

“Children have ye any meat?” John 21:5

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Wide Horizon Annual Meeting September 7, 2002

“Children have ye any meat?”
“Children!” Jesus didn’t say,
“Gentlemen” or “Men” or “Adults.” He
said “Children!” Jesus was so tender,
so loving, so full of compassion, so
embracing, and so patient! Jesus was
speaking to his 11 disciples. It was
the third time since his resurrection
that he had addressed them.
However, they didn’t recognize him as
their Master and they still hadn’t
comprehended what their purpose
was to be in the establishment of
Christianity and the Christian Church
itself.

This was a transitional time for the
disciples. Our beloved Leader, Mary
Baker Eddy, tells us that: “An
unsettled, transitional stage is never
desirable on its own account.” (S&H
65:24-25) The disciples would have
been able to confirm that statement!
Three years with the blessed Master,
three years of witnessing to the
healing power of the Christ, Truth, and
yet they went back to their nets – back
to fishing!

This morning meal was to be a
seminal experience for the disciples.
They would finally grasp the fact that it
wasn’t the personal presence of Jesus
that was needed to emulate the works
that he did, rather it was the divine
Principle, the Christ, Truth, that was
ever-present that would allow for the
demonstration of the healing power to
take place. We could say that at this
morning meal the disciples were to
receive their marching orders – they
would finally understand what was
expected of them!

This little fishing trip took place after
the crucifixion and the resurrection,
sometime within the forty days before
the ascension of our Great Master.
The disciples hadn’t known just what
to do, they were afraid and rightly so,
and they were confused. So they went
back to what was comfortable to them,
to what they knew and understood, to
what they had done before Jesus had
called them to be fishers of men –
they went back to their boats and to
fishing for fish.

Being comfortable in mortal habits of
thought is not the Comforter. But
Jesus was patient with his disciples,
gentle with them, as a shepherd is
with the straying sheep.

This wasn’t the first time that Jesus
had helped them out with fishing
though, was it? In Luke we find that
three years earlier Jesus had told
them to let down their nets: “And
Simon answering said unto him,
Master, we have toiled all the night,
and have taken nothing: nevertheless
at thy word I will let down the net. And
when they had this done, they
enclosed a great multitude of fishes.”
And then what happens? “And their
net brake.”

Do you remember what transpires
next in this first account of fishing with
Jesus? It was downright scary to
these fishermen! Luke’s account goes
on: “And they beckoned unto their
partners, which were in the other ship,
that they should come and help them.
And they came, and filled both the
ships, so that they began to sink.
When Simon Peter saw it, he fell down
at Jesus’ knees, saying, ‘Depart from
me; for I am a sinful man, O Lord.’
For he was astonished, and all that
were with him, at the draught of the
fishes which they had taken: ... Jesus
said unto Simon, ‘Fear not; from
henceforth thou shalt catch men.’ And
when they had brought their ships to
land, they forsook all, and followed
him.” (Luke 5:1-11)

This demonstration of the
omnipresence of good was the
beginning of their discipleship.
Wouldn’t demonstrating the ever-
presence of God, good, be
“Immanuel” or God with us? And
wouldn’t the recognition of that infinite
abundance of being be the beginning
of discipleship for each one of us?
Absolutely!

Three years later we find that the
disciples are back in their boats again
and once again they’re not catching
any fish! Again, they have spent the
night working diligently, sincerely,
honestly, plying their trade, but to no
avail. They had worked so hard. They

thought that it was up to them, that
they had to do something. Isn’t that
always the way of the world? Thinking
that something has to be done, that
something must change before the
good can be made evident, before it
can become apparent, before health is
manifest.

Had these precious disciples so soon
forgotten that Jesus had said, “I of
mine own self can do nothing?”
Obviously they had forgotten! Do we
also tend to forget that good is ever-
present, that health, and vigor and
vitality are ours by reflection and that
nothing can stop Life’s continual
unfoldment of good in our lives,
except, our own false sense of its
absence?

Nothing can actually stop Life and
Love’s continual unfoldment of infinite
abundance in our lives because that
infinite unfoldment of good is the
coming of the Holy Ghost or divine
Science.

Mrs. Eddy defines “HOLY GHOST” in
the “Glossary” of *Science and Health*:
“Divine Science; the development of
eternal Life, Truth, and Love.” (588:7)

As a whole, Christian Scientists do not
work nearly enough with the Holy
Ghost. It is imperative, paramount,
that we work with the Holy Ghost for
this is the coming of the Comforter,
“the divine Science of divine Love.”
She says, “Father, son, and Holy
Ghost mean God, man and divine
Science.” (‘00, 5:10)
Destroying sin is the office of the
Christ. (Mis. 366:28) The office of the
Holy Ghost is the activity of the Christ
in demonstration of man’s
inseparability from his Creator – the
atonement revealing at-one-ment and
thereby healing or Comforting!

It is only a false sense of self-hood, a
mortal sense of self-hood or a
personal sense of ourselves, our
mortal history, or mortal personality,
that would seem to obscure the ever-
presence of good or try to block the
eternal unfolding of Life, Truth, and
Love in our lives.

Jesus is about to gently remind his disciples of their God-given dominion over the "fish of the deep!" Remind them that a sense of dominion is not dependent on person or circumstance or body, but is inherent in man as the child of God, as the manifestation of Life and Love itself – that unfolding of eternal Life, Truth, and Love that is the Holy Ghost. Man is the complete, compound idea of God including all right ideas. The inclusion of all right ideas is the exclusion to all wrong ideas like fear and lack, disease and pain, anything that would claim to be discordant or inharmonious. Good is not outside of ourselves, health is not dependent on body, rather we express both abundantly, infinitely, eternally as the spiritual idea of Mind, Spirit, Principle.

When we put off a mortal sense of ourselves, a corporeal sense of ourselves, or personal sense, we have put off the sin that would try to say that we are separated from God and His abundant evidence of good manifest in our lives. This sin is silenced when we put off, destroy, crucify the mortal sense of self with its mortal, material history and habits of thought. As we begin to destroy personal sense, we also begin to see the abundant manifestation of good, health, happiness, and dominion in our lives that has actually always been present.

The question that Jesus asked his disciples was just a matter of fact type of question. "Children, have ye any meat?" But that one short question of five little words speaks volumes.

Jesus sets an example for us, as he sets the stage for a perfect treatment by first identifying the disciples correctly. "Children...." It's only one word, but what a powerful identification! Think about it! "Children" identifies the individual with the Father-Mother God, inseparable from Spirit as a spiritual idea: at-onement, atonement, establishing the scientific fact of the inseparability of man from God. If man is inseparable from God, then man is inseparable from good, from purpose, direction, health, supply, companionship, happiness, joy, satisfaction, and fulfillment. This identification as a

child of God is a prerequisite, a requirement, a qualification.

Once, when the disciples questioned Jesus as to who should be greatest in the Kingdom of Heaven, Jesus answered this way and set forth the prerequisite, the qualification, the requirement for greatness in the Kingdom of Heaven. We read in Matthew: "Jesus called a little child unto him, and set him in the midst of them, And said, 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.'" (Matt. 18:1-6) He sets the parameter for perfection in the requirement, the prerequisite, the qualification.

When they brought to him little children to put his hands on them, the disciples rebuked those that had brought them: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:13,14)

"The kingdom of heaven!" Isn't that utter and absolute dominion demonstrated or expressed? An absolute trust in divine Mind's government of the universe? And an absolute trust in divine Mind's government of each one of us individually?

Mrs. Eddy defines "KINGDOM OF HEAVEN" as "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." (S&H 590:1) "HEAVEN" she defines as "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." (S&H 587:25)

And where did Jesus say that the Kingdom of God is to be found? In Luke we read: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! For, behold, the Kingdom of God is within you." (Luke 17:20,21)

The Kingdom of Heaven is at hand and the Kingdom of God is within. It's not out there somewhere separated from your own thinking. You don't have to work up to it or for it, but you do have to see that it is at hand and within. Seeing the Kingdom of Heaven at hand and the Kingdom of God within you, is demonstrating the presence of the Holy Ghost – "the development of eternal Life, Truth, and Love." (S&H 588:7)

Mrs. Eddy explains to us Jesus' love of little children. "Jesus loved little children because of their freedom from wrong and their receptiveness of right." (S&H 236:28-29) Are we free from wrong and receptive to right? Again we see the requirement, the prerequisite, the qualification. Something is required of us, of the patient. She tells us: "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy." (S&H 476:28-5)

The disciples were grown men, yet Jesus, in identifying them as "children," has already set up the undeniable fact of their dominion as spiritual ideas of God. He sees them as pure and perfect, already possessing all good, not separated from good, but rather expressing and demonstrating it, because the Kingdom of Heaven is at hand, and the Kingdom of God within.

The nature of children is pure and perfect, a total expectancy of good and the trust that all good will be provided. Notice that children live in the present moment – not in the past or the future. Theirs is a total, absolute trust in infinite good to forever reveal itself. There are no pretenses with children, no personal sense. They don't have to work at

putting off the old man and putting on the new – they are the “new man.” Children’s receptivity and responsiveness are natural and native.

As the children of God, of divine Love, we feel loved and cared for, nurtured and nourished safe and protected.

Our Leader counsels us: “Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony.” (S&H 323:28)

There is a distinct difference between childlikeness and childishness. The one is the true concept of children; the other is the false concept -- both represented in the definition of “CHILDREN” in Science and Health. (S&H 582:28-4)

Jesus was obviously identifying the disciples with the spiritual concept of children, but he didn’t stop there. In Christian Science treatment you don’t stop with the affirmation of the truth. You let that affirmation of the truth be the antidote or counterfact to whatever the error or evil would try to claim. The counterfact is always necessary to destroy the counterfeit. The truth is what will destroy the lie about the truth and that is all that any false claim ever is – simply a lie about the truth, a hypnotic belief believed.

If the error is a lie about the truth, then the error, or false claim, actually points to the truth and in so doing destroys itself! The problem is never in the body, in matter, in human circumstance, situation, or relationship. The problem is always and only in thought. And that is exactly why we have dominion over it! We always can change our thought as our understanding of God and man grows, as we awaken to the reality of God’s all-power and ever-presence, and as we consistently work to crucify that mortal sense of self-hood, animal magnetism, or personal sense.

“Children, have ye any meat?” Wasn’t Jesus gently saying, “Dear Ones where is your fruition? Precious ones,

where is the demonstration of abundance, of infinite good already and always present, made manifest? Are you finding that human efforts alone are inadequate to provide infinite, abundant, unlimited good?”

He was encouraging them to see that there is a law of God operating in human experience that does manifest infinite, abundant, everlasting good and that law is: “as in heaven, so on earth.” We can’t separate our understanding of heaven from our demonstration of earth – the demonstration of “so on earth” is our human experience.

Jesus was rebuking the businessman mentality that says good has to be obtained from out there somewhere and that not everyone has an equal share of it – that good must be acquired, not expressed when exactly the opposite is true. Good must be expressed, given forth and cannot be acquired. Remember that when the Israelites tried to hoard the manna, it rotted!

When the disciples answer Jesus question of whether or not they have any meat, in the negative, that they have fished all night and yet have caught nothing, he then tells them to cast the net on the right side and they will find. And now they are not able to draw it for the multitude of fishes!

What’s the right side of the ship? Could that be the side of Truth, of reality, of spiritual reality? Of the understanding of God’s ever-present, abundant manifestation of good, of abundant supply in the experience of man? I don’t think he was talking about starboard and port here!

When they get to the land, they find that there are 153 fishes and with even this great number of fish, this time the net had not broken. Remember that the first time, three years before, the net had been so full that it broke.

Our Leader addresses this in Miscellaneous Writings: “Faithfully, as meekly, you have toiled all night; and at break of day caught much. At times, your net has been so full that it broke:

human pride, creeping into its meshes, extended it beyond safe expansion; then, losing hold of divine Love, you lost your fishes, and possibly blamed others more than yourself. But those whom God makes ‘fishers of men’ will not pull for the shore; like Peter, they launch into the depths, cast their nets on the right side, compensate loss, and gain a higher sense of the true idea. Nothing is lost that God gives: had He filled the net, it would not have broken.” (Mis. 111:4)

In both instances the fish were already there. Jesus hadn’t told the disciples to go to a different cove, because he’d heard the fish were abundant somewhere else. The good wasn’t outside of their individual consciousness. The good, the health, the healing, the purpose, the employment, the supply, the companionship, is never outside of our own consciousness!

Then what is it that would seem to block, obstruct, obscure, hinder, hide, cover, the infinite, forever unfoldment and development of eternal Life, Truth, and Love in our lives? What would try to obscure the presence of the Holy Ghost in our lives? It is always and only animal magnetism, the specific term for error, the belief that mind is in matter, that there is life, truth, intelligence, and substance in matter, belief in evil’s reality, a power apart from God, mesmerism, hypnotism. It is a mortal sense of self-hood or personal sense that would try to obscure reality.

But just like all good is ever-present in our consciousness, so evil is not out there somewhere; it is simply the suggestion that God is not all and that there is another power besides God, namely animal magnetism or the belief that man could be separated from God, good. It comes to our consciousness as a suggestion and if we refuse it an entrance, we have done with it.

More often, animal magnetism tries to engage us in arguing with it, or we believe that something or someone has to be changed before we can demonstrate our dominion, or it would

say that we don't have a good enough understanding of God to heal.

Now, let me make it quite clear here that getting a better understanding of God on a daily basis is exactly what gives us the ammunition to see the evil for what it is – nothing – and dismiss it instantly. But to put off our healing, our demonstration of dominion because we believe that somehow we are incomplete, is self-defeating. We have taken the bait of animal magnetism and the veil, the seeming obstruction, is in place until we remove it, by understanding our spiritual selfhood, our inseparability from Spirit, God, already perfect and complete as Mind's manifestation, as Principle's idea.

Paul counsels us: "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:3-5)

I've always looked at "Alertness to Duty" in the Manual as a correlation to Paul's counsel. "Alertness to Duty. SECT. 6. It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned." (Man. 42:4)

Where would we be, what would the Christian Science Movement look like if each of us actually lived these two statutes?

First of all, the weapons of our warfare are not carnal, but "mighty through God" to "the pulling down of strong holds" (like the belief of disease, of pain, or of lack). We are to "cast down imaginations" (not realities) and "every high thing that exalteth itself against the knowledge of God." Wouldn't that be the belief of lack, or disease, or discomfort, pain, or

unhappiness, or depression that would try to exalt themselves in our experiences or the experience of a loved one?

We are to bring into "captivity every thought to the obedience of Christ." Paul doesn't say that it can be every other thought, or every one-hundredth thought, but every thought is to be brought into captivity to the obedience of Christ, Truth.

Then Mrs. Eddy demands the same thing when she tells us (and remember this is one of the three daily requirements of each and every Mother Church Member), "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion." We are to defend ourselves against "aggressive mental suggestions," not something real, only suggestions, aggressive and active and we are "not [to] be made to forget nor to neglect [our] duty to God, to [our] Leader, and to mankind." (Man. 42:4)

Notice though, in both of these admonitions that there is nothing real about evil's suggestions. They are always and only suggestions, thoughts not our own.

Jesus defined devil or evil thus: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:43,44)

The devil "...abode not in the truth, because there is no truth in him." Have you ever noticed that Jesus, our Exemplar, our Master, says there is no truth in him, no truth in the devil or evil. No personal devil there! The only way that evil can seem to have power is if we personalize it by giving it a name, a person, a disease, a circumstance, or a situation.

Jesus' only words for the devil or evil were, "Get thee behind me Satan." Evil operates in a manner that would

try to veil, conceal, hide, or cover the good that is always at hand, the harmony that is the reality. The fish were already present; the disciples didn't have to go to a better fishing spot. The light of the Christ, Truth, revealed the presence of good always at hand. That is the office of the Christ, Truth, to reveal to man his present perfection and completeness. It is only our personal sense of selfhood that would try to give evil an identity. It is the old man that must be put off for the new. It is the old mortal habits of thought that we must dispose of so that the new man, the real man, can be seen. Those old habits of thought that seem so very comfortable to us, are actually the veil, the concealment of our spiritual selfhood. So we really do want to dispense with them. Only a personal sense of selfhood could seem to obscure reality. Only a personal sense of selfhood would try to convince us that we are separated from God, good.

Now, this wasn't something new with the coming of Jesus, he just demonstrated it more consistently and as the fulfillment of prophecy.

Let's take a brief walk through the Bible and see some of the other demonstrations of the ever-presence of God, good, meeting the needs of individuals who were reaching out to see and feel God's presence. In each of these instances we see that at first the personal sense of the individual or animal magnetism would try to veil, conceal, obscure, hide, cover, or obstruct the clear view of reality, but in each instance the light of the Christ, Truth, is present to reveal the reality which is always good and always present.

Let's start in Genesis with Abraham. Much to Abraham's dismay, when Sara sees Ishmael taunting Isaac she insists that Ishmael, the son of Hagar, the bondwoman, must be cast out. God assures Abraham that Sara is right and that He will make a great nation of Ishmael also. In the desert with no more water, Hagar opens her eyes to see a well. The well of water didn't just appear; it had been there all along. The good was already present. Animal magnetism could no longer

conceal it. Hagar had to open her eyes to behold it. (Gen. 21:9-20)

In the very next chapter of the Bible, Abraham is going to sacrifice Isaac, but at the last moment, he is led to see a ram caught in the bushes, and Isaac is saved. The ram was provided. The good was already present and revealed. But Abraham had to open his eyes to see the ram. (Gen. 22:1-13)

When the Israelites were wandering in the wilderness they were provided with water from a rock, and manna was provided in the morning and quail in the evening. Even their shoes didn't wear out. (Ex. 20)

During a severe drought, Elijah asks a widow woman to make a little cake for him. She tells him that she has only a little meal and some oil and she is about to make a cake for herself and her son so that they may eat it and die. Elijah tells her to make him a cake first and the cruse of oil and barrel of meal will not waste until God sends rain upon the earth. She does as the prophet bids her. The good is present and is maintained throughout the drought. (I Kings 17:9-16)

Elisha provides water for the three kings (the King of Judah, the King of Israel, and the King of Edom), their troops and their livestock, that are going against Moab. He says that they are to make ditches and they will not hear wind nor see rain but the ditches will be filled with water and they are. And they also prevail against the King of Moab. (II Kings 3:5-18)

When Elisha is confronted with the widow woman whose sons are to be sold into slavery to pay her debt, he asks her "what hast thou in thy house?" What is already present? What good do you already recognize? She answers him that all she has is a pot of oil. Elisha tells her to borrow pots from all of her neighbors, as many as she can and to pour out the oil. When she does this, she is then told to go and sell the oil and pay her debt. The oil was already there. The good was already present, but she had to recognize it, pour it out, give it fourth, and express it. (II Kings 4:1-7)

When Elisha is in Dothan and surrounded by the Syrian army, his servant is terrified. Elisha prays, "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Again, it was the opening of the eyes to the ever-presence and all-power of good. The servant saw what he needed to see as protection. (II Kings 6:8-23)

In the New Testament there is the feeding of the 4000 and the feeding of the 5000, and the gold in the fishes mouth. Whatever the need is, is already present. (Matt. 15 & John 6)

You can see that the Bible is an oasis of good as ever present to the thought that is unobscured by a mortal sense of self-hood or materialistic thinking. The Bible is an oasis to the thought that is childlike – receptive and responsive to God's ever present, abundant good.

I'd like to give you an example of the childlike thought and how that humility is a powerful healing presence in anyone's thought.

This young lady was 11 or 12 years old, getting ready to go into the 6th grade. She had had her own horse for several years and during the summers she and her family had lived on their ranch, so she was used to horses and riding. However, her horse was a very gentle, docile animal.

Along with her mother and sister, she had gone to visit friends on a neighboring ranch. Her older sister and the daughter of the family that they had gone to visit were friends and they were in no mood to have a tag-along little sister with them for their afternoon ride. To discourage this younger sister from going along with them, they told her that she could go, but she would have to catch, saddle, and bridle her own mount. The horse that she was given to ride was a very large, quite spirited, beautiful thoroughbred – a racehorse, a powerful horse.

The older girls got their horses saddled quickly and took off. Determined, the younger sister finally did get this horse saddled up and as the horse fairly danced, she got on and the horse took off after his buddies – he wasn't about to be left behind – after all! She was able to keep him under control though. It had rained quite hard the night before and it turned out to be a bit slippery as they rounded the corner. They were riding along a fence line about 6 feet above a road. They made it around the corner but for some reason about 50 feet further on, the horse began to slip, lost his footing and began to fall.

This family practiced Christian Science and during the winter months both girls attended a Christian Science Sunday School. During the summer months, there was no Christian Science Church near them, but they still had Sunday school each Sunday morning with their mom as their teacher. Our friend's regular Sunday school teacher had had the class memorize something that he had come up with and that came to her thought instantly when the horse began to go down. It was, "Now am I the daughter of God, I am not material, I am spiritual and perfect."

It was a prayer, a quick prayer affirming her perfection and spirituality as the child of God. "Now am I the daughter of God:..."

The second thing that came to her thought was something she had learned from years of being on a ranch, which was, "don't let go of the reins!" On a very large ranch you might be miles from help and your horse is your only source of transportation home. In this case what actually came to thought was, "Don't let go of the reins. This is an expensive horse and he's not yours!"

All of this happened in the time it took for the horse and rider to fall to the road below. Just a matter of a few seconds – but thought does not have the element of time to limit it.

When they landed, our young friend was trapped under the horse. As she

assessed the situation, she realized that her right leg was bent in a way that legs don't bend. But she thought back to what she had declared as she and the horse were going down – what her Sunday School teacher had made the class memorize, "now am I the daughter of God, I am not material, I am spiritual and perfect." She knew that this was the truth of her being, the law that she was governed by, God's law of the ever-presence of good. She was sticking to that!

At that point she made a conscious decision to look away from what the material senses were presenting. At no time was there any pain or even discomfort. She knew that she had been completely protected by what had come to her thought and as the child of God, God was the source of that thought.

The horse had been lying quietly on the ground, but she knew that wouldn't last much longer. She had to get up and out from under the horse before he began to struggle to regain his footing. She began to push herself away from the saddle and wiggle out from underneath him. Once up, she got him up and by that time her older sister and friend were almost back to her as they had seen what had happened. They were very apologetic and our friend was so awed by what had happened and the total protection that she and the horse had experienced that she wasn't even upset with them at all. The horse was fine, but quite subdued like maybe he too had learned something. Our friend said she was fine, but thought she'd let them ride by themselves after all and she went back to the barn and unsaddled and just praised God. She was so incredibly grateful for the protection and care that she had witnessed. The big, powerful, spirited racehorse seemed to be grateful also. He was acting like a great big dog or cat – very quiet and affectionate.

I can tell you just how grateful that girl was, because – that girl was me!

What had gone on here? Prayer for certain. But the identification of being the child of God was what had set the foundation for the demonstration of

the ever-presence of good, of God and His laws. The situation, the circumstance looked to mortal sense to be grave, but the good of God was present to deny the material senses their assertions.

Through the years if I've been tempted to give in to whatever the lie is presenting, I've gone back time and again to this experience of identifying myself as the child of God and then have seen the law of God, good take over and reveal the good that is already present.

Let's go back to the disciples. Once the disciples have brought in their haul of fish, they see that there is a fire with fish on the grill and bread. Jesus didn't need to go fishing; he understood the ever-presence of good, of supply.

After they eat, Jesus asks Peter three times if he loves him. Peter answers "yes" all three times and this is where Peter is told to feed my lambs and feed my sheep.

The disciples were now not only to be fishers of men but feeders of his sheep. In other words they were to be actively demonstrating their understanding of the ever-presence of good. No more excuses, no more going back to what had been comfortable, they had a job to do. They were to go forward in their right identification as "children:" precious, pure, and perfect, demonstrating their dominion over the many things that would be thrown at them. But as children, they would be fishers of men, feeders of his sheep.

Our precious Leader, the Founder of Christian Science, Mary Baker Eddy tells us: "Beloved children, the world has need of you, — and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than

words, makes morals for mankind!" (Mis. 110:4)

"Children have ye any meat?"