

The salt of the earth, and the light of the world

(Matthew 5: 13-16)

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Salt is one of the most important flavouring ingredients known to men, and it is very much associated with life, so Jesus was using it to symbolize that we all give distinctive individual flavouring to life. He is telling us that we are — not will be — the salt of our earth, that we are here to give flavour to life and that if we neglect this, in the ratio of that neglect we shall temporarily lose the ability to be what we are; we shall apparently reject ourselves from our life-purpose and so be rejected and left behind by advancing humanity, trodden under the feet of life's purpose.

It is vital to realize this and not try to dodge the issue. We are an influence wherever we are, through the power of thought. We can be as good or bad an influence silently as we can audibly, and we need to be alert to this too. Unless we see that the influence we have is flavoured with the inspiration of Life, the particular part we play in our particular circle of life will have no appeal to men and will do no good. Moreover, it will be rejected by all that is progressive in their thought. We all know how anyone with an intelligently optimistic and positive outlook appeals to us, whereas a pessimist belaboured with negative thinking has no attraction.

We have it in our power to use the salt of Life to make the flavour of this particular day and our individual world happy and constructive, instead of miserable, dull, and pointless, for all that we

experience is the outcome of our thinking and we have it in our own hands to place our reliances and expectations in the right quarter. Here we are and we have everything available to us to make our individual "I am" a joyous expression of the one great I AM. There is plenty in this moment of conscious being which would try to detract from our certainty, happiness, and health; but it is up to us to get on with knowing the truth which flavours our lives and acknowledge that this truth will make us free (free from any negative would-be influence), as Jesus stated elsewhere. What can stop us? Some foreboding, some doubt, some depression? We have present with us everything we need and all the principles and guidelines we require to throw out any such suggestions, whether they are rooted in heredity, general world beliefs, or anything else.

The Science of being is based on the fact that Principle must have its idea or expression of itself in order to be Principle. Because man is that idea, he has a purpose, and whether he likes it or not, that purpose is to be the idea or representative of Principle. Our one and only purpose is to be the presence of the expression of God. Without that purpose we would not be.

The truth is that we are appointed by Principle or we would not be here. We are alive; we are here to represent Life. We are intelligent; we are here to represent Mind. We are loving; we are here to represent Love. We cannot evade the fact that we are here as the representative of all that is covered by the seven synonymous terms for God revealed to Mrs Eddy — Mind, Spirit, Soul, Principle, Life, Truth, Love. (See S&H 465:9-10.)

Jesus' great strength lay in his realization that he was the purposefulness of God individually expressed. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." We all have this same purpose. To take only one example, we are here to bear witness to the truth that love properly expressed has a wonderful effect on people because everyone is a son of God and God is Love. If we genuinely love, we are bearing witness to that truth. And it is the same with every other truth.

Jesus did not say, "You will be the salt of the earth," but "*Ye are*

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the salt of the earth," so we need have no doubt about our having the required "saltiness." What we do need is to accept that we are the expression, the representative, of God. The Master was very clear about this, and what he said of himself he knew to be true of all: "he that hath seen me hath seen the Father." That was his answer to Philip's request, "Lord, shew us the Father, and it sufficeth us" (John 14:8). His reply indicates that he was almost astounded that such a request could be made.

So because man is the representative of God and is the salt of the earth to give it flavour and life, he should admit at once that he is equipped to be what he is. We sometimes acknowledge that man must be the expression of God, the representative of Principle, but then doubt that we can do the job. To approach life with that attitude is to invite defeat from the outset, whereas to accept that if we are the representative of Principle we must be fully qualified and equipped for that position is to ensure success. If the vitality of Life has given us the ability to flavour life, we can and must be the salt of our earth.

Unless salt had its distinctive quality within itself, its particular character could not be introduced from outside. How could anyone make it salt unless it was already salt? So Jesus was showing that unless man had his distinctive individuality, there would be nowhere from which he could get it. But the fact is that we all have this distinctive individuality, expressing the one infinite individuality, and we have only to use it to find that we have it. Is it not true that the qualities covered by the term "salt" are spiritual qualities derived from Principle and in fact are impelled by Principle in its expression of itself? Therefore as soon as an individual decides to be the salt of the earth, he will find that his decision has simply caused him to come into line with what he already is as the expression of Principle.

"By its own volition, not a blade of grass springs up" (S&H 191: 21). Even a blade of grass has a purpose given it from beyond itself. We may say that if one blade of grass were removed, it would never be noticed, but that was not Jesus' outlook. He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the

ground without your Father.” He was referring to what was regarded as being of practically no value, and he was saying that it is not for us to believe that we can remove anything from Principle’s expression of itself. “Thou canst not make one hair white or black.” The importance of everything derives from the importance of Principle, and only by recognizing the importance of everything do we realize the power and importance of Principle. We should not try to deny or interfere with the fact of the importance of everything, for it is already established.

Mrs Eddy says that “one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun . . . A single drop of water may help to hide the stars, or crown the tree with blossoms” (Pul.4: 12-14, 18-19). If it were possible to take “one” out of mathematics, there would be no mathematics. Everything is indispensable and purposeful in a universe of intelligence. And so we should arrest the selfishness which makes us forget how much we mean to others and how much it means to them if we express Life. We all have purpose for each other in the interweave of divine intelligence.

Apathy is defined in “Science and Health” (249:24-25) as a phase of the dream that life, substance, and intelligence are material. In practice, apathy means not bothering to do anything spiritually constructive, but allowing thought to drift and to take no actions in the right direction. For instance, it means not rousing oneself to say something helpful and inspiring to someone which would uplift him from his weariness or enslavement to a mortal belief.

Jesus was issuing a challenge. He knew that there is no attraction without challenge. Fundamentally men do not want ease, because that always leads to dis-ease, to dissatisfaction. What they want is a challenge, and the bigger the challenge, the more they appreciate it. So he was saying to each one of us, in effect, “You are the representative of Principle, therefore you must join in with that truth and be united to its inspiration and purposefulness. If you do that, you will bring flavouring to life. If you don’t, you will be rejected by the progressive thought of mankind. Your life will have no interest or

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appeal for men. What you say and do will just fall flat, unable to meet the demands of the modern world and of present-day intelligence. You will temporarily lose the saltiness of your salt and forfeit the respect of humanity as it advances towards its ideals."

Salt is no good to anything if it is just kept in the salt-cellar. It must be used or it does not give its flavouring. If the salt has lost its life-giving power, what is the point of it? Inert, complacent Christianity is no Christianity. It does not conform to the teachings of the Master. There was nothing inert or complacent about him. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." All forms of theology have lovely little paths *leading* to perfection. The only divinity is perfection, and that perfection expressed by man.

So Jesus is saying in this parable, "For goodness' sake accept that you are here for a purpose, here to give flavour to life, here to make it full of colour and vitality both for your own good and for that of all mankind." In doing that, you will find your true individuality and its value.

Mrs Eddy wrote that we can "rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing" (My.165:19-22). That impartation of truth, health, and happiness is the true salting which appeals to all men. Moreover, it gives us a practical, operative way by which to define to ourselves what and why we are as spiritual man. If we take advantage of this ability which is ours, we find that we can only fulfil it by expressing spiritual reasoning and in this spiritual reasoning we find what goes to make up our own being as the man of Spirit, or spiritual man. We also prove that in our own area of activity we are indeed the salt of the earth, which has lost none of its flavour.

People love to be with someone whose life and conversation are flavoured with the inspiration of Life and Truth and Love, enhancing all that is good, so if we find that we are not making this kind of impression, we should look to ourselves and our saltings and realize that we are equipped to give that flavour to our world and should

see to it that we do so now. Procrastination is more than the thief of time — it is the thief of joy, certainty, and inspiration.

A sense of purposelessness sometimes overtakes a man — for instance, on retirement — and his best response to this is to realize that he has not altered in the least through the act of retirement; he is the same man with the same capabilities, and therefore for a happy solution he simply needs to find channels through which those abilities may be exercised. He is wise to bear in mind that more has been done by individuals thinking alone with Principle and from Principle than by “rushing around smartly” (Mis.230:12). Anyone who retires has the opportunity to be more truly active, more truly “the salt of the earth,” than ever before. True retirement is simply a change of activity with a greater possibility of directing that activity specifically in the purposes of good than when there were the restrictions and necessities of routine, and so it offers opportunities on an ever-broadening scale.

It is in our hands to let our thought-flow be from Principle and so be an immediate influence for good. Any other course must therefore be rejected out of hand. It is the rejection of error which gives the freedom to express the truth, so it is wise to recognize the importance of this rejection and have no ifs and buts when considering our ability to be our true selves.

The fifth day of the Genesis story of the seven days of creation — the day which we accept as defining Life and its purposefulness — gives all the guidelines we need in order to fulfil this command of the Master to be the salt of the earth. The false record of creation, on the other hand, is introduced by the word “But”: “But there went up a mist from the earth.” Realizing this may strengthen our determination to have nothing to do with negative thought-processes, which can only issue from mortal mind.

Any argument as to our inability to fulfil this requirement to be the salt of the earth comes to mind for only one reason, and that is to be thrown out cleanly and clearly by knowing that because God made us He made us with the purpose of expressing Himself. It is a fact of human life that the throwing out of negatives enhances the

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purposefulness and the presence of the positives which they tried either to halt or weaken. When the demand of this parable is accepted and obeyed, it introduces the individual to those areas of experience which will cause him to understand what Jesus meant when he said: "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" — within the ability of the individual to demonstrate it here and now.

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here the call is on the individual to express himself in that which he knows to be true. Each of us is "a city set on an hill" when all our reasoning is lifted to and maintained at the highest level of spirituality, according to our present understanding. That is our hill, and it cannot be hidden from our realization. On this hill we are above the mists which go up from the earth. It is obvious that as understanding grows, we are bound to go on to a higher hill, and then to a higher, and so on. This was what took place with Jesus, until he came to the highest hill of all — the ascension.

We cannot bring light or healing to any situation with mere theory, with a city of reasoning, however wonderful, that is "out there" and is not *us*. But when through dwelling consistently "in the secret place of the most High" our thinking is set without doubts, timidities, or fears on the highest hill of certainty and conviction possible to our present understanding, and we know that we are knowing the highest truth we can and it is full of inspiration to us, then our very attitude of mind, our very presence, will bring light wherever we are. On no other basis can that be so. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." We never draw people to us through trying to impress them or lecture them, but only in proportion to genuine spirituality lifting us up. If consciousness is thus

uplifted, it cannot be ineffective, cannot be hidden, and is bound to radiate its light and warmth.

The only way by which Jesus was the light of the world was by never allowing matter into his thinking as a reality, either as premise or conclusion. The standard of his thinking was defined by John in his Epistle: "God is light, and in Him is no darkness at all." And so it is only in the ratio that we exclude matter or any form of materiality from our reckonings and expression that we are the light of *our* world, for matter, being unreal, is darkness. We have to bear in mind that whilst we *are* the light of the world, that light will be obscured if we permit mortal mind and its externalization of itself called matter to enter our consciousness in any line of true reasoning.

Civilization has been advanced by those who saw something of Truth and then proclaimed it. Does that mean that as Christian Scientists we should try to convert everyone? We may keep secret from the world the inner fuel that is feeding our light, our growing conviction of the allness of Spirit and the nothingness of matter, but we cannot keep hidden the joy and certainty which flow from that conviction, and others are attracted to this. They are really feeling in themselves what they see in us, and this is often more effective and lasting an influence in their lives than what they hear from us in mere words.

Jesus paid full attention to his own relationship to Principle and the responses required of him in that relationship, and it was this which established him as "the light of the world." It was his individual pride, in the true sense of the term, which roused the Pharisees. They could have accepted him if his consciousness had not been "a city set on an hill," set foursquare on a hill of true confidence and vision. Their accusation against him was that "he made himself the Son of God," but this was "really the justification of Jesus, for to the Christian the only true spirit is Godlike" (S&H 203:10-12). He also spoke of himself as "the Son of man which is in heaven," because he knew that he was expressing the perfection of Being in the language of earth — he was indeed "the light of the world."

A false sense of Christianity gives a false humility, which can lead

to a martyred sense, but no one can look at a flower and not feel an individual presence, proud at being what it is and happy to share its spiritual being. We allow that Jesus said, "he that hath seen me hath seen the Father," but we are afraid to say the same. And yet a daffodil and a rose are saying it in their individual ways, and we never feel they are overstepping the mark. The sunlight is the same. It "glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth" (S&H 516:17-19). Why should man think that he can do less than the sunlight, when as Principle's idea he embraces the whole earth?

Mrs Eddy wrote, "those who discern Christian Science will hold crime in check" (S&H 97:1-2). Few Christian Scientists believe that they can be "the light of the world" in this way, and yet Mrs Eddy knew what she was saying and did not make this statement casually. So what is crime, and how can we hold it in check? It is basically lust in all its forms, getting, unscrupulous treading on others for selfish ends, etc. But since nothing takes place without thought, these things are operating in the realm of mind and it is there that they have to be met. (See S&H 104:29-15.) This being so, it must be true that if we discern and realize the truth in Christian Science that man as the expression of God is an entirely spiritual being, clothed with immortality, and is so complete that there is no possibility of lust in any direction, we are helping to hold crime in check. "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives" (My. 5:7-10). How can such a man have any criminal instincts, any want, any greed, when he has all and his only consciousness is God expressing Himself? That consciousness is the consciousness which is man, and if we hold to this truth and accept that there is no crime, for it has no consciousness and there is no mortal mind to foster lies and give them identity, we are helping all humanity and holding crime in check. The first necessity in this work is to apply all these truths to ourselves thoroughly and decisively before turning

to the needs of others. "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist" (My. 5:12-17). Jesus' demand, "Thou shalt love thy neighbour as thyself" calls for a true and scientific estimate of what we individually are here and now in order to equip us to have the same estimate of others.

If violence appears rampant in men, the effect of our holding to the light and reflecting that light will be to eliminate it from expression here on earth. There are so many instances of people upholding what is clean and right and decent and thereby influencing the immediate area of their experience to an extent that the so-called instinct for crime and indecency has diminished that we cannot deny the influence of good when upheld and expressed by men. "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking" (S&H 225:14-16). It is generally accepted that violence takes place where there is a feeling of suppression, and so we are the light of the world if we know that man is nothing more nor less than the expression of the infinite and therefore cannot suffer suppression; it has no reality for him and like all falsehood is without substance and presence, just as the sensual impression that the sun goes round the earth is without reality and impulsion and does not in any way create a mentality opposed to the truth of the solar system. There can be nothing in opposition to Truth, and the truth of man is that he is as satisfied as his Principle. He is an infinite and immortal being without limitations of any kind, and through this truth the energy which has been directed into wrong channels is freed to flow into constructive channels.

The rule is that whenever we hear of any claim of violence or vandalism, we should resist the temptation to be roused to anger and instead rouse our own fidelity to the truth that it no more takes place than what the senses report of the sun going round the earth. This truth, acknowledged and adhered to, will liberate men from the

effects of ignorance, just as the discovery of what takes place in the solar system has relieved them of the inclination to operate under the influence of ignorance in that particular sphere. We do not need to know how this will be accomplished, for who has yet explained how a light switched on in a room dispels the darkness? The point of importance for us is that there is that light to switch on and seeing that it *is* switched on. And this should be done in the best way we know — that is, we should place our light on the candlestick of our confidence in Truth and our assurance that men love and accept it as part and parcel of their being.

It is a mistake to think of Christian Science as a scientific thesis pronouncing truths for the world around us whilst we can look on with complacency leading to laziness; it is our state of consciousness which alone constitutes the world and experience around us. When we have accepted the teachings of Science into our own character-expression with a full and true acknowledgment of how wonderful we are, we are ready to let these ideas shine in some measure as the Master did, for it was his realization of his own true selfhood as Principle's idea which enabled him to say, "I am the light of the world."

Jesus held crime in check by being certain that individually he did not depart from a line of thinking and reasoning based on the ever-presence of his Father, Principle. For the purpose of creating a condition in the crucifixion whereby he could demonstrate that evil had no power he appeared to allow crime to become rampant, but we have to look for the effect of his holding crime in check to the influence of his teaching throughout the world today wherever people are prepared to accept that influence. So if we practise the checking and destroying of impulses and reactions which could be classified as criminal in the eyes of divine Principle, Love, we shall not only benefit ourselves and our immediate surroundings, but in some degree we shall be helping as the Master did in the checking of crime throughout the universe and in the establishment of a more rational way of thinking amongst mankind. It should be seen as logical that because our thinking is universal in its scope, then in the

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ratio that we control our thinking according to the mandate of Principle, we are aiding the world which our very thinking embraces in its cognizance.

We sometimes belittle our ability to contribute to what Mrs Eddy means when she speaks of holding crime in check and yet if we look at the history of humanity we see that all the steps of progress towards a better civilization have been accomplished by comparatively few individuals, who have learned how to hold crime in check in their own consciousness and thereby acquiesced in the influence of an ever-present Principle. That same Principle is here today and we are made of the same stuff in character as those individuals. A proper realization of this would stimulate our determination to play our part in the world in which we find ourselves.

To take a simple illustration: condemnation of workers going on strike is very common in present-day thought. But are we not ourselves going on strike against God every time we feel dissatisfied with our life or progress? We are then in very much the same attitude of mind as those we may criticize for striking. Here is the crux of the whole matter: Jesus said, "Ye are the light of the world," and that term "ye" points to the only area where we can work and must work. The moment we are critical of (and possibly even disturbed by) the action of people on strike or a government not responding as we think it should, or critical of an individual in our family or business or profession, at that moment we have gone down into the medley of mortal mind and are contributing to its confusion rather than helping to dispel it. The onus is on us to hold crime in check by not becoming criminal in our own thought-processes by giving power or reality to what the senses are throwing up to us from the sensual world around us. We have the answer and that answer lies in our consciousness of ourselves first and foremost and thence of all others. Jesus implied this in those words, "Thou shalt love thy neighbour as thyself." The effort of mortal mind is to cause us to ignore our own selves and concentrate thought on the arena outside. If there is dissatisfaction in the world around us, our work is to find out how satisfied *we* are with ourselves as Principle's expression and

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how satisfied with everything to do with us and with our world, and including our understanding of God and His Science. Focusing attention on what our own consciousness is cognizant of and not allowing it to wander beyond that, we are playing our part in being the light of the world and in no other way can we do this.

In the last chapter of the Gospel of John we are told that after Jesus had shown Peter unmistakably what *his* work was, Peter momentarily became subject to the influence of mortal mind, for, looking at John, he asked Jesus, "Lord, and what shall this man do?" The reply was a rebuke: "If I will that he tarry till I come, what is that to thee? follow thou me." This rebuke applies to us all, but if accepted and if everything in the foregoing illustrations is fully applied to our own consciousness and that alone, then indeed will the light of Truth radiate of its own accord and produce effects far beyond any normal estimate. So the key is: "Ye are the light of the world" and an exclusive consecration of thought to that "ye." Thus we find that we can be a light to our world in relation to such incidents as strikes only in so far as we have accepted satisfaction for ourselves and all men and realized that it is dependent on man's relation to his ever-satisfied Principle and on nothing else.

The truth of which we are conscious starts with ourselves and naturally radiates to the family and the community and thence to the nation and the world. It cannot be confined to our little parochial areas, any more than the ripples in a pond caused by a stone thrown into it can be prevented from going right to the far end of that pond.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The candle symbolizes a state of mind which is clear and expressive, and so Jesus is showing that we should not submerge any candle power under a bushel of false humility, whereby we have a too inferior sense of ourselves to feel able to express ourselves to others, or under a bushel of egotistical self-containment whereby we feel too superior to express ourselves to others. No form of bushel should stop us from expressing what Principle has developed in us in the understanding of a particular subject, of life in general, or of Prin-

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ciple itself. The practice of putting our light under a bushel can lead to its temporary loss; "the one unused talent decays and is lost" (S&H 323:18). This is a warning not to play lightly with the gifts bestowed on us by Principle.

The bushel is not only something that could be put over a light and extinguish it, but also indicates a basis for measurement. To put our light *under* a bushel of our own false estimate of ourselves and our personal capability does not radiate that light and is an error to be repudiated, for it is a form of egotism and ignorance as to the meaning of Mind and its infinite capacity, which will always express itself through man. Sometimes we are tempted to put a bushel of self-measurement right over our head and say "I'm inside!"

If we would not hide an ordinary candle under a bushel, we should not hide the candle lit for us by Principle, but should let it make its indispensable contribution to the world. When we think it is our own candle, we may feel adverse winds wobbling its flame and we then have to learn that it is not our own. If we see that it is Principle which has developed in us a special light, we shall accept that it is bound to give light to all other expressions of Principle and must be allowed to do so.

The child puts his "candle" on a candlestick quite naturally. The adult tends to have timidity, doubt, uncertainty and so does not experience the freedom and happiness which the child enjoys and awakens in the adult. Jesus said of children, "their angels do always behold the face of my Father which is in heaven."

David even as a youth put his candle on a candlestick and not under a bushel. He had the true confidence and vision which knew that through "the living God" he was the light of his world, and therefore he would not allow anyone to decry its effectiveness. His true pride and straight, clean certainty of what he was and what he could do countered the egotistical vanity of the Goliath claim and hit it right in the forehead. (See 1 Samuel 17.)

The candlestick on which we put our light is our decision that all we know comes from Principle and is in fact Principle expressing itself through us to bring illumination to earth, therefore we should

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have no timidity about it. From that standpoint it can best radiate its light. If we strive earnestly to be personally effective and successful, mortal mind gets us to indulge in self-condemnation on one count after another; when we accept that we are the light of the world for the one simple reason that we are individually Principle's expression of itself, then we find "human self lost in divine light, melted into the radiance of His likeness" (My. 194:14-15).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Whenever we see or hear an outstanding expression, we have glimpsed its unseen Principle. If we hear a great symphony, we become aware that there is a presence which that symphony represents and we feel the wonder of it and also the response of our true selves. Jesus was referring to this when he said, "he that hath seen me hath seen the Father." He could not have meant by this that he was the Father, but that he was the expression of that forever unseen Principle which he called Father.

Here he was saying, in effect, "Let your light shine in a manner that continually glorifies Principle. Don't think of it as shining in a manner that glorifies you." If we allow self-glorification, which the Master would never allow — when he was addressed as "good Master," he replied, "Why callest thou me good? there is none good but one, that is, God" — we put a stop to the light which could shine through us, for we have ignored the fact that there is one Being only and that we and all mankind are the reflection or expression of that Being. Jesus let the "I" go always to the Father, whereby Principle was glorified.

"A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory" (S&H 367:17-23).

What can stop us at this moment from finding the true flavouring which we have and are able to give to humanity, and what can stop

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us from radiating all that this means and thus doing our part to bring light to the world? In fact, what can stop us from fulfilling the requirements which Jesus set out in these two illustrations? The answer is, "Nothing." So let us keep it nothing.