



Divine Theology

VERSUS

False Theology

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One of the outstanding points in the Annual Meeting of The Mother Church of 1966 was that the false theologies of the ages — pagan, Jewish, and Christian — have been and still are primarily responsible for the slowness of the world in making spiritual progress.

Webster's dictionary defines *theology*, as “knowledge of God and the supernatural; religious knowledge and belief, especially when methodically formulated.” Unspiritual theology hinders the spiritual progress that gives impulse to creative thought. Thus, false theology slows up human progress along all lines, while spiritual theology alerts human thought to look for and develop new ideas. This spiritual awakening, alerting human thought, accounts for the many wonderful inventions that are now available for our use and which have immeasurably lessened toilsome burdens.

False theology with its mistaken, superstitious beliefs about Deity — about what God is, about what creation is, and how it originated, about how Deity operates in relation to creation — all these mistaken beliefs, have kept and still keep many of the world in ignorant, unprogressive modes and methods of thought and action.

In Christendom, false theological beliefs which hold that Spirit and matter work together on equal terms, have dulled spiritual perception and have kept many people subservient to medical theories and practices. In many of the under developed areas of the earth, their various theologies spring from superstitious fears. Some of these theologies believe in and fear magic. Others hold to fearful belief in the mental power of one person over another through thought transference. Still others believe that healing can be accomplished by incantations, or by medicines concocted from crude ingredients. All such faiths, founded on misconceptions of Deity, have kept their adherents in mental darkness and ignorance.

In opposition to ignorant, mistaken theology is divine theology — the theology of Christ Jesus and our Leader. Mrs. Eddy speaks in *Science and Health* (p.234:22) of “the weary searcher after a divine theology.” The Christian Scientist no longer needs to search for a divine theology. Through the spiritual revelation which came to our Leader, we have been given the exact statement of the one and only divine, demonstrable theology. Of Scientific, Christian theology Mrs. Eddy writes, “It was this theology of Jesus which healed the sick and the sinning” — Of *Science and Health* she goes on to say, “It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts'.” She further states in *Science and Health* (p.145:31), “This theology the Christian Scientist now has the great privilege of learning and proving.” Christian Science is exact, spiritual Science. Its theology is divine, exact, perfect. When one attempts to use the letter of this Science without a

comprehension or appreciation of the divineness and sacredness of its theology, one loses its true healing and uplifting power. It is the spirituality of the theology of Christian Science that heals the sick and the sinning. The theology of Christian Science shows its followers how to understand God, man, and the universe, and how spiritually to utilize the divine law through which the universe and man are kept in the divine perfection of being.

False Theology

Christian Science is here to set aside all misconceptions about God and man, of whatever nature they may be or in whatever part of the world they are found. It is here to nullify every so-called material law with spiritual law, to further and eventually to complete the revolution of human thought from a material to a spiritual basis.

False theology — Christian, Jewish, or pagan — must be discerned as misconceptions and replaced by exact, demonstrable truth. Every false belief about body, soul, matter, life, death, sickness, sin, medicine, physics, springs from false belief about God and creation. Human progress or lack of progress has been determined by individual and collective religious beliefs, by what Deity was considered to be as a power outside and above oneself, and by what was believed to be the method through which this power operated in relation to oneself and to one's affairs.

Aware of the ignorant, superstitious influence of false theological beliefs upon human thought, Jesus prophesied their utter destruction. On an occasion when mention was made to him of the temple and its “goodly stones and gifts” (Luke 21: 5,6) Jesus said, “As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.”

Those listening thought he was speaking of the temple structure which only a few years later was destroyed. But Jesus' remarks went far beyond the material structure. Whether this structure stood or was demolished was of small import. But the destruction of the false theological beliefs which issued from the temple was of great moment. Jesus well knew that from mistaken theology, — from mortal mind and its determination to hold mankind in bondage to materialism, — issued all the mistaken beliefs about God, man, and the universe. Theology — true or false — has been a part of human consciousness since ever mankind existed. It was a part of prehistoric man as surely as it is a part of present-day human thought.

Bible Theology

The Bible in its first chapter begins with the statement of true theology, the statement of the divine Principle, God, Who in the order of divine Science, creates and governs all. This is the statement of absolute spiritual fact which our Leader has so carefully clarified for us.

From earliest Bible history, the absoluteness of God and His divine Science has been glimpsed by the uplifted thoughts of mankind. Through spiritual insight — true theology — Job saw that the universe exists in space. He said (Job 26:7), “He . . . hangeth the earth upon nothing.” This revelation came to Job several thousand years before human thought was thinking in terms of space. Isaiah also saw far in advance of his time when he spoke of “the circle of the earth,” (Isa. 40:22). Long after his day it was still believed that the earth was flat. It was spiritual discernment — divine theological truth — that revealed to Isaiah the earth's roundness.

The story of Abraham is the story of a man who left the moon worshippers of his early surroundings to find for himself a new theology, a spiritual concept of God. And so the divine theology of God as perfect Cause, whose laws could be applied to human problems, was revealed to him.

The story of Jacob and his children shows that Jacob's thought wavered from the spiritual integrity of his Grandfather Abraham's theology, and so led the Israelites into many years of human slavery. When they were ready to return to a right concept of God, they were able to follow Moses with his understanding of God as the only Cause, the one divine Principle, and so they came to freedom.

This is the powerful theology of Christian Science — one good God, one perfect Cause, one divine absolute Principle, one perfect creation. This is the theology through which this Science heals. It is based on reality — on that which is.

The Theology of Christian Science

This divine theology, which we now have revealed to us through Christian Science, is not the outcome of a moment. It came as the spiritual unfoldment of the truth about God, man, and the universe which had been developing in human thought from time immemorial. Our gratitude for present blessings must extend far back of the human history recorded in the Bible. There must have been a development of a degree of spirituality long before this history began. Every bit of spiritual unfolding through the ages has had its part in bringing about the revelation which is with us today.

Increasing spirituality in human thought, and especially among the Hebrew people, finally brought about the birth of Christ Jesus. Mary could not have brought forth the spiritually minded Jesus except for the inherent spirituality in her background and her own cultivation of spiritual receptivity. Continued spiritual growth among those who embraced the teaching of Jesus, continued longing and searching for a better understanding of God, led to the time when the long prophesied woman could appear, the time when divine theology with its statement of the absolute, demonstrable Science of God, could be made comprehensible to human thought.

Theology About Heaven and Hell

The theology of Christian Science throws a new light on almost every aspect of Christian theology that was accepted before this Science was discovered and proclaimed! It presents an entirely different viewpoint concerning God, man, and the universe, concerning birth, and death, concerning heaven, hell, and salvation, concerning sickness and sin, repentance and reformation — indeed, concerning all old theological beliefs.

Up to the discovery of this Science, the general Christian belief about God was that God is a personal God — manlike — somewhere up in the sky, living in a heaven populated by the souls of those who were good enough to gain admittance, and from this point governing the earth and man.

During the past few years the earth has been orbited many times at very high altitudes and no heaven and no angels or disembodied souls have been sighted. In fact, nothing has been found up there but space. Also, men have probed very deep into the earth bringing out oil, metals, and coal, and never has there been found a sign of any entrance to or evidence of an underground abode.

There is nothing in the theology of Jesus to substantiate the belief in a sky heaven in which God presides over His creation, or of an underground hell to which people, as sinners, are consigned.

Concerning heaven, Jesus said definitely that one could not say (Luke 17:20,21), "Lo here! or, lo there! For, behold, the kingdom of God is within you." Neither does our Leader accept the fairy tale belief that heaven is in the sky. Like Christ Jesus, she places heaven in individual consciousness. In *Science and Health* (p.587:25) she defines it as follows: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." Definitely, Mrs. Eddy is defining a state of thought which we do not have to leave the earth to experience. Anyone can experience heaven who is willing to work for it.

For instance, to consider "spirituality" as a definition of heaven, Spirituality is a condition of thought. It embraces all the aspects of heaven such as being governed by divine Principle, or as being aware of harmony. Christian Science is teaching us how to grow in spirituality, and so how to bring more heaven — more harmony, bliss, and of God's government — into our human experience.

Old theology regards the exit from this consciousness into a sky-heaven as being the end of all strife and all striving. It means living in eternal bliss somewhere in high space — no more work to do, no more responsibilities to carry, no more goals to achieve.

But even if this sky concept of heaven were true — this pointless, unending blissfulness — few people, if they thought it out, would wish to go there. Could anything be more tiresome, more fruitless, more uninteresting, than an eternity spent without new interests, new incentives, new strivings, without any reaching for progress, for achievement and for success? From this impractical, nonsensical belief, Christian Science is freeing many people. The outlook which our Leader gives us is one of continued activity, continued spiritualization of thought, continued achievement, continued seeing higher, understanding more, coming daily nearer to the demonstration of perfection, the demonstration of our own immortality and eternity.

Christian Science and Salvation

Old theology teaches that escaping the lower regions and getting to a sky heaven is salvation. But our Leader's definition of salvation is entirely unlike this concept of salvation. Her definition reads *Science and Health* (p.593:20), "Life, Truth, and Love, understood and demonstrated as supreme over all, sin, sickness, and death destroyed." This does not mention a salvation attained through death; nor does it admonish us to beware of a fearful hell into which we might be thrown after death. It tells us that salvation is Truth demonstrated, evil destroyed. This salvation requires work, requires that daily we save ourselves from the mortal beliefs that would assail us, that we save or free ourselves from the animal magnetism which would tempt us to sin, tempt us to believe in and be afraid of sickness and death. Our salvation is our overcoming of the beliefs of sin, sickness, and death, — at this point particularly our rejection of sinful thoughts and our insistence that here and now Life, Truth, and Love are supreme over all.

Theology about Christ Jesus

Let us note the difference between the theology of Christian Science, and the old theology as relates to Christ Jesus and his mission. Mrs. Eddy's teachings lift us out of the old theological doctrine that Jesus died for the sins of the world as an appeasement to God for mankind's sins against Him; that through Jesus' own personal sacrifice he could and did atone for the sins of all mankind, thus opening the way for everyone to be saved. What a false concept of the Master's sublime work

throughout the crucifixion and resurrection whereby he demonstrated man's immunity from evil and from what is termed death.

Christian Science teaches that Jesus' mission was not to appease an unhappy God, but it was to show mankind how to free themselves from sin, and also to teach them how, through spiritual power, to save free themselves from sickness and death. Concerning the necessity to free ourselves from sin, Jesus said (Matt. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." This leaves no place for continued sinning and being sorry. It requires steady resolve and purpose, — spiritual overcoming.

Jesus' mission was to instruct, to inform, and to heal. It was to arouse human thought out of spiritual dullness and deadness; to demonstrate for the enlightenment of all mankind now and forever, the healing power of true spirituality. It was to set forth and prove the ever availability of divine Love, not only to save from sin but to save from every human woe.

The crucifixion, in its purpose and in the truth it demonstrated, went far beyond that which old theology has ever glimpsed. Jesus *did not die* on the cross as old theology teaches. He did not go on the cross for the purpose or with the intention of submitting to death. He went on the cross to prove that the continuity of life can not be interrupted by any so-called material condition; that the healing and saving power of Truth is adequate to save and deliver under all circumstances; that no phase of material belief or hate can take from man his present sense of life, or push out of his consciousness anyone who understands and lives the pure absoluteness of life. Of these vital facts Jesus furnished absolute proof by his work before the cross, on the cross, and in the tomb where he found refuge from the Pharisees who sought to kill him and thereby kill his doctrine.

The scribes, Pharisees, and soldiers had not the power to put Jesus on the cross had he not accepted the challenge of the cross. He said to his disciples (Matt. 26:53), "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Jesus was spiritually prepared for the cross. He was prepared to prove its inability to hurt him. Going on the cross was his next step in his fulfillment of his God-given mission.

Jesus had already raised the dead in three different instances. He had already furnished the proof that the understanding of Life can restore to life one who has passed through what is termed death. This did not need to be repeated by permitting himself to die or to be killed so that he could prove that he could raise himself. If Jesus had passed through death either by conscious submission to it or because he could not resist it, he would then have admitted the reality of death. He would have submitted to what the Pharisees had planned for him. This would have been contrary to all that he had taught.

In his healing work, Jesus had been consistently proving the power of spiritual understanding to overcome physical beliefs. Now he must prove this in his own individual experience. He must prove that regardless of what is done to the human body, it cannot be made to die without individual consent, but that it can be saved under the most dire circumstances. Because of his enlightened understanding of the unreality of death, because of his demonstrated ability to prove this, Jesus must now furnish the proof that this understanding would be adequate in his own experience. His adherence to divine Principle, his understanding of Life, would not permit him to let his human body

pass through death if he knew how to prevent it. If he could save himself alive, this his obedience to divine Principle required him to do. This he could and did do.

Mrs. Eddy writes in *Science and Health* (p.44:28), "His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense." She also says (p.44:15), "He did not require the skill of a surgeon to heal the torn palms and to bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and that he might employ his feet as before."

Mrs. Eddy further states in *Science and Health* (p.45:6), "Our Master fully and finally demonstrated divine Science in his victory over death and the grave." A victory over death is not a yielding to death, at any point, or for any reason. Jesus' victory over death was his retaining of his consciousness of life. Doing this, *he could not and did not die*, could not and did not pass out of this consciousness. He proved the power of Truth to keep him, the human Jesus, alive and free to overcome the wounds of the hands and feet and the loss of blood which occurred through the spearing of his side.

What is the logic of the theology of Christian Science as opposed to old theology concerning Jesus' experience on the cross? It is this: If Jesus, through spiritual understanding, knew enough to save his human body from death, then he must live up to his highest understanding and save himself. If he did not know enough to save his body alive, if he was unable to resist death, if he did pass from this plane of human consciousness through what is called death, then his exit would have been final. If Jesus could not save himself from death, he could not have raised himself from death.

Jesus' work on the cross and in the tomb was for the enlightenment and help of you and me as surely as for the people of his time. Jesus' saving of his own body from death is proof to us of the almighty power of spiritual love and spiritual understanding. His holy demonstration is encouragement to us to live more spiritually, to deepen our own unselfed consecration, to prove more thoroughly our own capacity to resist the false claims of matter and of sin.

These truths constitute the theology of Christian Science concerning the crucifixion. I shall never forget the great light this teaching brought to my thought when the fact of Jesus' demonstration *over* death rather than submission *to* death, was made clear in the Normal Class of which I was a member in the Board of Education of the Massachusetts Metaphysical College in Boston. The import of the crucifixion, and the resurrection, is all made clear in our Leader's writing, when thought is open to perceive and accept what she is telling us. This teaching is indeed opposed to the old theological belief that Jesus went on the cross to die, that this was the will of God, that he did die and then raised himself from the dead, and that in this manner he atoned for the sins of mankind.

If Jesus, whose life was so perfect and whose understanding was so profound, could not save himself from death, what expectation could we have of eventually making the demonstration over death? But Jesus did not die! He did not submit to death! What joy, what confidence, what light, what courage this brings to all mankind!

Theology Concerning the Christ and Jesus

In her teachings, Mrs. Eddy has completely challenged all false theology. This includes confused beliefs about the eternal Christ and the human Jesus. She has explained scientifically the birth of Jesus, the spirituality of Mary which made the birth possible, and the divine nature of the Christ which Jesus so lovingly and so fully demonstrated.

His disciples and others called Jesus the Master, and so he was. He was the Messiah, the Master teacher and healer. He knew his teachings would forever live for he said (Matt. 23:35), "Heaven and earth shall pass away, but my words shall not pass away." They have not and they never will. They have been doing their healing work for more than 1900 years. They are the foundation of our Leader's teaching. Mrs. Eddy bowed before the Master's theology — his understanding of perfect God and perfect man. She loved Christ Jesus. She has taught us to love him as the demonstrator of God's great goodness, the Way-shower in the human problems that arise.

Mrs. Eddy's definition of Jesus reads in *Science and Health* (p.589:16), "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." Our Leader does not teach that the words "Christ" and "Jesus" are synonymous as does old theology. She teaches that Jesus demonstrated the Christ in all its fullness and power. He made manifest the Christ-man, — the perfect idea of God. She writes (*Science and Health* 26:12), "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." Again she says in her *Message to the Mother Church, 1901*, p.8:24, "The Christ was Jesus' spiritual selfhood." It was with this Christ that he healed the sick and the sinning.

And so we learn in Christian Science that the same Christ which was the divinity, the divine nature of Jesus, is the Christ that is the divine nature of everyone, the spiritual selfhood of everyone; that the Christ is the uplifting, guiding, healing, spiritualizing influence in every human consciousness; that it is the holy light and power which enables us to purify our human lives, — to heal ourselves and others.

This Christ is in a degree present in every human consciousness. There is no human being so degraded but that a glimmer of the Christ is there waiting, ready to be accepted, ready to lift up, to purify and bless, ready to heal and make whole every living person.

We are glad that old theology speaks of Jesus as the Saviour. The Christ in Jesus' consciousness made him the Saviour. So the Christ in our consciousness makes us the saviour of ourselves and of others in proportion as we love and live the Christ. Spiritual steadfastness, love, humility, and power evidence our closeness to the Christ. The more we treasure the Christ in our own consciousness, the less we need to go outside of our own understanding of good to find healing.

In *Science and Health*, Mrs. Eddy defines Jesus (p.583:10) as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." The Christ comes to all flesh, to all human thought that opens the door to the Christ. It makes no distinctions. It is universally present and universally knocking at the door of every human consciousness. Mrs. Eddy depicts the Christ as always doing something, always active, always opposing false physical and mental suggestions, always destroying the error incarnate in these suggestions. This is what the Christ in our consciousness is here to do — to destroy false beliefs — to destroy false dispositional traits, false acceptance of lack, limitation, inadequacy, unhappiness, friendlessness, failure, sickness, and sin. In reality we are never in trouble, never outside of Love's care. This is what the Christ, kept active in human consciousness, makes us know. It is this Christ that keeps us gentle, loving, trusting, assured.

The Christ stabilizes us, strengthens us, gives to us steadfastness of purpose and resolve. The Christ keeps us steady and balanced as we walk over the ocean of events. It never lets us go under. No matter how turbulent the waters, how high the waves, we come through unharmed when we hold fast to our oneness with the Christ.

Theology and Prayer

And now to speak of prayer! What a lift Christian Science gives us from the old theological concept of prayer! Our Leader tells us in *Science and Health* (p.12:13) that Jesus' "prayers were deep and conscientious protects of Truth." This is the prayer the Christian Scientist uses most. He acknowledges the power and allness of good, and declares its present operation in human experience.

Throughout his healing mission Jesus spoke with authority — the authority of the truth he had declared, the truth he had proved, and through which he had wielded the power of the Almighty. It was with this absolute authority that he saved himself and others. It was with this authority that he said to the evil spirit (Mark 9:25), "Come out of him, and enter no more into him." It was this authority that spoke to Lazarus saying "Lazarus, come forth," (John 11:43); and again to the blind man (Luke 18:42), "Receive they sight;" also to the impotent man (John 5:8), "Take up they bed, and walk." All this was intelligent prayer — the prayer of spiritual understanding and spiritual confidence with which Jesus pursued and completed his healing mission.

We can pray with authority as did Jesus, just in proportion as we keep our thoughts in accord with his words and works. Jesus lived his prayers. This was why they were with absolute power.

Paul tells us to pray without ceasing, and our Leader tells us in *Science and Health*, (p.4:12,13), "The habitual struggle to be always good is unceasing prayer." This does not mean a perpetual recital of scientific statements, but it does mean a daily living of the statements that we use in our prayers.

Christian Scientists may pray by petition, but their petitions are not for things but for greater consecration, purer affection, and better deeds. Our Leader writes *Miscellaneous Writings* (p.127:7-13), "When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, — but more grace, obedience, and love." It is more grace, obedience, and Love in thought and deed that lift us to the heights of prayer that can speak with the spiritual authority that heals ourselves and others. This is the prayer for which we are daily striving.

Jesus' Prayers

We are told that Jesus sometimes continued all night in prayer. What could these prayers have been except his unceasing effort to understand and prove the all-power of God? He had undertaken a great mission, undertaken to prove to others, to all mankind, the absolute power and presence of good. His work at night away from the crowd, alone with himself and God, was the continued spiritualizing of his own consciousness, his continued rising higher and higher as he came closer and closer to the ultimate of his sublime demonstration, — the crucifixion, the resurrection, and the ascension.

If you will read John's account of Jesus' last supper with his disciples just before he went with them to the garden of Gethsemane, you will see that his whole attitude was one of prayer. Particularly was he striving to lift the thoughts of his beloved disciples to the strength, confidence, loyalty, and spiritual courage which they must have to bring them unafraid and unhurt through the ordeal which he knew would confront them for the next few days. He was seeking to save them all from disloyalty to the high thoughts which he had taught them, save them from disloyalty to the

Messiahship which he represented.

Jesus prayed thus for his disciples (John 17:9,11,15,17): "I pray for them. And now I am no more in the world, but these are in the world . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil . . . sanctify them through thy truth; thy word is truth." At this last supper Jesus' great effort was in behalf of his disciples. It was for them that he prayed, — for *their* sanctification, *their* purification, *their* strength to withstand error in the face of great opposition and confusion.

And on that last night with his faithful few, Jesus also prayed for the world, prayed for you and me. He said (John 17:20), "Neither pray I for these alone, but for them also which shall believe on me through their word." It was through these splendid disciples whom Jesus loved and taught, through their steadfast effort to spread the gospel of his teaching, that mankind have been and are being enlightened. Through one of them, John, the beloved, there has been given to the world the revelation of the coming of the woman, our great Leader, Mary Baker Eddy. John saw also the appearing of the little book, *Science and Health*, with its scientific explanation of perfect God and His perfect creation.

All of the Master's prayers were to establish and make firm in human consciousness the new and beautiful theology which he was teaching and proving. His prayers for the spiritualization of all human thought are forever knocking at the door of human consciousness, and more and more these prayers are finding their answers in the uplifted thoughts and activities of humanity.

After the prayerful meeting at the last supper when Jesus had sought with prayer and counsel to prepare his disciples for what was to come, they all went to the Garden of Gethsemane. Although Jesus' own need was great — he was the one who was going to go on the cross — his immeasurable love went out to his disciples. He yearned to strengthen and comfort them.

Arriving at Gethsemane, he took the three most spiritually minded, Peter, James, and John, somewhat apart from the others and told them to watch and pray. He was trying to awaken them spiritually, to rouse them to pray as he had taught them, to declare the Truth, to handle — destroy — the animal magnetism which was seeking to oppress them, seeking to make them dull, apathetic, asleep to the danger pressing upon them and upon their Master and this gospel teaching.

Only John rose above the malicious animal magnetism of the Pharisaic thought. Of the eleven only John met fear with Truth and kept himself spiritually alert. Thus he was able to help Joseph of Arimathea take Jesus to the tomb as the day ended. The others remained mentally asleep, spiritually unaware, mesmerized by the evil that sought to nullify their Master's words and works.

Having done all he could by word and by prayer for his disciples, Jesus turned to God in prayer for himself. He knew what he was about to do. He knew he would surrender himself to the Pharisees and that he would go on the cross. He had done his work to this end. He had chosen the time for the event — the time for which he had so faithfully prayed to be ready.

Many times before this the Pharisees would have taken him captive but Jesus withheld himself. The Bible tells us that after certain events (John 7:1), "Jesus . . . would not walk in Jewry, because the Jews sought to kill him." He withheld himself from the Pharisees until he had made his demonstration to the point that he knew he would be able to save himself. And now he was about to let them take him prisoner, and as the time neared he must again wrestle with his own agonized

sense of the tremendous demonstration he was undertaking.

That it was not easy for Jesus to go on the cross, that there was still a degree of tension and of unconquered reluctance in his thought was illustrated when at the supper he had said to Judas, the betrayer (John 13:27), "That thou doest, do quickly." In other words, "Carry out your betrayal now. What I must do, I must do now. Let not the waiting be prolonged."

Luke tells of the Master's spiritual determination to be obedient to divine direction, but he also tells of Jesus' prayerful agony in the Garden. He writes (Luke 22:41-44) that Jesus "kneeled down, and prayed . . . Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done . . . And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

Although Jesus had come to the Garden to proceed with his demonstration, yet he prayed, "If it be possible, remove this cup from me" — that is, "if there is any other way by which I can prove to others the purpose and the fullness of my mission, show me the way." Jesus' prayer was answered. Luke tells us, "There appeared an angel unto him from heaven, strengthening him." This angel was Jesus' own spiritual self — assurance gained through prayer, assurance that the way he was taking was the right way, assurance that he would come through the crucifixion unharmed, strengthened, and glorified, And so he prayed, "Not my will but— but thine, be done."

This was the way for which through prayer and practice he had been preparing himself during the three years of his public ministry — indeed all his life. Knowing this, Jesus prayed; "not my will, but thine, be done."

It was the human element in Jesus that looked for a way other than the extremity of the cross by which to prove irrefutably the import of his great mission. Mrs. Eddy writes in *Science and Health* (p.33:18), "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." Jesus met and conquered the human element that argued to him against the divine. The Christ, the divine Truth in his consciousness, held sway, lifted him up spiritually, and he arose calm, quiet, assured, ready to meet his attackers and to prove to them and to all mankind the truth of eternal, uninterrupted, everlasting life.

When Jesus prayed, "Thy will be done," the will which he obeyed in his determination to go upon the cross, he was praying for the best that could be done for himself, the best that could be done for mankind. God's will is always perfect, is always for the achievement, the fulfillment of one's mission. Had Jesus' human reluctance to go on the cross held sway over what he knew was his mission to fulfill, he would have lost the sublime experience of the resurrection and the ascension, and mankind would have lost the example of the complete selflessness which he demonstrated.

Old theology does not understand Jesus' life of prayer or the nature of his prayer that wrought such great good for himself and for others. It does not understand how Jesus saved himself from death at the crucifixion, or that he did save himself. If Jesus had submitted to being killed on the cross, at the pinnacle of his demonstration he would have failed. But fail he did not. Through his exalted work, his spiritual denial and affirmation on the cross and in the tomb, Jesus proved that man is deathless, — forever able through prayer to prove his immortality, his sinlessness, his oneness with the divine Principle of his being.

Theology and Man

Just as old theology is not clear about prayer, about Christ Jesus and the import of his healing mission, so it is not clear about man and his relationship to God. Old theology teaches that man is a matter mortal subject to sin, disease, and death. It has little or nothing to say about the man described in the first chapter of Genesis, the man made in God's own image. Old theology ignores this man because materialism cannot comprehend Spirit and Spirit's creation. And so old theology accepts the second chapter of Genesis as the true statement of the origin and nature of man.

Christian Science, with its glad, new views about man, declares that man described as made from dust — materiality — the sinning, unhappy, dissatisfied, sick, and insecure mortal, is a false picture of man, that this so-called man is the exact opposite of the man God made in God's own likeness; and that such a man never has existed and does not now exist. The man which scientific theology reveals as the real man is the perfect man of God's creating — the man we are seeking to demonstrate as our own true selfhood.

Christian Science declares man to be the “full representation of Mind” (*Science and Health* p.591:6). He lacks nothing in spirituality, in goodness, health, supply, and joy. This exempts man from matter and from material limitations and declares him to be spiritually unlimited in every aspect of his being. Man has spiritual well-being. He has vigor, life, vitality, strength. He has discernment, insight, perspicacity, comprehensiveness. He can prove spiritual law in whatever way it needs to be proved. He can prove it in the home, in business, in church.

Because man is constituted of the infinite qualities of God, the range of his thought is infinite. Man is not born into any phase of lack or limitation, nor does he digress into any phase of limitation or inadequacy. He inherits and forever manifests the depth and breadth of God-bestowed understanding.

Contrary to old theology, Christian Science teaches us that man is *never* mortal, never in a state of decrepitude, never dying. He is now and always at the point of vigor, energy, power, activity, immortality. He is not in the process of gaining these qualities. He has them now. He does not go from mortality to immortality because he is not now and never has been mortal. Every God-quality is forever immortal, and it is of these immortal qualities that man is constituted; hence his forever perfection. Our Leader writes in *Science and Health* (p.247:13-15), “Immortality, exempt from age or decay, has a glory of its own, — the radiance of Soul” — not as a future state but as present actuality.

In her definition of man, Mrs. Eddy points out that so-called mortal man is not man but a misconception of man, held in human consciousness and seeming, to this consciousness, to be real. She says in *Science and Health* (p.476:23), “Remember that the Scriptures say of mortal man, — 'As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more'.”

One of Mrs. Eddy's definitions of wind is “the might of omnipotence” (*Science and Health* p.597:27). In accordance with this may we not interpret this passage as follows: “As for man — [this misconception of man] — his days are as grass, as a flower of the field so [this misconception] flourisheth. For the wind — [the might of omnipotence] — passeth over this misconception and it is gone; and the place thereof shall know it no more”? Our false beliefs about man can and will be

obliterated as “the might of omnipotence” passes over them and the true concept of man becomes spiritually clear to us.

True selfhood does not flourish and then pass away. It is forever unchanging, perfect. Our days — our spiritual unfoldment — continue forever, broadening and deepening. Our spiritual unity with God, our perfect likeness to God, never change. Our being is eternal. We cannot be separated from our divine Principle, God, any more than a mathematical idea can be separated from the principle of mathematics. We cannot stray away from God's loving care because omnipotent Love never lets us go. It holds us forever within its protection. Love never forgets us, but holds us at all times in its eternal goodness as its own perfect expression of itself.

Contrary to old theological beliefs of man as a sick and sinful mortal, Mrs. Eddy refers to man as God's ideal in *Science and Health* (p. 517). What a grand, refreshing concept of man! This ideal Christian Scientists are seeking to exemplify. We are as yet far, far from expressing the perfection of God's idea, but Christian Science bids us continuously to strive for and reach toward Love's perfection. Christian Science never discourages us or limits us as we strive. This is the joy of this Science. We can set our goals very, very high, and we know that step by step we can reach them.

Old Theology and Death

Let us consider for a moment the old theological viewpoint about death and the Christian Science logic concerning death.

Old theology teaches that death is inevitable, that it is the gateway either to heaven, or to hell, — preferably to heaven. Christian Science certainly does not teach that death is a gateway to either heaven or hell, nor does it teach that death is inevitable. It tells us that death is a false belief, a sharp but fleeting experience of the human mind, which eventually everyone, here or hereafter, must conquer, must cease to believe, must cease to experience.

Christian Science does not agree with old theology that through death human beings become disembodied identities or ethereal souls moving about somewhere in the upper regions. Mrs. Eddy writes in *Science and Health* (p.429:17), “Mortals waken from the dream of death with bodies unseen by those who think that they bury the body.” Here she speaks of death as a dream, a mortally mental experience, soon over, and from which we soon awaken and see it as a dream which leaves no lasting impression.

Mrs. Eddy further states in *Science and Health* (p.187:27), “If you take away this erring mind, the mortal material body loses all appearance of life or action, and this so-called mind then calls itself dead; but the human mind still holds in belief a body, through which it acts and which appears to the human mind to live in a body like the one it had before death.” Does not Christian Science teach us that the bodies through which we now appear to act and which appear to us to live are mental concepts, our human sense of identity? In the statement just quoted, Mrs. Eddy tells us that our human sense of body continues after death. Concerning this human sense of human body she says in *Science and Health* (p.187:32), “This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.” We shall always have a body, but through spiritualization of thought, we shall lose this sense of identity as heavy, perishable matter. This accounts for Jesus' disappearance in the ascension. The disciples could not mentally follow the spiritualized sense of identity to which Jesus had risen, and so they could no longer see him.

We are indeed grateful that our Leader has taught us that death is not the end of life or activity, either humanly or divinely — that we shall continue to be ourselves as we now know ourselves; also that she assures us that we shall finally come to the true understanding of identity as spiritual, indestructible, deathless, eternal. When we reach this pure sense of identity, mortal mind can no longer mesmerize us with the belief in a matter body that is subject to death. Therefore it cannot make us die, cannot make us pass from one consciousness to another consciousness.

No good ever stops for anyone, ever. Whether in this consciousness or in the next, or the next, unlimited opportunities, unlimited progress, are present and ready to be accepted and enjoyed. This is true for everyone and so we can safely trust our loved ones who have passed on to continued progress, happiness, and success.

The experience called death is the one most feared by most people. No one wants to die. Everyone wants to stay put, to remain in one's present consciousness. Paul spoke of death as “the last enemy that shall be destroyed” (I Cor. 15:26). The reason death is last destroyed is because the final overcoming of death requires the final overcoming of sin. The human mind readily lets sickness go. It is more reluctant to part with sin.

Christian Science teaches us that we must work at overcoming death, that we must work at overcoming error. Every minute that we are growing spiritually, that we are loving our brother more unselfishly, that we are overcoming the petty trials of human existence, that we are being faithful workers in our human lives, we are overcoming death.

Theology Concerning God

More important to world progress than all else is the correct understanding of God, of Deity that Christian Science is bringing to mankind. Mrs. Eddy writes in *Science and Health* (p.94:12-13), “The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent.” The misconception of Deity down through the ages accounts not only for any and all false government, but for all the lack of progress which has gripped mankind and held them in fear and trembling. It is ignorance of Deity, ignorance of God as good, unchangeable Cause, that retard human thought and effort. A correct understanding of God operates to right all human wrongs both individually and collectively. This applies not only to Christendom's concept of Deity but to superstitious, world-wide ignorance of Deity, — of God and His laws.

Up to the time our Leader discovered what God is, Christian and Jewish theology believed in a personal God who listened personally to prayers, sometimes answering them, sometimes ignoring them, sometimes refusing them, according as His wisdom directed. Existing then, and still existing in many parts of the world, are ignorant, superstitious, fearful beliefs about Deity as a governing power, that drop thought into the depth of spiritual darkness.

God as Mind

It was our Leader's discovery of God as infinite, divine **Mind**, and man and the universe as spiritually mental reflections of this one Mind, which broke the spell of materiality and released the human mind to think logically and to reason scientifically. From this time on great progress has been made in both human and spiritual endeavor, especially in recognition and acceptance of the new theology of Christian Science, and in greater depth of thought and insight in the sciences.

Webster defines the word "mind" as "that from which thought originates." Christian Science declares the one divine Mind to be the one and only source of true thought, the one and only source from which emanate true ideas — ideas that express the facts of being as they really exist. It is to this one Mind, this infinite, loving, all-wise Mind, that the Christian Scientist turns for guidance, clarification of thought, and inspiration in action.

Opposed to this one and only real Mind is so-called mortal mind — animal magnetism, claiming that there is another source of thought, — the carnal or mortal mind. Old theology believes in the carnal or mortal mind as real and as the source of real thoughts, both good and bad. But mortal mind is always mesmeric. It has no real thoughts to offer, — no truth to impart. Its suggestions are hypnotic, never based on fact.

These evil suggestions may knock at our mental door arguing for the reality of sickness, sin, lack, failure, loneliness, frustration and the like. But with real thoughts — thoughts from the divine Mind — we can refute these lying suggestions. We need never accept mortal mind's lies, need never let them make us believe that we are dejected, unhappy non-demonstrators of the truths which Christian Science is teaching us. We are competent, good demonstrators of Truth! This we can prove! This we are proving! Let us stand up for this!

Christian Science teaches us that the Mind which is God is forever active, forever at work, forever loving us, blessing us, inspiring us, forever holding its universe and its man in perfect action. If we understood this fully, we would never believe in interrupted action as relates to the human body, or in any other way. We would never believe in erratic heart action, delayed bowel action, nervous stomach action, and the like. We would not believe in slow, fast, weak, uncertain, interrupted action of any kind. Perpetual action is always the same, — rhythmic, harmonious, strong, free.

Everyone governs his own body with his own thoughts. If we permit mortal mind to impart to us erroneous, unhappy, sick, or sinful suggestions, then these are the thoughts that are governing our bodies and inharmonies of any sort may arise. If we insist upon getting our thoughts from the one, divine Mind, our bodies will respond to our God-inspired thoughts and will be healthy, — in harmony with the perfect laws of perfect Mind.

Our Leader speaks of "fetterless Mind" in *Science and Health* (p.84:17). Fetterlessness along any line is fetterlessness of thought. It is in thought that we keep ourselves fettered or unfettered. Accepting error fetters us. Rejecting error unfetters us.

Mrs. Eddy also speaks of "unfathomable Mind" (*Science and Health* p.520:3). Divine Mind is, indeed, unfathomable for there is no end to the infinitude of divine Mind and so no end to the continued unfoldment in human consciousness of the thoughts that come to us from this Mind. There can never be an end to the widening of our own consciousness for we are constantly learning more about God and His good creation. New loveliness, new appreciation of good, new strength, new steadfastness of purpose, new joy, — all these are constantly appearing to us in our growing comprehension of Mind's infinite goodness and wisdom. This puts an end to the old theological belief that man is born limited, lives limited, dies limited, and remains forever limited. Man lives in the "teeming universe of Mind" (*Science and Health* p.513:6), the spiritually mental universe that is teeming with constantly new ideas, ready for us to claim and use. They are Mind's limitless provision for our unending progress.

God as Soul

Mrs. Eddy uses the word **Soul** as a synonym for God, — a word old theology has never so used. To old theology, the word “soul” relates to something inside the human body — a spark of immortality inherent at birth which in some unknown manner escapes from the body at death to carry on its immortality in some other location or form. Mrs Eddy asks in *Science and Health* (p.478:3), “What evidence of Soul or of immortality have you within mortality? . . . Who can see a soul in the body?”

The synonym Soul is the one least used in our Leader's writings, but she points out many aspects of Deity as embraced in Soul. She speaks of the dignity of Soul, the radiance of Soul, the harmony of Soul, the joys of Soul, the Science of Soul, the heaven of Soul. She relates music, art, and song to Soul. From Soul emanate the graces of Deity, the qualities which make for fullness and dignity of living. Soul signifies the strength, beauty, and glory of God and man.

God as Spirit

Mrs. Eddy brings to her followers wonderful new views of God as **Spirit**. Old theology uses the word *Spirit* as a synonym for God quite often, but generally refers to God as *a Spirit*, thus disclosing its limited sense of God as apart from us, — *a Spirit*, — not a universal presence.

Christian Science declares Spirit to be ever-present divine substance — all-pervading good. This Science explains that because Spirit is all-substance there cannot be a substance opposite to Spirit named matter; that the offspring of Spirit cannot be made of perishable material elements, but must be constituted of eternal spiritual qualities.

Mrs. Eddy makes a statement about Spirit which has always seemed to me to be very powerful in its healing ability. She writes in *Science and Health* (p.109:32), “The three great verities of Spirit, omnipotence, omnipresence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, — contradict forever the belief that matter can be actual.” (If we acknowledge Spirit as having *all* power, if we stick with decisiveness to this fact, we cannot be made to believe in or fear an opposite so-called power — a material or evil power that can work ill — that can upset or disturb our bodies or our affairs.

If we accept the fact that Spirit fills all space, this leaves no space for matter or evil to fill at any time, or anywhere. Further, this all-power and all-presence of Spirit constitute all Science. Then that which is governing the universe and man — governing us — is not an erratic, uncontrolled, undependable matter power, but exact, scientific spiritual law enforcing always the Science of Spirit, the perfect scientific action of God. With these truths we heal what seems to be disorder in our bodies or in our affairs.

Again applying these truths specifically — suppose one believes his body is suffering from a disease, from a false growth or from deterioration. Since Spirit with its energy, its vitality, its strength, its perfect, rhythmic action fills all space, all the time, what space is left for disease of any kind to fill — for poor circulation, for erratic pulse, for deterioration, decrepitude, decay, for false growths or any erroneous conditions? None — just none!

The truth is that man is spiritual, that his identity is spiritual, that everything about him is spiritual, that there is nothing within or without that can cause or sustain any phase of disease. Christian Science teaches that every belief of disease is illusion, dream shadow, a dark vision of mortal mind,

whether it is called a cold, a tumor, or something else. This darkened sense of man is what and all that needs to be eliminated, and this elimination takes place in thought. When the *false belief* is annihilated — destroyed in thought — there can be no so-called bodily evidence for it is not possible to experience a manifestation of a belief that no longer exists.

Suppose there is a belief of disordered functioning of the body. Again we turn to Spirit, particularly to the all-Science of Spirit, to the exactness of this Science, its perfect, eternal, never-changing, all-powerful action. Our Leader tells us in *Science and Health* (p.151:20,21), “Every function of the real man is governed by the divine Mind.”

When we accept as true the all-Science of Spirit, the all-exactness of the functioning of Spirit, we cannot be made to believe in disordered functioning. When we no longer believe in functioning as too fast or too slow, too weak or too strong, too much or too little, we can no longer manifest confused or erratic functioning. As we stick to the truth of being, — the truth of real functioning, this does away with every phase of disordered functioning.

Mrs. Eddy calls attention to the rhythm of Spirit in *Science and Health* (p.510:4). The rhythm of Spirit is expressed in the rhythm of the universe. It is expressed in man. When our thoughts are in agreement with Spirit, we come into accord with its rhythmic round of eternal harmony, and our bodies reflect this rhythm. Healthy human bodies are naturally rhythmic in action, — the heart, lungs, indeed, every part of the body functions rhythmically if we do not oppress the body with heavy, disturbed, or fearful thoughts.

Perhaps we all need most to seek the graces of Spirit, — gentleness, tenderness, patience, love. The graces of Spirit keep us in close association with the power of Spirit. Our Leader writes (*Science and Health* p.514:18), “Tenderness accompanies all the might imparted by Spirit.” The tender might of Spirit dissipates the hardness and harshness of mortal thought. It keeps us humbly at work purifying ourselves, and performing our own duties well.

God as Principle

Mrs. Eddy uses the word, **Principle**, as a synonym for God, a word that is not found in the Bible in relation to God, nor used or understood in this connection by old theology. However, the spiritual meaning of the words “divine Principle,” as divine, self-existent Cause, is found in the Bible in the answer which came to Moses when he turned to divine Mind to know how to explain to the children of Israel what empowered him to be able to lead them out of Egyptian bondage. The statement was (Ex. 3:14), “I AM THAT I AM.” Here was a statement of self-existent, eternal Cause — in other words, self-existent, divine Principle.

When Mrs. Eddy was asked why she had provided no quarterly lesson on the subject “Divine Principle, “ she replied that the lesson entitled “God the Only Cause and Creator” covered this subject. Thus she regarded divine Principle as divine Cause, and divine Cause as divine Principle.

Principle as a synonym for God is profound in meaning. Perhaps this is why this synonym generally unfolds slowly in the thought of the student of Christian Science as a meaningful, aspect of God. It may seem to some to be abstract, too removed to apply to the solving of one's daily needs. But the word, Principle, is a wonderful word as relates to daily demonstration. It is alive, active, warm, unchanging. Very many times in her writings when using the words, “divine Principle,” Mrs. Eddy places a comma after the word “Principle” and adds the word “Love.” Thus divine Principle is

divine Love.

It is this unerring, unchanging, divine Principle, Love, that governs and controls the universe and man, that keeps man and the universe moving in absolute harmony, accuracy, and exactness. If there were ever any inaccuracy, any hesitancy, any inadequacy, any hate issuing from divine Principle, the universe would lose its unerring, exact movement, would come into a state of chaos, would crash up, and man would be without his unerring Principle governing all existence, all action, as intelligent, unerring, all-embracing Love.

This is the Principle to which you and I may turn for absolute, divine guidance in human affairs. When we follow the laws of this Principle the answer has to be perfect. The laws of divine Principle are the laws of divine Love and these laws can and do work good for all who turn to them.

If we would be blessed by divine Principle, we must be obedient to divine Principle. Principle can not drop down to a false sense of being. It must stay with its own perfection and exactness. We must come up to Principle. It cannot come down to our misconceptions or mistaken human desires. This is the great blessing divine Principle holds, for us. It cannot bless us in wrong thinking and wrong doing. To demonstrate Truth, we must leave wrong thinking and wrong doing and conform to the demands of divine Principle. This Principle is always the same, always available for proving. Always ever present, Love, divine Principle, is ready to bless its ideas with its own perfection and goodness.

In exact, unvarying, unchanging divine Principle, lies our safety. If Principle would or could change to meet the varying human desires of self-will and self-love there would be no security anywhere. Mrs. Eddy tells us in *Science and Health* (p.329:21), "Principle is imperative. You can not mock it by human will." God, in every aspect of His Being, operates through law — exact, loving unchanging, spiritual law. To live and demonstrate this law — therein lies our progress, our joy, and our safety.

God as Life

Let us consider the synonym, **Life**, as God. The theology of Christian Science teaches that man is the eternal expression of eternal Life, — that man never dies — cannot die — because he can never be separated from his divine Principle, which is Life.

Man is not, as old theology teaches, a mortal, limited to a short span of human life and then through the process called death, pushed into an eternity of disembodied existence. Man's identity is not going to become spiritual by reason of the death process. It is spiritual now, and is eternally so preserved in its individuality, activity, and usefulness.

Mrs. Eddy tells us in *Science and Health* (p.487:27), "The understanding that Life is God, Spirit, lengthens our days." When we stop believing that life is in matter, and recognize that life is in consciousness, that it is wholly and spiritually mental, we lose our fear that matter can cause us to die. With fear lessened and consciousness clarified, we extend our human life span.

The fact that length of days is not governed by material conditions is proved by the many years enjoyed by the spiritually-minded descendants of Seth. These people as a people — not as a few individual cases — lived hundreds of years before departing from this human experience. The longest life span recorded was 969 years.

Matter conditions do not account for the long years of the patriarchs nor for the short years of our present time, but mentality does. We live as mentality, not as organic matter. Life is mental; in reality, it is divinely mental. Real life never changes. It is forever permanent and forever expressed.

Nothing can ever interrupt life for any of us. It may appear to those viewing the passing of another that life has been interrupted, but it will never appear so to the individual involved. "Life is never for a moment extinct" (*Science and Health* p.309:29), our Leader tells us. Life will never for a moment appear to be extinct to the one who is passing from this present consciousness. Life is in thought and we can never stop thinking. Therefore, we shall always be conscious of our own existence, conscious of living, acting, progressing, whatever our surroundings may be.

The highest sense of Life, God, that we can entertain is the sense of Life as Love. The higher and more steadfast our expression of love, the firmer and more permanent our sense of life. We demonstrate the limitlessness of life in proportion as we live lives of limitless love.

God as Truth

Mrs. Eddy uses the word, **Truth**, as a synonym for God. Truth is reality — that which is. *Science and Health* declares (p.273:2), "There is no *material* truth." From this it follows that matter and materiality cannot be classified as facts of existence, but as mistaken viewpoints of the human mind. The acceptance of matter and materialism as facts of existence binds one to the heaviness, weakness, and discord of matter. Christian Science frees us from this mental bog and lifts us to the freedom of spiritual knowing and proving.

Because Truth is divine fact, it operates through divine law. If we would demonstrate Truth, we must stay with the exactness of its law just as we must stay with the exactness of mathematical law if we would demonstrate mathematics. When spiritual facts are cognized as reality, error's claim to be fact disappears.

Truth in consciousness is our rock of salvation, our high tower. When one understands spiritual truth, he does not believe mortal error. Jesus assured us that knowing the truth makes us free, — free from illusions, misconceptions, mistaken viewpoints, free from sin, sickness, and death, free from the mesmerism of mortal beliefs.

God as Love

And now we come to God as Love — the synonym which gives to us the highest and the clearest sense of God. Old theology has never understood God to be Love supreme, — Love ever present, — Love that is all pervading good. While in recent years, through the influence of Christian Science, old theology has admitted more of the loving nature of God, it does not yet comprehend God as Love itself, — Love that fills all space and holds the universe and man in eternal, unchanging perfection. This concept of God has come only through our Leader's revelation of the all-goodness and all-presence of God.

She tells us not only that God is Love, but that God as Love imparts the highest and clearest sense of Deity. She defines man in part in *Science and Health* (p.475) as "image of Love." We show forth

this image in the love we live and radiate. The likeness of Love is loving. There is no way to prove ourselves to be this likeness except by being loving.

Love impels us to be good and do good. This is the beauty of Love. It forces us to do our best, to strive always to think higher and to do better. Love requires that we be honest and fair, that we silence our tongues when they would be harsh, that we be not envious of another's progress, that we appreciate the achievements of our co-workers, that we be glad, and that we bring friendliness and good cheer into our daily contacts.

Man is inseparable from Love's goodness and power. Love's dear blessings are constantly being poured out to man, — to you and me. By loving we learn this. By loving we learn the joy of loving. We feel the good that comes to us from loving. The love we give out sometimes returns to us in some unexpected loving kindness, — perhaps when we most need it. Often it returns to us, full measure, pressed down, and running over.

Unselfishness is an outstanding quality of love. Our Leader writes in *Science and Health* (p. 516:12,13), "Love, redolent with unselfishness, bathes all in beauty and light." The lives of Christian Scientists should surely be redolent with unselfish love. It is our joy and privilege to send forth the sweet perfume of unselfish deeds, to help spread the wonderful Science of the Christ, the Science of Love, as Christ Jesus and our Leader have taught us.

It was Jesus' unselfed love, his untiring, eager, earnest work for humanity, his great devotion in proving the power and presence of divine Love, that enabled him to be instantaneous in his healing work. It was Moses' unselfed love for his people and for God that gave to him the wisdom and strength to guide the children of Israel out of Egyptian bondage. It is our unselfishness that makes us good helpers to those who need help.

The work of all those who have accomplished great good for mankind has been actuated by unselfed love — continued, steady effort for the benefit of others. No one can perform his mission of love in a day or a year. Our mission is continuous. Never ceasing prayerful work, never ending loving-kindness, never failing in our effort to live and practice Christian Science, — these are the demands that the Science of Love makes upon us. In every aspect of our lives, — in our homes, our business, our social relationships, the true Christian Scientist lives the love he preaches to the highest extent of his ability.

Sometimes we may feel that our understanding of Christian Science is not adequate to meet the human need. But our Leader tells us in *Science and Health* (p.518:19), "Love giveth to the least spiritual idea, might, immortality, and goodness, which shine through all as the blossom shines through the bud." One may not have yet attained an advanced understanding of divine metaphysics, but if unselfish love fills one's thought, his treatment will carry with it the might and goodness which will heal whatever needs to be healed.

Divine Love can know nothing opposite to itself, and so we, reflecting Love, can know no opposite to Love. We can know no hate, no envy, no revenge, no limitation, no sorrow, no loss. Always the spiritual demand upon man is to be obedient to Love, to trust divine Love, never to be doubtful, never anxious, never afraid. Each day we may learn better how to carry with us the fragrance and beauty of unselfish love wherever we go.

As reflectors of divine Love and demonstrators of Love's law we cannot be doubtful. We know the

omnipotence of divine Love. We know it operates for each and all who turn to it with hands clean and hearts grateful. We rejoice in the great truth as stated in our textbook (*Science and Health* p.520:3), "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space." With this grand truth in consciousness, we gladly and joyously press on.

New Theology Versus Old Theology

How far, far above old theology is our Leader's concept of God, of God's law, of man, and of religion! How enlightening and spiritualizing is her interpretation of the Scriptures! It is this new, divine theology that is rousing the world to its present searching for truth. It is the spread of this new theology, teaching the Science of God, that has given increased insight and comprehension to those working with the natural sciences. The Science of God and His laws is bringing enrichment to every aspect of human thought.

The stress, the sorrow, the turmoil, the tumult in the world today is the resistance of false theology of various sorts — Christian, Jewish, pagan — to this new, divine theology which is setting forth the *Science* of God, and of His Christ. This Science is everywhere pressing upon human consciousness for admittance. There is not a place in the world where its influence has not touched thought in some manner. But error — materialism — struggles to retain its hold on mankind even where proof of the enlightening, healing power of Christian Science is well demonstrated.

This Science burst upon human thought only a hundred years ago. Immediately, established Christianity as then accepted with its material view about God and man, with its adherence to *materia medica*, and with its unprogressive attitude toward the natural sciences, rose up with much bluster and noise to fight this new teaching, to stop the spread of scientific Christianity. Old theology could not comprehend that Science has a relationship with God. It clung to its superstitious, illogical religious beliefs. It resisted the scientific understanding of God and man which would have set aside these superstitions. Materialism sought to keep Christianity materialized. Had there been an acceptance of Mrs. Eddy's statement of divine, scientific thought by Christian theology as then taught, the world would now be far in advance of its present state both mentally and physically.

The theology of Christian Science presents to the world a *Science* to be considered, — the Science of absolute law and of absolute provability. Someday the whole world will understand and practice this Science, will accept it as the law of the universe and man. No longer will the word *Science* be separated from the word, *God*. True religion will be seen as the expression of this Science, the demonstration of the Science of God.

When we look at what the world is doing today, the conflict of opinions and of purpose, we may wonder if there will ever be one people, one world, one concept of God, one unified effort to live and prove the *Science* of Christianity. But this will surely come. Our work right now as Christian Scientists, is to bring to the second century of Christian Science a spiritual effort and a spiritual progress that far exceeds that which was achieved in the first century of Christian Science. We have learned much. We can learn more. We can prove more.

The groundwork of our scientific effort has been laid. But the need for greater spirituality, greater consecration, greater love in forwarding our mission is indeed urgent. It is spirituality in all its aspects that forwards the understanding of God and the use of His laws. It is ever increasing spirituality that Christian Science urges upon us all, spirituality that impels us to do our part and to

fulfill our individual mission in spreading the Science of God, in bringing not only to enlightened areas but to the darkened places of the world this workable, provable, healing truth.

In faith, understanding, love, humility, and steadfast purpose, Christian Scientists are called upon to go forward to live, demonstrate, and spread the divine theology of Christian Science, the theology that is here to revolutionize all theology the world over, — the theology that “unifies men and nations . . . ends wars . . . annihilates pagan and Christian idolatry . . . equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.” (*Science and Health* p.340:23).

Afternoon Association Address
“WHAT HAST THOU IN THE HOUSE?”

The Bible tells us that a certain woman came to Elisha telling him that her two sons were to be taken to be bondmen to a creditor in payment of a debt which her deceased husband owed this man.

Elisha asked (II Kings 4:2-7), “What hast thou in the house?” The woman replied that she had not anything “save a pot of oil.” Elisha’s question was not intended to set her looking for material evidences of supply but to discern what her qualities of thought might be. He was searching her consciousness, and there he perceived spiritual qualities such as honesty, loyalty, willingness to work, obedience, a reaching out for an answer that would bless all. That she was spiritually alert was evidenced in the fact that she sought spiritual help. She came to the “man of God” to find the way out of her trouble. Elisha, assured of the woman’s spiritual receptivity, said, “Go, borrow . . . vessels abroad of all thy neighbors, even empty vessels; borrow not a few.”

Immediately and obediently she followed Elisha’s directions. She did not let fear or doubt or distrust of her own capacity hinder her. She did not limit her God-given ability to enrich her own thought — to accept the truth that would meet the need of her sons and of herself — but more than this, she accepted her ability to pour out the good that would be of benefit to her neighbor.

She did not say, “Why borrow many vessels when I have only one pot of oil with which to fill them?” She promptly borrowed the vessels and poured out the inflowing good, and the vessels were all filled. And so an abundance of supply was made manifest for her and for others.

It was the widow’s spiritual acknowledgment of God’s care for His children, her renewed expectation of good, that widened her outlook and enabled her to follow that which Elisha had pointed out as a means of meeting the human need. Had the widow not been receptive to Elisha’s spiritual guidance, had she not responded to his confidence in God, had she not done her part, she would not have been able to prove the ever present divine law of supply. Her obedience and right effort brought demonstration.

Like the widow, everyone must do his part, everyone must strive, in proving the power of God to heal. However erroneous the situation may be, we must wake up, conquer fear, work, and pray. Enlivenment, spiritual activity, spiritual alertness must be present if we would prove God's unchanging, ever available law of supply.

Resistance to Truth, unwillingness to admit God's law to be real and adequate, accounts for many slow healings. Acknowledgment of God's good law, insistence on its operation in our experience *now*, are made manifest in healing. It is never the material pot of oil, the material sense of supply, but the spiritual oil recognized and cherished for its value, that determines the good outcome when we turn to spiritual means for healing.

Mary Baker Eddy defines "oil" in *Science and Health* (p.592:25), "Consecration; charity; gentleness; prayer; heavenly inspiration." It was these qualities, cultivated and enlarged, that meet the human need of all mankind. Individual pouring out of these qualities breaks the claim of lack and limitation in individual experience. Like the widow and her sons, we find ourselves free to progress unhampered by the depressing heaviness of beliefs that restrict and hedge in our activities. It is indeed freeing to know that Spirit, not matter, is the source of continued unfoldment and continued supply.

Elijah and the Widow of Zarephath

There is also the story in I Kings 17, of Elijah and the widow of Zarephath. This story illustrates the mental nature of both lack and supply. What we have in our house, — that is, in mentality, whether spirituality or materiality, determines what we have in our human experience either for good or bad.

The account tells us that there was a famine in the land and that Elijah knew this when he approached the widow and said, "Bring me, I pray thee, a morsel of bread in thine hand." Her reply was, "I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and . . . I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

The widow had let her thought be darkened by fear and self pity. Despondently she told Elijah that there was no food, that they were about to die. Animal magnetism was having its day with her; mental apathy had taken over; there was no will to defend herself and her son from these evil suggestions. The outward manifestation of her situation — no food, no supply — expressed her mental attitude, — no expectancy, no trust in good. But you may say: This was a general condition. Others were suffering from lack of food. The famine was not produced by the woman's thought. It was a condition of soil and weather.

Yes, humanly this was true. But it was still a mental attitude, individually and collectively, of the inhabitants of this area including the widow and her son. All had submitted to the claim of famine as being real and depleting. But the power of God was present and available had they wholeheartedly and understandingly turned to it.

Through spiritual thought and wisdom individuals and nations can find their way out of trouble whether or not others rouse themselves to so do. No one can have in his experience what he does not permit in his thought. Our experiences, — our joys or sorrows, our supply or lack, our strength or weakness, our success or failure, are without exception the outcome of what we have in the house, what we cultivate or allow to be cultivated in our mentalities.

At the time of the incident of Elijah and the widow, Elijah had just come from a situation where there was no visible human way for his needs to be met. If he were to continue to eat and drink he must prove God's law of supply. When the water dried up, Elijah did not permit himself to accept defeat. He stayed with his spiritual determination to claim and experience good. This right mental attitude led him to a famine stricken land, to a people who needed his firm sense of good, and to whom he could be of help. Thus he came to the widow of whom he asked a morsel of bread.

Elijah refused to be moved by the fear and dread which the widow voiced. Had he yielded to the hopeless sense of the community to which he had come, he would have shared their woe. But he did not. He knew the materially mental nature of poverty and the spiritually mental nature of supply, and he knew that spiritual truth could and would be demonstrated.

And so he asked a startling favor of the widow. He said, "Go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." Elijah was not requiring this of the widow to show his authority or superiority, but to awaken her from her fear laden thought concerning herself and her son. Elijah recognized the woman's fear and why she seemed so hopeless, and so he said compassionately "Fear not." There was love in Elijah's thought. Without loving compassion for her mental and physical state, Elijah's work could not have made manifest the supply that met not only the woman's need and her son's, but Elijah's also. Love for our fellow man must be present if we would prove our ability to demonstrate the law of God for others.

Elijah used what he had in his thought, — spiritual understanding and spiritual love. He knew God's continued care and supply for His children. The loving kindness in Elijah's thought reached the thought of the forlorn woman.

She responded with quick obedience and gratitude. These were the natural qualities of the widow's thought. But she had let fear and discouragement overthrow her innate spiritual trust and poise. Having let depleting, false influences take over, lack and misery seemed real. When spiritual awakening came and spiritual truth again ruled her house — her consciousness — much good appeared. We are told that "the barrel of meal wasted not, neither did the cruse of oil fail."

Alert as to Thought Qualities

Surely we cannot afford to fail to watch the quality of the thoughts which we let into consciousness. What we have in our thought is what we have in our experience. If we let in discouragement, depletion, misuse of our talents, or little or no use of them, if we let in fear, envy, malice, self-love, self-will, and the like, — these false qualities sooner or later will express themselves in unhappy, unprogressive, and unwanted circumstances.

Mrs. Eddy admonishes us in *Miscellany* p.213:20, "Watch your thoughts, and see whether they lead you to God . . ." The thoughts that lead us to God are the thoughts that lead us to harmony, peace, health, joy, supply, success. They are the thoughts that alert us to evil and save us from the pitfalls of mortal beliefs.

The thoughts, so-called, that come from mortal mind are not really thoughts but mortal suggestions — evil suggestions — with the intent to harm, to bewilder, to cast down, to take from us our peace, health, and harmony. The intent of evil is always to destroy the good in human consciousness. This it cannot do when we keep thought spiritually alert, — tuned to receive the messages that come from divine Mind, keen to reject the suggestions of evil that are not feared, but properly denied, for

evil has no power to hurt or destroy. If we permit evil to influence our thoughts, it expresses itself in hurt to ourselves. Good always expresses itself in that which is constructive in human experience, — evil, in that which is destructive. Good always produces good. Evil always produces evil. Everyone must decide which way he will take. What one has in one's thought shapes and controls what one has in one's experience.

Envy in Thought

There are many ways in which mortal mind would upset and delay our spiritual progress, — our demonstration in our own experience of God's goodness and love. Envy is one of the deterrents to the demonstration of good. It is not an uncommon error. It is found in varying degrees of hurt, harm, or destruction the world over.

The story of King Saul and the envy he permitted to turn him against David is an example of how destructive envy can be to oneself if one lets it govern thought. David was not plotting against Saul, and had no desire to outshine him or to take the kingdom away from him. But envy persuaded Saul to believe that David meant to dethrone him, and fear convinced him that David could do so. Dwelling morosely on the situation, envy grew to hate, and hate to revenge. Saul tried to kill David. But the honesty and fairness in David's thought caused him to perceive evil's intent and to save himself. Eventually Saul, although still in command and still enthroned, let evil stir him into a frenzy of fear and hate. This ended in his complete loss of mental poise and the destruction of himself with his own sword.

There came into Saul's experience what he had wished for David, — disgrace and destruction. Saul's enemies overcame him. With envy and hate taking the place of love and truth, Saul had nothing with which to save himself. His own confused, unhappy thoughts led Saul to his ignominious death.

David's experience, so diverse from Saul's, was the outcome of the good he had in his thought, — his respect for authority, respect and affection for Saul as the anointed and the appointed king of his people, respect for God's law of honesty and morality. David's protection from envy's plot was the result of his fidelity and loyalty to what he knew to be right.

Envy claims very widely and generally to enter human experience, and in its worst form envy sometimes turns to hate and hate to revenge. Envy would have one believe that he is less fortunate than others, or that he wants something that belongs to another. Perhaps it is a talent, perhaps a position, a location, perhaps money or material affluence.

Envy is often a deciding factor in setting nation against nation, sometimes enlarging itself to hate and culminating in war and war's vengeful operations. Sometimes envy sets members of a family against each other, makes enemies of individuals engaged in business, educational, or political activities. Envy may cause one to be critical of a fellow worker, to dislike one who should be respected and loved, to feel that another is occupying the place which he should fill, or that someone is planning ill against him. More than once has envy broken a friendship which could have remained dear and helpful.

Envy never brings happiness or peace into human experience. It never brings appreciation for the good which is present and ready to be enjoyed. It may blind one to his own worth, his own capabilities, his own blessings. Envy is a miserable state of thought. It brings with it a succession of

limited experiences. Even in a mild expression, envy is stultifying, inexpressive, unprogressive, and un-Christian.

If envy directed at us from another seems to be seeking to injure us, let us do as Jesus did, — abide steadfastly in the Christ-truth and the Christ-love. Let us stay there and work there. Protected by Love, envy and hate cannot reach us to harm us. Envy is powerless before the power of Love. Our Leader said in *Miscellaneous Writings* (p.104:29), “I will love, if another hates. I will gain a balance on the side of good, my true being.” She also says in *Miscellaneous Writings* (p.114:26), “Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil, — even its utter nothingness.”

We all objectify in our experiences what we have in our thoughts. If we love, we gain the balance on the side of good. If we are faithful to spiritual truth, we are shown the “powerlessness of evil, — even its utter nothingness.”

Talents and Their Use

Christ Jesus impressed upon us that we must use our talents. This keeps us too busy to waste time envying another and too absorbed in doing right to open the door to outside interference.

If we use earnestly the talents which we have, nothing can stop our progress. To illustrate the need to put our talents to use, Jesus gave the parable of the talents. He told of the man who gave certain talents to his servants. It is recorded (Matt. 25:15), “Unto one he gave five talents, to another two, and to another one; to every man according to his several ability.”

Jesus pointed out that it was how each man used his talents that was of moment. It is how we use our talents — not how many we have — that is of moment to us. If we work with our talents, cultivate them, increase them, make them grow, — the five will become ten, the two become four, and the one will become two. As we use the two talents that grew from one to two, make them grow — increase — they will become four, and the four will become eight, and the eight sixteen, and so on until our talents are without limit.

We all know that humanly speaking there are differing states of ability among human beings. But this need not discourage or slow up the progress and success of anyone. If the person with the one talent appears to be limited, he can be so diligent, so determined in the use of his one talent that he sets aside limitation entirely and goes forward steadily and surely. The one talent will soon increase to many talents, and he will find himself high in ability and capacity, perhaps beyond the more talented person who did not work as diligently with his talents as did his less talented brother.

Again, if the less talented person underestimates his talent, his ability to accomplish and to prove his own worth, then he buries his talent, surrenders his opportunity to prove himself the unlimited son of God. The truth is that the talents of everyone are complete and perfect, that each individual possesses every talent that divine Mind has to offer, and that each one can wake up to this fact and prove the completeness of his spiritual and human capacity.

Since man is the expression of infinite Mind he cannot be limited in talent; he cannot be handicapped, incompetent, unqualified, or inferior. He has unlimited God-given insight,

perspicacity, comprehensiveness, strength, wisdom, love. If we accept these facts and claim them for ourselves, we have them in our experience.

Jesus and the Multitude

If we are to demonstrate spiritual truth, then spiritual truth must become fact to us — not theory. Divine affluence was fact to Jesus when he fed the multitude. As it grew late and the need for food was apparent, the disciples said, “Send them away.” But Jesus said (Luke 9:13-17), “Give ye them to eat.” To the disciples this was an astounding command. Their understanding of supply had not risen above a limited, material sense, and so they replied, “We have no more but five loaves and two fishes; except we should go and buy meat for all this people.”

The disciples did not know how to follow the Master's command, “Give ye them to eat,” except through the usual human channels, the expense of which would have been far beyond their financial reach. Had the situation been left in the hands of the disciples, the multitude would have been sent away hungry.

But Jesus said, “Make them sit down by fifties in a company . . . Then he took the five loaves and the two fishes, and looking up to heaven, he brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.”

What a contrast between the disciples' understanding of supply and the Master's! They looked at matter — the few loaves and fishes, and at their empty pocketbooks. Christ Jesus looked to Spirit, God, and immediately the needed food was made manifest in abundance. The spiritual love and understanding of Jesus had in his thought was manifested in his ability to furnish the proof of the power of Mind to meet the human need.

Jesus said at another time (Matt. 6:33), “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Christian Scientists do not pray for things. We pray for more spiritual love, for more understanding, more humbleness of mind. This is seeking first the kingdom of God and His righteousness. This is what brings this kingdom into our experience, with its expression of all good for us.

Jesus did not say it was wrong to have things, to have all that is good and right in human experience. But he certainly did indicate that we were not to set a fascinated gaze on things — on what we humanly want. He told us by what means the things would flow into our experience. When we strive most to understand and obey the law of God, divine Love, we find the good pouring in humanly, health, supply, friendship, happiness.

Staying Close to God in Thought

It is wonderfully wise to stay close to God in our thoughts. When spiritually we can answer the question: What hast thou in the house? with the statement that we have oil in the house — have “consecration; charity; gentleness; prayer; heavenly inspiration,” in our mental home — we open the door for great good to flow in, — for Love's affluence to fill our lives with peace, joy, supply.

What Christ Jesus had in his thought, he gave to us for our instruction and inspiration. He proved the power of God to be ever available to overcome every claim of lack, limitation, sin, sickness,

death, even to his supreme demonstration of life invincible and eternal. What our great Leader had in her thought — her great spirituality and spiritual insight — founded and established for us the Christian Science Cause, with its immeasurable power for good.

It is what we as Christian Scientists, followers of Christ Jesus and of our Leader, have in our thoughts that determines the speed with which our great movement moves forward in demonstration and progress. Consecration, devotion, dedication to our Cause, keeping these high in our thoughts, is the demand that the second century of Christian Science makes upon us.

Benediction: Numbers 6:24-26