

The leaven

(*Matthew 13:33*)

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

Why did Jesus use the leaven as a symbol, and what did he mean by it? The only thing continually leavening human thought and experience is Truth. “Eternal Truth is changing the universe” (S&H 255:1). Truth is forever demonstrating its own wholeness and onliness, and knows no impediment to its expression. This leaven of Truth has caused all progress in all channels of life. What is it that makes man reach forward always for a better aeroplane, a better form of government, or whatever it may be? It is the call of Truth. Man feels the call of the ideal urging him on and on to seek and find something nearer to that ideal in form and functioning. What satisfied him yesterday is constantly being supplanted. His whole impulse is to express Truth and come nearer and nearer to a perfect expression, and that is because man is Truth’s idea. This is what impels a leavening process, continually at work.

It is because Truth is complete, whole, and already established that it is forever agitating all systems of reason and thought to a better end and will continue to do so. Those who accept this can enjoy it and in their degree can have what Jesus indicated when he said that the kingdom of heaven is like the leaven. Any man dedicated to a scientific process will tell you that in his following of Truth’s unfoldment in that process he finds his greatest joy.

And what could the Master have meant by the three measures of meal other than the three main categories of human thought with which we are all concerned and which in “Science and Health” have

been spelt out as science, theology, and medicine?

Man is productive through science, through being open to and responding to the principles and laws involved in every activity of human life.

He also feels a need for guidelines, and that is the area of theology. He needs standards of judgment and appreciation, and this he finds in conceptions of the nature of God and God's man and all that flows from response to these. Mrs Eddy shows in "The People's Idea of God" that a nation's idea of God crucially affects its activities in all directions — its treatment of men and the way it regards the relationship of one man to another in every aspect of life.

Thirdly, man needs cures for his ills and also methods of avoiding those ills, and these come under the heading of medicine. He needs both the preventative and the curative aspects which Mrs Eddy saw to belong to true medicine, the medicine of Mind.

And so those three terms — science, theology, and medicine — embrace every department of human experience.

What is the significance of the woman in the parable? Those who have responded best to the impulse of reaching towards perfection (that is, to the leavening process forever going on) have always exhibited qualities associated with womanhood — the patience and care in the bringing to birth of an idea and in the tending of it which are essential for the safe birth and happy furtherance of that idea in human consciousness and experience. It is not a matter of sex; whether they are men or women, those who express these qualities of womanhood have been and are the best servants of the leavening process of Truth. Jesus was the greatest individual leavening influence there has ever been among men, and in an examination of his work here on earth we find not only the strength of true manhood, but also all the compassion, care, and understanding associated with the true sense of woman.

He certainly acted like leaven in the three realms of human thought which can broadly be termed science, theology, and medicine. He said, "I am not come to destroy, but to fulfil." He did not come to destroy the purpose of science or theology or medicine, but to

fulfil it in each case on a higher basis and so make it more palatable to reason.

His leavening influence in the field of science was immense, but he did not come to destroy that purpose — rather to fulfil it in glorious degree. Again and again, for instance, he refuted the so-called laws of natural science as to the necessity of process, represented by the “four months” before the “harvest.” He proved the immediacy of Spirit when without meal in the case of bread and without monad in the case of fish he multiplied immediately a supply of food equal to the need of the crowds; he did not destroy the purpose of the bread and fish in sustaining and satisfying men when he took those few loaves and fishes, for he caused them not to be changed in purpose but to be multiplied in fulfilling that purpose without any limitations and in fact to an overflow beyond the limits of the normal method. (See Mark 6:34-44.)

To take another instance: he did not destroy the rightful urge of men to span any space separating them from a desirable destination. He fulfilled it when he walked on the water to his disciples in refutation of a so-called law of physical science, proving it no law at all. And when they had “received him into the ship . . . immediately the ship was at the land whither they went” (John 6:21). The truth to which Jesus said he had come to bear witness was the leaven which he introduced into the womb of human thought; and it has been activating itself in various degrees from that time forward. Today we find that the so-called law of gravity is a law which mankind is seeking and finding human means of subduing through aerial flight or even better nullifying by getting rid of earth influences, thereby learning that no such laws exist, as is the experience of those who have journeyed in space.

Jesus continually acted as the leaven of Truth in the sphere of theology; he lifted it out of the unleavened, uninteresting condition in which it had been left by mere dogma and arbitrary interpretation. The heavy-going attitude instituted by ritualism was exchanged for the joyous uplift indicated in his dynamic words, “it is the spirit that quickeneth; the flesh profiteth nothing,” “God is a Spirit; and they

that worship Him must worship Him in spirit and in truth." He did not destroy the purpose of theology to put men in right relation to God, but fulfilled it matchlessly by demonstrating the truth of his statement, "I and my Father are one."

Neither did he destroy the purpose of medicine to cure the ills of men, but he certainly acted as leaven in that realm, for he alone lifted medicine from matter into Mind. Others before him had glimpsed that leaven, for it had always been at work, but it was he who brought it into specific outline and purpose. An examination of his healings reveals that all the time he was healing in the realm of Mind — healing the mentality of the patient with ideas derived from the perfection of God as Mind. To the man with the withered hand influenced by the inertness of the atmosphere in the synagogue he gave a rousing call to his mentality and his latent ability, "Stretch forth thine hand" (Matthew 12:13), and it was this which brought healing. To the girl laid out in the expression of death by the insipid surroundings and lack of challenge in her home life he brought a mental call which stimulated the purpose of life; "Damsel, I say unto thee, arise" (Mark 5:41) was glorious in its meaning for her — and for anyone. With the man at the pool of Bethesda, which had five porches, symbolic of sensualism and its resultant laziness, he called on him not to wait on superstition, but to act on his own behalf, pick up his bed and walk, and furthermore not commit again the sin of inertia (one of the worst). (See John 5:1-15.) So through all the healings we can trace the purposefulness of Jesus in introducing as a leavening process in medicine the great element of Mind. He did not dispute the purpose of medicine to bring relief and health to men, but he also showed the non-necessity of matter in the fulfilling of this purpose.

If we today take the lesson given by the Master's example in the realms of science, theology, and medicine, we can accept that the leaven of Truth will not destroy the aims of good in any sphere, but continually further them.

"In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating

from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal” (S&H 118:13-25).

In science the needed leavening element which changes it into the purely spiritual and positive is the realization that only the spiritual can be scientific. That only is scientific which is “based on divine Principle, demonstrated according to a divine given rule, and subjected to proof” (S&H 341:15-16). The basic error of science as a mode of mortal thought is that it believes in matter as the important if not the only factor to human existence and on this basis develops its so-called scientific theories in the various realms of thinking over which it endeavours to hold sway. It formulates would-be laws, but they are proved to be no laws at all because their foundations are fallacious and they are constantly nullifying their own supposed potency through contradiction. Such contradiction is often called progress, which may be true in the sense of progress out of itself, destroying its own previous theories. Material science is truly “a kingdom divided against itself,” whereas that which emanates from Principle and takes form in spiritual law has unfailing consistency, unity, and wholeness.

In the case of theology what is needed to leaven it is pure joy. Anything which introduces a leaden, duty-bound sense, weighed down with sorrow, sin, penalty, and beliefs of fallen man, reduces theology to a mode of mortal thought and makes it ineffective. When Mrs Eddy read of Jesus’ healing of the paralyzed man, it acted as the leaven of Truth in her thought and exposed the false sense of theology which had plagued her. More than this, his words, “Son, be of good cheer; thy sins be forgiven thee” (Matthew 9:2) filled her thought with the true theology which permeated all Jesus’ teachings

and healings, for it dismissed sin and its results as a factor in human life, whereas the old theology which had dogged her had enlarged the whole belief of sin as a reality which had to be overcome.

Medicine becomes merely a mode of mortal thought unless the material is dismissed as a factor in healing, so the essential leaven here is the exclusion of matter as the basis of reckoning and the foundation of so-called laws. Mind is the only real curative factor in all forms of medicine as applied to the human condition, for it is with the divine Mind that we correct the errors of the human mind, thereby healing it, and this healing is reflected in its substratum, called the body.

True science, true theology, and true medicine reflect "power and grace," as Mrs Eddy says. They are dynamic, demonstrable, and effectual, and because they all emanate from Truth in its wholeness, they are continually changing human concepts of science, theology, and medicine.

Both with Jesus and Mrs Eddy there was tremendous joy and happiness in watching the leaven at work in people and in history. Mrs Eddy wrote, "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it. Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the book. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world" (My.114:23-3). She also says that "the world feels the alterative effect of truth through every pore" (S&H 224:1-3).

For instance, in the realm of science we can watch the leaven of Truth at work today as scientists increasingly acknowledge the mental nature of matter. To physicists matter is not substance as most men conceive of it: to them matter is expressed in formulae and dealt with by formulae. Scientists are admitting too that there can be no laws inherent in matter. We can observe also how time is breaking

down as a barrier in human thought. Children begin to reason at a much earlier age than they did — the whole expectation of human thought has altered. Friends in Canada one hundred years ago must have seemed almost banished, but today a man in London can get on a plane and be with his friends in Canada for lunch the same day. Neither is it an accident that man has grown beyond the perimeters of earth and therefore begun the exploration of space. Today it takes less time to reach the moon than it took to cross the Atlantic fifty years ago. The speed with which matter's nothingness is being seen is accelerating, and what is behind this is the divine fact that there is no matter — that is why time, space, and every form of separation are being reduced and reduced in human thought. Every one of these things is the result of the leaven of Truth in the realm of science. Something dynamic is going on in the minds of men, and the Principle at the back of it all can only be Truth.

The leaven of Truth is plainly at work in theology too. Men's attitude to God is undergoing a revolution. Dogma and ritualism are being overthrown and every outgrown concept of God, Jesus Christ, fallen man, the church, the devil, and so forth is yielding to a new and better concept; and this process will go on, as it always has. The spiritualization of human images of Deity has gone on unceasingly. Today there is a deeper respect growing amongst mankind for the fact that all men have one common Parent, one cause, which makes them equal in ability and rights of expression, no matter what their race or colour or the human classification to which they belong. Mrs Eddy wrote, "Discerning the rights of man, we cannot fail to foresee the doom of all oppression" (S&H 227:14-15). The recognition is growing that "there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3: 11), and the basis of this recognition is that there is one infinite God, good, one common Principle. As this dawns increasingly on thought, it is bound to lead to the admission that war and conflict are unintelligent and therefore inadmissible. Today the evidence of this leaven of Truth is very apparent, and because it is the leaven of *Truth* we should dismiss the fears which may otherwise try to occupy thought.

It is obvious that the leaven of Truth is at work in the field of medicine, for today the advancing and devoted medical man is repeatedly finding that the state of the patient's mind is of more importance than the manipulation of matter through chemical or physical processes, and he is practising as best he can in accordance with this, as seen in the increasing use of psychiatry. Men are turning more than ever before to mental influences to find causes and therefore cures for disease. When it is seen that it is in mind that healing has to take place, it will not be long before it will also be seen that Mind alone can supply the needed medicine.

Today the leavening processes of Truth appear to be accelerated, in a manner which is sometimes so challenging to human thought that it is forced to turn to the divine for confirmation of the ultimate good beyond the apparent disturbances. The leaven of Truth has its inevitable effect and men must accommodate their thought to it or it will seem to them explosive and they will perpetually wonder "Where is it all going to end?" It is salutary to realize that our grandparents and their grandparents asked that same question in relation to the happenings of their time. And so today men must enlarge their conceptions and allow for the working of the leaven, instead of being troubled and alarmed by the brimming over the rims which they see in every aspect of life. For instance, the leavening process of Truth is being seen more and more in human marriage, and to anyone who may find disquieting the happenings of today these words of Mrs Eddy from her chapter on marriage in "Science and Health" are more than helpful: "The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone" (S&H 65: 29-32).

To take another example: men fear inflation, but they would cease to do so if they were certain that the manipulation of pieces of matter can have no effect on true values or the divine law of supply leading to demand and demand increasing the supply. All that happens is that the leaven of Truth impels an ever higher sense of this. The inflationary experiences of a matter-world are far outdistanced

by the values we find in our lives as we let our thinking be based on Spirit, for this yields dividends of real substance and also expresses itself in sound human results in our immediate experience. The effects of so-called inflation will always be overcome by producing more of that which is of the quality of true substance, and this is done by increasing our acceptance of Truth and our practice of the qualities of true manhood which Truth impels. We all know of companies engaged in some creative purpose where those who work for it express qualities of integrity and service with true contentment and happiness, and these companies are usually outstandingly prosperous, irrespective of a world in which the negative is constantly disseminated through the media and general human thought. Reduce such groups of individuals to just one and that one ourselves and we find that if we have the same attitude, based on letting our thinking be controlled by Spirit and the spiritual, the answer must by spiritual mathematics be the same.

Leavening in bread-making is a chemical process, and we should not be surprised at the effects of the chemicalizing process in human thought as "truth urges upon mortals its resisted claims" (S&H 223: 29-30). Everything stodgy, unpalatable, and indigestible is challenged and agitated by the leaven of Truth. Therefore as Truth works in human thought, there are bound to be correlated disturbances. They sometimes attract our attention more than the ultimate resulting good, but we should look always to the outcome and not be distracted by the fermentation process. We need to be certain of the leaven of Truth at work and then we shall never be tempted to accept any argument that everything is going from bad to worse and that doom awaits mankind from the activities of scientists, theologians, and medical men in their respective spheres.

The matter picture will always be changing and always perturbing to human thought, but only because it is proving its inability and its nothingness. Matter *can* only show you its nothingness, and it is doing this all the time, especially when men try to endow it with power. The spiritual, because it is Truth, does control the realm of our experience and will take care of it whatever the circumstances may

appear to be. Symbols may change, but they only prove their inability to stand in the way of spiritual fact, which never changes and whose laws remain forever the same. Only when men will not accept this do they suffer.

The parable shows that the leaven of Truth is *hidden* within the three measures of human thought known as science, theology, and medicine. Truth itself is forever untouched by materialism in science and in theology and in medicine, but it is within those realms that Truth evolves itself to human view. The seed is in itself in each case.

Science, for instance, holds within itself all the processes of evolution towards something nearer and nearer Truth, and no one can stop these or interfere with them. Therefore we need never worry about the ultimate path it is taking. It is the same with theology, and with medicine. Science is incessantly talking to the scientist, theology to the theologian, medicine to the medical practitioner, showing what truly belongs in each sphere and what needs to be thrown off and discarded, continually rebuking dogmatic materialism, continually evolving its own clarifications, continually teaching its adherents, continually urging improved ways and means.

The leaven of Truth, the tremendous progressive process unceasingly at work, is "hidden" in the consciousness which constitutes science, theology, and medicine because no one can say what is going to evolve in the development of any of them. We know that there will be progress, but who can tell what form it will take? It is hidden to men. What can be said is that the leaven is active and will continually produce a "child" or improved conception from the womb of thought. Man is "but the humble servant of the restful Mind" (S&H 119:32). Mind knows. Even the Master, as he looked ahead, said, "of that day and that hour knoweth no man . . . neither the Son, but the Father." Truth would not be infinite if it could be outlined, fully defined, and therefore circumscribed humanly.

So although the leaven is hidden and no man can tell how developments will come about, we know that the leaven is there by the fact that it is ceaselessly leavening the lump, and we know too that it will go on doing so. History has shown that the leaven is always appear-

ing and revealing itself to human consciousness according to the requirements and ability of that human consciousness to be developed out of itself into a higher expression of intelligence and humanhood, forever reaching to the divine.

Development in their particular spheres is not in the hands of the scientists or the theologians or the doctors, but in the hands of Truth itself. The leavening process will go on until the whole is leavened — until the whole of human consciousness is translated into the divine, until science, theology, and medicine are seen as purely spiritual. At that point all science will have dispensed with matter as its basis and will use it only as symbolic of ideas which are Science-based and Science-created. All theology will have become perfect response to Principle, and all medicine will have become Mind.

Science, theology, and medicine have an immense activity in the realm of their own perfection, established and finalized in that perfection. Human thought has a process *towards* that perfection, and so the true leaven is hidden in the three measures or “modes of mortal thought” until we become acquainted with what divinity means in those three aspects in all their purity.

The leaven in human understanding is the activity of a process overcoming errors and *leading* to Truth. The leaven of Science is the activity of Truth for Truth’s sake and only in the realm of Truth. It has no process of overcoming error: it is the activity of perfection, of Principle. Similarly, true theology has no redemptive process. The Principle of true theology can only say of man, “This is my beloved son, in whom I am well pleased.” There is no process towards that, but the joyous activity of *being* it. True medicine cures nothing, but shows that there was nothing to cure. That is the medicine of Mind. But in each case the process of divinity, perfection’s process, is hidden from us until we admit the wholeness and perfection of the divine. The constant teaching of the Master was that divinity is hidden in its true presence, purpose, and meaning so long as we think that there is a process towards it. The moment we see that God is a divine Whole and All, the sense of process goes. It is the true womanhood in man which brings a full acceptance of perfection, with

nothing to be done other than to live in that realm of perfection. That is "conception unconfined" (S&H 323:11-12), and it destroys the travail associated with a false sense of womanhood.

As long as men cling to belief in matter, they will have a leavening process, and it will take time, and even a long time, but Jesus showed by his example that no man need be involved in the process, for it is finally a question of acceptance and responsiveness, not of time.

Those who mistakenly worship matter or materiality suffer, because of its self-destructive nature, but this brings home the fact of matter's unreliability and unreality. So even if the leavening has to come through suffering instead of through Science because of resistance to Truth, the leavening will still take place and still fulfil itself, whichever way men choose to experience it. They are free to take the way of Science, however, and not the way of suffering.

If we accept a gloomy picture of the state of the world today, we would have had every reason to do exactly the same had we lived in Jesus' day. His country was overrun by Roman legions, and to take but one instance an individual could be beheaded for his outspokenness (as was John the Baptist) or stoned for his indiscretions (as was demanded by the scribes and Pharisees for the woman taken in adultery), but had we walked with the Master, would any such thing have troubled us or appeared in the least real? Today we are privileged to walk with that same Master, with the same Mind which was in Christ Jesus, and if we do so, we shall happily admit that the leavening processes of Truth are improving the world around us, but that we can and should step out into that experience which Mrs Eddy presented in her poem:

"My world has sprung from Spirit,
In everlasting day;
Whereof, I've more to glory,
Wherefor, have much to pay." (Mis.vii:17-20)

By "paying" undivided attention and consecrated thought to that truth we shall experience every day in increasing measure the presence of good and find, as Jesus did, that the whole is leavened.

The parable shows that men can enjoy a heavenly experience if

they become aware of the continual activity of Truth to a growing extent in human consciousness. They can then follow this through until it leads them back to the source of the leaven, or Truth itself.

Jesus knew the Truth that caused the truth of reason and revelation which he employed, and today by recognizing the processes of his example men will be led back to that Cause and will be able to turn and reason from it and with it. They will then be governed by it in the leavening processes, which will parallel in quality the benefits illustrated in the life of Jesus, and they will be in the vanguard of progress.

The benefactors of the race have always in some measure responded to the leavening process. Although in its fulness it has been hidden from them, its purposefulness has motivated them instinctively and so step by step we see the advance of men towards that which they describe as the millennium. But all that this word implies must be present and available in the exact ratio that the individual accepts the hereness and nowness of perfection, with its mandatory power over human conditions and human laws, as the great Exemplar proved for us. In other words, whilst we can agree that the leavening process of Truth will maintain its activity in the three major realms of thought which constitute human experience — science, theology, medicine — we should also realize that if it can work to an ultimate end, this end must be available to that consciousness which surmounts all processes by the law of acceptance, for whenever man has accepted truth, that truth has immediately shown itself to be true for him.

The leavening process is only to arrive at Truth, and all process is a reversal of the absolute truth already established by Science. "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind" (Un.11:24-27). Mrs Eddy, released to that viewpoint, made prophetic statements such as these: "The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, — he will look out from them

upon the universe; and the florist will find his flower before its seed" (S&H 125:25-30). She was at the desired destination before the full unfolding of these events to human view. So if we keep as close as we can to Spirit, which is Truth, we shall be where no leavening is needed, since it is required only to bring human thought into line with Truth. We shall dwell with the consummation, and through so dwelling fear and doubt will be removed from our consciousness and experience.

So the rule is to rejoice in what we see of the leavening process and to refresh ourselves with the fact that what we do not see is nevertheless forever going on in the womanhood of thought, "till the whole [is] leavened." Above all we can realize that all the laws of progress emanate from the Principle of ultimate perfection. This outlook endows us with a happiness which intelligently surmounts every picture of world conditions and gives us the certainty of heaven yet to come for ourselves and all others, because instinctively we know it is already here. Because we know it is here, we should realize that it is our right and duty to claim it now, and this can be done by any sincere student of Science. "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations" (Un.6:4-9). After reading those words, it is our privilege to say, "I will have it sooner rather than later for the whole human race, because the entire teaching of Christian Science shows me how to do so."

Here, to illustrate this point, are some of the things a student can do, with benefit to himself and others: thinking of the incident previously cited in which the ship carrying Jesus and the disciples was immediately "at the land whither they went," the student can happily see how the leaven of Truth in the realm of science has caused men to find better and better human means of transport, for the instinct of unity between men has broken down the barriers to the actual experience of this to an extent that allows the individual to

reach a desired destination more and more quickly as the years go on. But say he accepts into his thought the truth that anything which will ultimately be found to be true must already be true here and now, and thus when he is faced with the prospect of making a journey he looks into the spiritual realm for his answers and realizes that because Principle must have initiated all the thought and instinct associated with that journey, its completeness already exists in that Principle and being complete cannot possibly be interfered with in its unfoldment; therefore he, being subject to that completeness, is already established at the desired destination. If he accepts this truth — and it is true — he will find as countless others have done that in his journeying the claims of time and space, of inconvenience and possible dangers will be reduced to a remarkable degree, even to an extent which may cause him to say, "It seems only a moment ago that I decided to come and here I am and everything flowed perfectly to that end."

Again, the student will be best equipped to understand the vast scope of theology in the activities of mankind and the reformations taking place in this sphere through the leavening processes of Truth if he practises individually the Christian requirements set forth in the two great commandments of the master Christian, Christ Jesus — "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbour as thyself." This is the way to take on that Mind "which was also in Christ Jesus," and it entails actively acknowledging that there is but one God, universal and All, and one family of God, man and the universe. In this way and this way only the individual enters what may be termed the realm of theology, just as only through practising the requirements of the principle of music does he intelligently enter that realm and understand its workings and the changes taking place in its forms of expression. Here then through practising obedience on his own home base to the two great commandments given by Jesus he will observe that in spite of surface readings and emptying churches there is an intelligent attitude evolving in the minds of men with regard to the nature of God and also a world-wide awakening

to the needs of all the races of the world and their right to have those needs met. The call to love one's neighbour is stimulating actions in a measure which shows that men are becoming aware more than ever before of those neighbours and of their obligations to prove that neighbourliness. There is a general dissatisfaction with parochial and sectional thinking and practices in the field of religion and the growing recognition of one Being, one universal divine Principle, the same for all. The awakening to these things and the movements taking place as a result may appear to be small and needing much strengthening, but nevertheless compared with a short time ago in these activities based on the teaching of theology — namely, one God and one outcome of such a God, that is, all mankind — the leaven is at work to an outstanding degree.

The idea of the universal brotherhood of man is growing so fast that its practical application has not been able to keep pace, but (as in all spheres) once the idea and its requirements are known and felt, the fulfilling of those requirements is bound to follow. So no one need have any doubts about the ultimate victory of good in the experience of everyone everywhere. But the student, having admitted with gratitude the certainty of final universal good, should not go to sleep in mere complacent expectation of this, but should play his part in bringing it about by turning his whole attention to his own expression of that good in whatever areas he finds himself. If any of us practises the two great commandments given by the Master and practises loving our neighbour as ourselves in our home and business and community, it will not be long before that neighbour is beyond the bounds of our own country and the God we have learnt to obey in our immediate vicinity is admitted to be in the vicinity of everyone, and so the omnipresence of God becomes established in our thought as a natural spiritual fact instead of merely a theoretical belief. Then we no longer stand aghast at the immense needs apparent in all parts of the world, because we have become convinced that they will be met in exactly the same way as we have found them met in our own experience — that is, through obeying those two great commandments of the best exponent of God's

universality, the man Christ Jesus, from whom neither race, creed, nor the teaching of dogmatic materialism could hide the presence of God in and for everyone. This being so, commitment to and obedience to his requirements will usher us into a similar experience and lead us into the true realm of theology. We shall see theology as it actually is — the outcome of the impelling purpose of Principle to make itself felt and known by men, which means that its forward movement in the greater understanding and appreciation of the nature of God and man is assured.

Again, say the individual has a great and genuine desire to help mankind as well as himself in the problems which beset men in this mortal sphere as regards both health and other expressions of freedom from the slavery of the senses, and say he realizes that this desire, being true, must have come from Truth itself and because of this must be fully equipped to manifest itself, for to Truth there is nothing to impede its expression. Say that in accepting this he banishes from thought the tendency to measure his ability according to his belief in *his* understanding of Science and instead goes forward on the basis that Truth called him and therefore Truth will furnish him with all that is required to fulfil the purpose of that call. Such an individual will discover that his capability will far outdistance his previous estimate of it when looked at from human standards; he will soon be thinking, as others have done, "When instead of hesitating I went forward in response to that right desire, and followed the leadings of Truth, I was overjoyed to find that I could fulfil all its requirements. All the limits I previously put on the experience just went. What had appeared impossible not only became possible, but so obviously so that all other reasoning was swept aside." In other words, accepting that very essential leavening effect of Truth on human thought which the Master responded to with such statements as "I can of mine own self do nothing ... the Father that dwelleth in me, He doeth the works," the individual finds for himself that this leavening destroys the egotistical sense of personal responsibility or personal triumph. So here again the leavening of Truth when accepted individually and without procrastination brings immediate benefit to mankind.

Every such experience shows that the leavening process of Truth points to the fact that Truth is already here and requires no leavening process. As already quoted, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities."

There is an unweighted joy in following these truths of spiritual reasoning without any further argument or so-called human reasoning; and hearing the Master's words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and noting how quickly children of our acquaintance accept truth without any long process of human reasoning, we realize that we can do the same. The practice of these propositions will prove to the practitioner their truth in increasing measures.

There is a spiritual world. Jesus and Mrs Eddy moved into it for their experience and so found that it was the only world, the all-in-all of Mind and its expression. Mrs Eddy tells us herself that she found "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18) and all that the Master said makes it plain that this was his experience. It was from this standpoint of arrival in some degree at the kingdom of heaven that they were able to note the leavening processes of Truth with joy rather than apprehension. Surely therefore the call upon us is to do the same to the best of our ability, and if we apply ourselves to this we shall be surprised at the extent of our ability.

Mrs Eddy tells us, "*Trust in Truth, and have no other trusts*" (My. 171:1-2); and in the spirit of that command we can also bear in mind her words, "Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony" (S&H 324:2-4). Instead of obstructing that harmony with beliefs in evidence based on sense-testimony, we should know that sense-testimony has never supported Truth and play our part in precipitating the ultimate through having that gladness and that trust in Truth.

"Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom" (S&H 118:10-12).