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## THE ARK

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God is Love. This love is shewn to the human race in that there is given to us a way out of every difficulty or trouble which may seem to beset us, and the way out is by taking refuge within the ark of spiritual consciousness, that place of safety which God first shewed to Noah, whereupon he builded the ark and sought for and found safety therein for himself and all those who would enter therein with him.

Although from an historical standpoint doubtless Noah builded an ark of gopher wood, the story is symbolical of the building of the ark of spiritual consciousness which each must do for himself, and in it find perfect safety under any and all circumstances.

The manner of building this ark is set forth quite plainly in the chapters of Genesis which deal with Noah's ark. Under the light of Christian Science we are able to construct the true ark of spiritual consciousness. First there is to be laid the keel of purity, (S & H 241) "the corner-stone of all spiritual building is purity;" then there must be builded in the great ribs of gentleness, tenderness, kindness, politeness, courtesy, good nature, good temper, good sense, good humor, good taste, good cheer, joy, mirth, laughter, gratitude, generosity, patience, contentment, constancy, affection, faithfulness, consideration, tolerance, love and such like, and then we must sheathe it with the great timbers of courage. These things done, we must "pitch it within and without" or (Ibid 392) "Stand porter at the door of thought" so that no error of any kind may enter into this ark of spiritual consciousness. There must necessarily be a window in the ark through which we may always have an uninterrupted view upwards, and a door through which we may enter in, to close out the undesirable and let in the desirable.

Having thus builded the ark, we must seek shelter within against coming storms, and invite all those who will to come in with us, or as the story relates, we must bring all the animals into the ark. It must be evident to the veriest novice in Christian Science that one

cannot bring animal qualities and characteristics and attributes into spiritual consciousness, therefore this means that we must refuse to permit the entrance into this ark of the animal qualities, etc., which present themselves to us in the personality of those who enter our consciousness, and bring them in as spiritual ideas. For instance if there appears to us an enemy sinuous, mean, venomous, one whose forked tongue stings and bites at the slightest provocation, a veritable snake, we must replace that seeming with a "wise idea, charming in its adroitness" (Ibid 515) or as Jesus did "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." (Ibid 476) So when we bring the animals into our ark of spiritual consciousness, we must bring them in as spiritual ideas, and leave without the ark all the evil and animal qualities, characteristics and attributes which have seemed to be a part of them.

Then we are all in perfect safety within the ark and though the storm without rages, the winds blow and the rains fall, the waters of mortal mind grow deeper and deeper, the waves beat against the ark, and we are threatened with the danger of being engulfed, we shall safely ride out the storm and finally the waters will subside, the rain cease to fall, the winds and waves become calm again, and we shall hear the grinding of the keel on Mount Ararat, which is the highest point in the Kingdom of God which we have as yet attained.

At this point of our experience we open the window, and immediately there flies out that old croaker, the raven, that bird of ill omen of which Poe sang "Quoth the raven, nevermore!", that black bird which has been sitting on our shoulder and whispering in our ear, that there is no hope, our case is hopeless, we can never be healed, and such like; this tempter flies out of the window and away and is never more seen. Then we send forth the dove which flies forth looking for universal peace, the ground on which to set its foot, but the waters have not sufficiently subsided, and so it returns to us. Then later on we send it forth again, and though it returns again, indicating that it has not yet found a resting place, yet it bears in its beak an olive leaf which denotes that it has found

signs of the coming of that universal peace which is so much to be desired. Then after a further period of time we send forth the dove again, and this time she never returns, which makes plain to us that she has finally found this resting place of universal peace and harmony, whereupon we open the door of the ark and go out into all the world and preach the gospel and heal the sick, and become fruitful and multiply the earth with spiritual ideas.

Many years ago, over thirty, the writer was one of those animals wandering about in a material universe sick, dying, and dissipated. He sought the assistance of an old gentleman who had builded his ark of spiritual consciousness, and he invited him into it. He refused however to have anything whatsoever to do with those bits of evil baggage with which the writer was then burdened. The invited guest staggered up the steep gang-plank burdened with those things, only to be met with the request to leave them behind or throw them overboard or do with them whatever he would, save only one thing, he might not bring them with him into the ark of spiritual consciousness, the door of which stood open for him to enter if he would. So after a struggle he threw them overboard and they must have floated off into the sea, for having entered this ark, the writer never saw them again. He was perfectly healed. It is true that it took some several months from the time he stepped on the gang-plank with his worse than useless baggage, before he was wholly freed from its burden, but first the desire for strong drink went by the board, this however instantly, smoking went next, and then the pain and suffering and finally the claim of disease itself; but surely and certainly as he entered the portals of that ark of spiritual consciousness, he found himself alive, well, clean, and healed.

Since then he has been busy building his own ark of spiritual consciousness. Many times he has slipped and fallen, many times he has hammered his thumbs and fingers when in a slipshod way he has undertaken to install a new-old rib, but never has he lost the courage with which to sheathe the outside, and today he is conscious of the fact that, as far as he has gone, he has builded well, and though at times the storm beats hard against the sides of the ark, he and those with him are safe.