Mind, not matter. This was the highest  
 proof he could have offered of divine Love. His hearers  
 18 understood neither his words nor his works. They  
 would not accept his meek interpretation of life nor  
 follow his example.

21 His earthly cup of bitterness was drained to the  
 dregs. There adhered to him only a few unpretentious  
 friends, whose religion was something more  
 24 Spiritual  
friendship than a name. It was so vital, that it en-  
 abled them to understand the Nazarene and to share  
 the glory of eternal life. He said that those who fol-  
 27 lowed him should drink of his cup, and history has con-  
 firmed the prediction.

If that Godlike and glorified man were physically on  
 30 Injustice to  
the Saviour earth to-day, would not some, who now pro-  
 fess to love him, reject him? Would they  
 not deny him even the rights of humanity, if he enter-

tained any other sense of being and religion than theirs? 1  
The advancing century, from a deadened sense of the  
invisible God, to-day subjects to unchristian comment and 3  
usage the idea of Christian healing enjoined by Jesus; but  
this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6  
injustice than the later centuries have bestowed upon  
the healing Christ and spiritual idea of being. Now  
that the gospel of healing is again preached by the 9  
wayside, does not the pulpit sometimes scorn it? But  
that curative mission, which presents the Saviour in a  
clearer light than mere words can possibly do, cannot be 12  
left out of Christianity, although it is again ruled out of  
the synagogue.

Truth's immortal idea is sweeping down the centuries, 15  
gathering beneath its wings the sick and sinning. My  
weary hope tries to realize that happy day, when man shall  
recognize the Science of Christ and love his neighbor as 18  
himself, — when he shall realize God's omnipotence and  
the healing power of the divine Love in what it has done  
and is doing for mankind. The promises will be ful- 21  
filled. The time for the reappearing of the divine healing  
is throughout all time; and whosoever layeth his earthly  
all on the altar of divine Science, drinketh of Christ's 24  
cup now, and is endued with the spirit and power of  
Christian healing.

In the words of St. John: "He shall give you another 27  
Comforter, that he may abide with you *forever*." (This  
Comforter I understand to be Divine Science.