**"A DOUBLE PORTION OF THY SPIRIT"**

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In the [second chapter](http://concordexpress.christianscience.com/?query=And+it+came+to+pass%2C+when+they+were+gone+over%2C+that+Elijah+said+unto+Elisha%2C+Ask+what+I+shall+do+for+thee%2C+before+I+be+taken+away+from+thee.+And+Elisha+said%2C+I+pray+thee%2C+let+a+double+portion+of+thy+spirit+be+upon+me.&book=tfccs.main.hb.kj) of II Kings we read: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." The first twenty-two verses of this chapter contain a wonderful lesson of faithfulness and love. Elisha when plowing in his father's fields recognized Elijah as a prophet of Truth and followed him and ministered unto him, so we find him mentioned as a faithful follower of Elijah. A careful study of this chapter shows the student that at no time was Elisha tempted to tarry, rather was he ever ready to follow in the way pointed out by Truth to Elijah. Nor was he tempted to be discouraged when at each city he was asked by the sons of the prophets, "Knowest thou that the Lord will take away thy master from thy head to day?" for he was looking beyond the mortal sense of personality and so could answer, "Yea, I know it; hold ye your peace."

Thus it came to pass that when Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee," Elisha was ready to ask for a greater understanding of the truth that had enabled Elijah to heal the sick, raise the dead, and divide the waters so that they might walk on dry ground. In response to this request, Elijah answered and said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." In other words, if Elisha were able to perceive the underlying fact of divine Principle, and to recognize God's man as "never born and never dying" (Science and Health, p. 258), he would receive a double portion of the spirit, and his prayer (desire) would be answered.

Let us follow these prophets to the point where "perfect love casteth out fear" and man as the likeness of God is revealed. The waters of the river Jordan have been parted, and these two God-fearing and God-loving men have crossed over on dry ground. They continue their journey, talking no doubt of the Father's loving-kindness, of the Life that knows no death. Suddenly, there appeared a chariot and horses of fire and parted them asunder, and Elijah was taken up by a whirlwind into heaven. "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof." Such rejoicing! The wonder of it! Not a moment's grief —there was only time to rejoice. Elisha had recognized his God as a God of life, not a God of death, and not for one instant did he tarry to agree with any sense testimony of separation. No; he took up the mantle which had fallen from Elijah, and went back and stood by the bank of Jordan. He took the mantle of Elijah and smote the waters and said, "Where is the Lord God of Elijah?" And when he had smitten the waters, they parted and Elisha went over.

The writer will never forget the case of instantaneous healing that followed the study of this chapter. Mrs. Eddy says: "Divine Science is absolute, and permits no halfway position in learning its Principle and rule—establishing it by demonstration" (*Ibid.,* p. 274). Had Elisha believed for one moment that his teacher had died, he would have been on the same plane of thought as the sons of the prophets who afterward sent men to search for Elijah. Elisha went to work, to put into practice that which he had been taught. He went forward in the power of the Spirit and with "signs following," and when the sons of the prophets saw him they said, "The spirit of Elijah doth rest on Elisha."

Christian Science teaches that all may demonstrate the truth of man's birthright as a child of God. Our beloved Leader has said, "Follow your Leader, only so far as she follows Christ" (Messages to The Mother Church, p. 78). The way has been pointed out. The truth of being is revealed. It only remains for us to practise it. Let us take up the study of our text-book with a double portion of the spirit, and with the garment of praise separate the waters of mortal mind and cross over on dry ground. Then will "the sons of the prophets" recognize the life-giving power of Spirit, and come and bow themselves before Truth in the acknowledgment of "God with us;" then, too, can we say with the poet,—

Henceforth my heart shall sigh no more  
For olden time and holier shore:  
God's love and blessing, then and there,  
Are now and here and everywhere.