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A RECOMPENSE OF PROFIT

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Jesus' parable of the talents indicates that there is no essential difference between one, two, and five talents. They designate variety, not quantity. According to Christian Science there is but one quantity—the essence of the universal substance of Spirit, God, from which all qualities or attributes emanate. Talents are illustrative of the multifarious aspects of God. Thus one talent is as precious and as important as five talents to the infinite intelligence and so to the world.

Is not the underlying purpose of the parable to set forth the impartiality of God in a partial concept of creation and the equality of man's potential regardless of the scope of one's human operation? Is not the one-talent individual in reality as capable and as competent as the two or five-talented ones, with respect to opportunity and achievement and productivity? The divine demand is that one's talents be employed. A recompense of profit will not accrue to the indolent.

Jesus believed in the just reward of industry, in individual responsibility to produce, to multiply and replenish the earth, to gain and possess and dispose. He taught that to him that has exercised his talents well shall be given a recompense of reward. And the inevitable recompense of loss is to him that refuses to employ his talent. And he taught and proved that as Mary Baker Eddy, the Discoverer and Founder of Christian Science, states it (*Science and Health with Key to the Scriptures*, p. 199), "The devotion of thought to an honest achievement makes the achievement possible."

There can be no insurmountable obstacle to the utilization of one's talent, and the use of it cannot fail to bring profit. Intelligent activity in any right field of endeavor is necessary to assure security, abundance, peace, contentment, all of which are the reward of unselfed service. One must employ his talent uninhibited by misgivings, doubts, and fears in order to reap the recompense of the divine profit system. And it is true that there is profit to be had even from mistakes if they are repented of and not repeated.

The real Christian Scientist faces only profit and no loss. How shall we conduct ourselves, then, in a social order tending progressively away from the individualism of Christianity as Jesus taught and lived it? He gave the example in this as in all other aspects of human life. When some Pharisees brought him a penny, he asked (Mark 12:16), "Whose is this image and superscription?"

"Caesar's," was the reply.

Then Jesus answered, "Render to Caesar the things that are Caesar's, and to God the things that are God's"; and he paid his taxes and otherwise obeyed the laws of the land.

The Master took no active part in politics, and he made it clear to Pilate that his kingdom was not a worldly one. Mrs. Eddy once gave this statement to the press (The First Church of Christ, Scientist, and Miscellany, p. 276): "I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself." She was outspoken in her views and convictions, yet she always adhered to her divinely given mission and ministry. She used her talent and earned five more in fulfilling her destiny under the divine profit system of operative Christian Science.

In the application of divine Science to humanity there is no such thing as a nonprofit activity. Those fields white unto harvest, when reaped, pay off some thirty, some sixty, some an hundredfold.

There is nothing wrong with the universal Mind, God. There is nothing wrong with the spiritual idea, man, God's begotten Son, in whatever variation thereof. Health, perfection, all good qualities or ideas, belong to Mind and are the components of man. They are common to individual man, the man expressed in infinite variety or originality.

Mrs. Eddy, who viewed each mortal from an impersonal standpoint, did not see a mortal as spiritual. Rather, she sought to see the real person where a mortal appeared to human sense to be. In reality God is not over there in space and we over here. There is but one consciousness, Mind, individualized in man, as idea. And this real man is right where the mortal seems to be.

There are not two men, the real and the unreal. In the human consciousness there is the wheat, or true ideas, the reverse of the tares, or false conceptions. Whatever is good in human consciousness is real idea, is of God, and depicts the real man, and to see this good is to see by

that much the real selfhood. Whatever is bad in human consciousness is unreal and on its way out, and to see it as bad is to speed its departure.

When the last tare is detected and destroyed the real man will be revealed in and as the right idea, man—the wheat. Thus we observe that all is profit in this husbandry, even the loss is gain. We see that the individual we now identify by name retains all the good characteristics or identity without the tares, or false concepts, which have now disappeared.

In the spiritual regeneration there will be no loss of identities, but there will be a retention and a glorification of all the good we have known in the individuals we have known and known of. There is never a loss of good. The vengeance of the Lord is upon evil, never upon good. The retention of good is as certain as the existence of good. Is not the Lord's way equal? Once one has found good to be a component of his being, he can never let it go; it is his consciousness, his being, his Life.

In the profit system of Christian Science we find a basic law laid down by the Master, "The labourer is worthy of his hire" (Luke 10:7). This presupposes honest devotion and endeavor, not the whine of a lazy lout. It means all that the honorable and glorious word "labor" means. It means what our Leader means when she counsels students to make an adequate charge for their services and then conscientiously earn it. It means what Paul meant when he pointed out that one who sows sparingly reaps sparingly; whereas one who sows bountifully reaps abundantly.

And Jesus expressed it thus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

God will indeed come with a recompense of justice and of profit. Man in Science is the servant of Mind, of restful Mind. If our heart is in the job, what our hands have found to do, we can safely leave reward to the divine order, for giving and getting are one, and the one is giving. Service is the rationale of being, and he who serves not, litters the earth. In unselfed service one gains not merely merit but the dignity of the worthiness of his reward.

Although Jesus asserted that the poor are always with us, he in no way endorsed poverty or set his approval on it. He merely commented on a fact. But his whole life was affluent. It was this divine affluence which caused Paul to exclaim in awe and wonderment (Rom. 11:33), "O the depth

of the riches both of the wisdom and knowledge of God!"

Isaiah perceived the wealth and wisdom of ideas and saw them enrich and ennoble barren lives. He perceived the divine recompense of close communion with Mind. He wrote (Isa. 48:17), "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

And does not our individual experience teach us that God's ways are profitable? The wealth of the Father is the riches of the Son. Like the widow's cruse, sources and resources never fail. Supply is the reflection of substance, and reflection is simply the objectification of thought. Money can be taken away from men, but they cannot be deprived of the constructive, the creative thinking which enables them to make money. That is why we say, "You can't keep a good man down." Always he has the recompense of profit.

If material riches can be piled up successfully, how much more can a recompense of ideas be acquired by the truly studious man who seeks always to be taught of God, Mind, to profit. It is so right to profit! The prodigal son by his folly experienced deprivation, but he learned to profit by his sharp experiences. He learned that it is folly to be wise in worldly ways and that the Father's kingdom is always attainable to us by walking in the only way to wealth, health, holiness, security, the way to the many-mansioned house of Mind's creation. He always wins who sides with God.

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