

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable
spake he not unto them”

No. 1

The labourers in the vineyard

The barren fig tree

The good Samaritan

The widow and the judge

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BOOKS BY CLIFFORD AND DAISY STAMP:

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How Divine Love Meets the Human Need

Revelation and Demonstration for You

A Scientist Opens His Bible

Satellites, Science, and Peace

The Man for All Men

BY ROSALIE MAAS:

(published by The Foundational Book Company Limited)

The Bible for Everyman

At the Start of the Day (written under the pen-name of Faber)

FOREWORD

“Without a parable spake he not unto them” (Matthew 13:34). This series of booklets took shape from ideas which were given to the authors by Principle as they studied the parables of Jesus, those masterpieces of a master teacher and demonstrator. Through them they learned of the true Science of being and its direct application to human living. The ideas which unfolded proved outstandingly kind and persistent in their persuasiveness and very much alive with freedom and happiness as well as with the imperative demands of Principle on its student. Because they also proved fruitful as they were assimilated, they are now made available in a spirit of sharing. They are not final nor mandatory; there is no question of telling anyone else what to do. Nevertheless the ideas recorded will by the very nature of their origin lead the reader to truths which will define themselves in ways unique to his own individual manner of thinking. As Mrs Eddy puts it, “In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and fishes, — Spirit, not matter, being the source of supply” (S&H 206:15-18).

From the infinitude of the Mind which gave them it is clear that the parables have many meanings other than those presented in these booklets. May these particular interpretations be as helpful to the reader as they have been to those who had the privilege of entertaining them.

The following abbreviations of the titles of writings by Mary Baker Eddy are used in this series of booklets:

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Un.	<i>Unity of Good</i>
Pul.	<i>Pulpit and Press</i>
Rud.	<i>Rudimental Divine Science</i>
No.	<i>No and Yes</i>
Message 1900	<i>Message to The Mother Church, 1900</i>
Message 1901	<i>Message to The Mother Church, 1901</i>
Message 1902	<i>Message to The Mother Church, 1902</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ Scientist and Miscellany</i>
Chr.	<i>Christ and Christmas</i>
Po.	<i>Poems</i>

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The labourers in the vineyard

(*Matthew 20:1-16*)

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.”

This is a kindly parable, for in it Jesus is encouraging every state

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and stage of mentality and all approaches, provided a man agrees with Principle, the owner of the vineyard, to come into that vineyard, or the realm of Science, and work. Each man who agrees to become a labourer in this vineyard — that is, consecrated to the teachings of Christian Science as demonstrated by Jesus — will get his penny, or just reward, the full payment of fruition. That is certain. Time wasted in deviating from Christian Science by endeavouring to find other means of realizing Truth which are outside that vineyard will never receive the reward of working *in* the vineyard; as long as we are in the vineyard, we can all rest assured that Principle will not discriminate in giving the full reward.

Those who agree to work in the vineyard are found in the market-place. The market-place is where values are sorted out, so although the men are standing idle, they are looking for something with value to which to agree to give their time. The opportunity to work in the vineyard is always there, but the choice of time to accept that opportunity is made by the different groups of labourers as and when they feel response to what is offered. When men are touched by Principle, they respond at once, because they feel the true value of the work they can do.

Those who come in at the first hour, the third hour, the sixth hour, the ninth hour, and the eleventh hour are symbolic of different degrees in the resurrection of thought from the belief that man was made to till the soil and that toil and sweat are needed in order to have the full reward of fruitage. "Three" and its multiples are used throughout the Bible to represent the resurrecting or uplifting of thought.

Those who come into the vineyard of Science at the first hour represent the state of thought which believes that a great deal of time and effort is needed in order to arrive at the reward of fruitage. This may be true of all of us on occasions when we feel that we have to toil at our study for hour after hour and thus make heavy going of it. There are other states of thought progressively less burdened by the belief of toil, progressively resurrected from it, and they are symbolized by those who come into the vineyard at the third, sixth, and ninth hours.

Those who come into the vineyard of Science at the first hour are

those who recognize that Science is the only thing for them, but consider that there is so much in their character and understanding obstructing its full recognition (symbolized by the penny) that they set a path of consecration and study equal to their admission of the obstacles. Those who approach Science at the third hour are those who find that it resurrects their thought from beliefs and character-expressions which may have presented insurmountable problems to them before they came into the vineyard. Those who come in at the sixth hour are those who find that Science so stimulates their sense of manhood (the sixth day of the Genesis story depicts the full character of man and his purpose) that they rejoice in working in Science and in the joy of the health in expression and experience which it gives them.

Those who come in at the ninth hour are those who find that Science gives them more than resurrection from some human claim which had weighed them down, for it leads to a higher (3 x 3) resurrection, even to a realm of realization beyond and above the apparent human need, and confers on them the wonderful joy of altitudes of inspiration unattainable through conventional human methods of acquiring spiritual understanding. When we read of Jesus and his disciples, "His resurrection was also their resurrection" (S&H 34: 20-21), we gain some insight into the two levels of resurrection indicated first by the third hour (that is, the resurrection of the disciples from ignorance) and secondly by the ninth hour (that is, the resurrection which Jesus himself experienced, a resurrection multiplied by resurrection, as it were).

All those who come in at these different hours in the story receive the full value of reward, according to the need they feel at the level where they set it. Those who come in at the eleventh hour are those who lose all sense of self in their realization that the only Self is God. Their answer to the question "Why stand ye here all the day idle?" is this: "Because no man hath hired us;" in other words, "No man-made values of reward have any appeal to us." Their one desire is to be in the vineyard of Science, dwelling in a complete devotion and consecration of thought to the one necessity of man — namely, to know

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God and feel His onliness and allness. This all-in-all adoration of the "adorable One" (S&H 16:29) gives them the same reward (the penny) as the others, but in an effortless manner which by human criteria appears sometimes inexplicable and yet which because it does happen for those with that attitude of mind must set a standard of which we should each take note.

We can see that the parable covers all the processes adopted by men in their admission that Science is indeed the only vineyard and from that first admission come right into it, expecting and therefore receiving the benefits of so coming, according to the need which they consider special to them. The life and teachings of Jesus meet every phase and standard of thought and approach illustrated in this parable.

Those who come in at the eleventh hour represent the acme. They do just the work for which this one hour stands. It is the crucial "hour," the only "hour" for which we need work, the heart of the whole matter, represented by the first question and answer in "Recapitulation" in "Science and Health." That is the chapter which has twenty-four questions and answers in all and which in itself recapitulates what is embodied in the previous chapters. The first question is "What is God?" and the answer is "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465:8-10). This is the one "hour" of paramount importance, the pure essence of all the rest.

It represents that complete consecration to Principle and its seven-fold nature for which Jesus asked his disciples when he found them sleeping and said to Peter, "What, could ye not watch with me one hour?" (Matthew 26:40) He knew that if they watched the "one hour" of full individual realization of the Mind, the Spirit, the Soul, the Principle, the Life, the Truth, and the Love of all that he had taught and demonstrated, they would not be asleep in heaviness of thinking, but in the ratio of their aliveness to the joy and presence of Principle would be alive to what he was about to do. If they had watched with Jesus in this way, they would have supported their great Master, who was making himself submit to the exclusive truths radiating from that question and answer, truths which led him through

the human ordeals ahead. *He* was watching that "one hour," his whole being consecrated to the essence of Being, and it was the "eleventh hour" of his earthly career. The whole focus of his attention was on all that *we* know as framed in the answer to the question "What is God?" He was aware of the presence of that which *caused* that definition of God to be revealed to Mary Baker Eddy. What finally matters to each of us is that one "hour" of the direct realization of what God is, and in this parable Jesus appears to show that it is the only necessity for man.

The whole of "Science and Health" and all individual applications of its meanings bear witness finally to the completeness of that single question and answer. "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity" (S&H 127:4-8). Within the scope of that question and answer in "Recapitulation" anyone can, through intelligent and adoring attention, find everything that was said by Jesus or written by Mrs Eddy. Therefore all the joy of working in the realm of Science only enhances the reality of what that definition crystallizes.

The introductory adjectives of this definition of God — "incorporeal, divine, supreme, infinite" — act as four fundamental directives to thought to ensure that the approach to the understanding of what the synonymous terms for God mean will be kept safely on a correct path leading to realization. They also answer any question as to whether dwelling with this definition of God implies ignoring the belief in evil or matter. If we take the first synonymous term — Mind — as an instance, we see the necessity of realizing that it is "incorporeal" — nothing to do with corporeality, with body or brain; it is "divine" — it is not the human mind magnified; it is "supreme," supreme over every belief of minds many; and it is "infinite," in no degree finite or limited. So devotion to that one question and answer does not imply devotion only to the positive, but indicates the necessity of seeing that every claim of opposing realities is untrue and powerless. As Mrs Eddy says, "*by knowing the unreality of disease,*

sin, and death, you demonstrate the allness of God" (Un.9:28-1) — the exclusiveness of God, encompassed in that definition.

It does not matter whether we go in at the first, third, sixth, ninth, or eleventh hour — we shall always gain the reward of complete fruitage, symbolized by the penny, the full payment. Everyone is entitled to all the blessings available through working in Science, but the value of that "eleventh hour" stands forever as the one essential need for man. Moreover, it is worthy of note that whatever the hour in which any man started work, he still came in due course to that same eleventh hour. Jesus himself continually referred to and demonstrated the "eleventh hour" approach, summed up in his words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Instantaneity in the realization of God's presence and power must be the ideal for the student, and the key to its attainment is the first question and answer in "Recapitulation."

When we enhance our understanding of God through the symbols given in this question and answer, we are enhancing our own being as the expression of God. In other words, we cannot enlarge our understanding of God without in exact proportion to that understanding enlarging our expression of individuality. *How* we understand this momentous and most important question and answer — whatever the method we adopt for its realization — is our choice, and it is our privilege to make that choice. We shall receive our penny and we can be satisfied that in itself it gives us full payment and we could not ask for more. Principle could not give us a greater realization of itself and of our own being (and therefore the being of all mankind and the universe) than is to be found in the acceptance of ideas radiating from that question and answer. We interpret the answer in our own individual way, and since our consciousness is us, we are already there in that interpretation. This is confirmed by that saying of John the beloved disciple: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear [become clearer through our understanding of this question and answer], we shall be like Him; for we shall see Him as He is."

quality of inspiration which flowed to her, Mrs Eddy was glad to make such statements as "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you, — and obedience crowns persistent effort with everlasting victory" (Mis.118:24-28).

"Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (Un.11:24-26), and he taught us to hold that high goal always before us, but he did not expect others to be exactly like him at once.

So the lesson appears to be that it is we who set our standard to earn our reward, therefore we should not grumble if our standard has involved a great deal more work and study than someone else's, because in any case we have our reward. We have the full penny.

In human life men tend to erect a standard of judging people by the amount they do, but there is nothing wrong either in working all day or in being wakened from sloth to an all-in-all devotion to that one "hour". Whichever we choose, we have our reward, but that reward is according to how *we* outline its method of attainment.

Sometimes the one who studies continuously feels critical of him who comes along unburdened by self and spontaneously adores the infinite One. But the point is that the man who feels that long hours of study are essential could not have come in at the last hour to earn the penny: his conscience would have belaboured him. Jesus is saying to this state of thought, "That is all right. Do it your own way in all honesty. You are a labourer in the vineyard, and you will have your reward, but do not get disturbed because someone else can do it another way. Do not indulge in malpractice by feeling that he is not doing what he should be doing. Do what you find is best for you and look not over your shoulder at those who find other ways and yet receive the same reward. Principle is always your friend."

No man can legislate for another, but as long as each individual keeps to the law that there is one Being and one only, anything that supports this for him is right in his particular case at any particular stage, whether it is pure revelation without explanation or the ordered, intelligent flow of reason. Some individuals need the continual

application of this flow of spiritual reasoning to their daily thinking to lift them to the realization of the onliness of divinity; others can without effort acquiesce in that onliness and reach it through revelation alone — “Out of the mouth of babes and sucklings Thou hast perfected praise. ”

Mrs Eddy wrote, “Individuals are consistent who, watching and praying, can ‘run, and not be weary; ... walk, and not faint,’ who gain good rapidly and hold their position, or attain slowly and yield not to discouragement” (S&H 254:2-6). She recognized different types of mentality in the approach to Science. The main thing is not to have either pride or discouragement about our own path or any criticism of another’s path. If we take the course we feel is right for us, the course which brings us enlightenment, joy, and progress, and do happily whatever we feel necessary, the reward is there, until we see and take a higher way.

If we start criticizing someone else or questioning Principle’s way of dealing with things, we merely devalue our own penny, because we think it ought to be more. We devalue our own happiness by getting miserable about someone else getting happiness more light-heartedly than we do. So it is wise not to do that. Criticism does devalue the fruitage which is ours. Jesus has no condemnation for those who take a long time to arrive at fruitage. The only thing he condemns is their losing the value of what they have by criticizing others for not having done so much work or put in so much consecration to study. “Leave the distinctions of individual character and the discriminations and guidance thereof to the Father, whose wisdom is unerring and whose love is universal” (No.7:25-2).

The lesson is not to grumble or assess that we should have greater reward because of the greater amount of strenuous study and devotion we have given than he who appears to be so spiritually endowed that inspiration and realization come to him in a flash. The point that Jesus is bringing out is that there always is a reward as long as we are “with Him,” in line with the Scriptural statement, “His reward is with Him.” We must enter all spiritual activity not looking for the reward, but for the joy of being *in* that activity. Then if the time is

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long before we arrive at the realization of present perfection, it will not seem long to us; and if the time is short, it will be wonderful to have the breakthrough of spiritual inspiration.

Jesus underlines the error of measuring the reward we expect according to the work we do. Such a thing is impossible in Science.

“The last shall be first, and the first last.” Sometimes the “wise and prudent” who have done years of study in Christian Science and believe that it is not right or normal to have full inspiration without toil, sweat, and suffering (and so do not allow it in their experience) are critical and distrustful of the “babes” in Science who often have quick healings and outstanding and immediate fruitage. So although they came in at the “first hour,” they put themselves in the “last” position at the bottom of the class, as it were, through their critical attitude. On the other hand the “last” become “first” because they are unweighted by egotism and buoyed up by a genuine humility and a true appreciation of the divine. They do not set up one milestone after another as necessary to attain given stages of understanding. This explains why a child can have the experience of instantaneous healing. Those who have demanded of themselves a long process with a succession of milestones can be disturbed by envy and even anger or disappointment when they see the demonstration of Science in the lives of those who have accepted (either naturally or through alertness to reason and revelation) the logic of a perfect Principle and its perfect expression. They should not be disturbed, but should realize that the path they themselves are taking is revealing wonderful pictures to them, filled with healing and encouragement. Each one of all the labourers came to the eleventh hour through the process he chose, and therefore all the processes are fully approved by Jesus in this parable. There is not the slightest hint of criticism, but rather the granting of absolute freedom to the individual worker in the vineyard, with the penny of full reward unconditionally guaranteed. The choice of procedure is ours and whatever the choice we make, that way is lovely for us.

“Many be called, but few chosen.” Many are called to Science, but few allow themselves to be chosen by the unlaboured joy of Science

which could be theirs. They temporarily prefer their egotistical methods, which run parallel to the curse put on man that he should till the soil by the sweat of his brow. The "chosen" are those who, whatever hour they come in, find joy and satisfaction in what they are doing and have neither time nor inclination to do anything but praise others for where they are and what they are expressing. They are the chosen ones of Principle, because they have spontaneously chosen the way of Principle.

What the parable brings out is this: we should approach Principle in any manner we wish, and impose what period of time or study we wish before we will allow the enlightenment which leads us to where *we* can honestly expect the reward of our efforts. But we must keep our eye on the important objective of it all — that "one hour" to which Jesus referred in the garden of Gethsemane and to which at that time he was devoting his whole thought, with a depth of consecration which should be our example. How good and satisfying it is to accept what we feel to be right for ourselves and then, through giving full attention to the one essential objective, to have no time for criticism of the methods which others employ or of the fact that without any apparent effort they arrive at the same wonderful goal. Surely the Scripture can apply to us all, however we choose to work: "Acquaint now thyself with Him, and be at peace."

The Master deals in his parables a great deal with the time factor, a constituent of mortal thought. We have to recognize that, as Mrs Eddy says, "Time is a mortal thought" (S&H 598:30), and she defines "time" in her "Glossary" in part as follows: "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error" (S&H 595:17-19). Any form of belief in time will spoil the possibility of instant reward. Those who come in at the eleventh hour do not have a sense of time to mar that possibility. Very often someone comes into Christian Science and has no measurement in his thought and so experiences instantaneous healing and revelation. He sees some idea in its beauty and wonder and he accepts it, where others may think, "Am I morally fit for this? Do I deserve it?" That is a belief in time.

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Possibly Jesus discerned among his students and others that a man can be brought right down by the feeling that he really has to toil to get anywhere; his own egotism bars him from allowing a quick reward through the simple process of accepting truth, instead of the more laborious process of a big preliminary building up of that truth until he can permit himself to accept it.

If only we would accept Truth! "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There is no time, no requirement to mature fitness for perfection. Generally we say to ourselves, in effect, "I must try to get to the point of understanding all this about there being no time," thereby laying out a path whereby we can bring ourselves to accept it, and thus we impose on ourselves the element of time. If instead of this we would accept that there is no time, and that man is the idea or expression of Truth, as Jesus did, and work from that basis, we would experience its manifestation in such things as the quicker apprehension of Truth. It is a good thing to develop the habit of accepting a truth quickly because it is true and not play with it on the basis of "our" understanding. That is the way to receive the "penny" with a decreasing amount of toil and have the joy of increasing immediacy of understanding and fruitage.

One of the most vital lessons to be learned from the story of creation at the beginning of Genesis is that all truths which are there unfolded have always existed, but from the individual's point of view the word "Let" (which appears at the beginning of each of the six days and is to be found at the beginning of important statements within those days) gives the key to his experiencing those truths and leads to the wonderful rest and certainty defined in the seventh day, where all the previous "letting" culminates in that supreme reward. All the work of the student — and in fact all the work of man through all his experience — is the removing of that which would obstruct this pure letting of Truth, so that the truth possesses him wholly. It matters not how long we take or what standards we set before we arrive at that position. The one requirement of Principle to the student is that at first or at last he does that letting, which means a complete acqui-

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escing in Principle and its only possible expression, namely, perfection. For that reason the immediate admitting of Truth just for its own sake must always be right and will contribute to the speed with which the absolute conviction of it takes possession of our consciousness through whatever method we choose to employ to support our understanding.

The barren fig tree

(*Luke 13:6-9*)

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.”

At first sight this parable may seem like a version of “If at first you don’t succeed, try, try, try again.” But that is not so. A gardener who notes a tree or shrub which has not been doing well does not merely carry on for another year as he has already been doing; he says to himself, “If it has been dormant all this time, I must do something active about it.” And so if we find no fruitage in our lives, we must disrupt the complacency of our thought and get active in the directions indicated in the story. The healthy process of getting down to the roots of the situation and analyzing and uncovering the error (symbolized by the digging) and then truly annihilating it through the invigorating process of Truth and Love in consciousness (symbolized by the dunging) has always been the way that leads to fruitage in every walk of life.

The man with the barren fig tree is any of us who have a sincere sense of Principle and expect results in Science, but are not at first willing to get down to the necessary work symbolized by the digging round and the manuring.

The argument may come to someone when frustration overwhelms him, “Why should I go on trying in Science? I do my best and I

study and think, but it seems to have no effect. I might as well give it all up." It often appears to the individual that no resurrection process is taking place in his experience and he is tempted by mortal mind to throw in the sponge or yield to discouragement. Jesus is showing through this story that we should accept that Principle is doing its work in its own way, but that we have our part to play.

Since Principle is ever active in the experience of man and is often more at work when we are not aware of it than when we are, a preparative phase is taking place in which the individual is being prepared in character-expression to reach some form of fruition in his life. Because of the nature of Principle, it is impossible for this not to be going on.

This process is represented here by the "three years," which does not refer to a period of time but to movements in consciousness, irrespective of the time they may appear to occupy before breaking surface. "Three" has perennially stood as an important symbol of the process of ascending thought. Jesus' three-year mission was a process of ascending thought towards the challenge of the crucifixion, and his three days in the sepulchre again symbolized ascending thought, rising above the claims of death and materialism to the extent that on the third day he resurrected himself from that whole condition. Only Soul-sense can show us that there is a process to divine unfoldment and yet it has no time element.

The preparative process, represented by the three years, often goes on unknown to us. If we accept that Principle is working through us and for us in our character-revealing, we are wise if, instead of yielding to discouragement, thereby throwing away the work already done, we acknowledge that the work is going on and that we are therefore ready for the fruitage of whatever is best for our progress. We must then admit the necessity of two distinct processes, represented by the digging and the dunging. First there is the digging about, which reveals the truths of our rootage in Principle and enables us to see and dig out all that is unlike Principle. Then there is the dunging, which means the application of warmth and encouragement in a measure which brings home these truths to consciousness, so stimu-

lating thought that the expectancy of good takes over where doubt and disappointment may once have prevailed. This true expectancy allows the good to operate in experience and bring the fruitage which is natural and will always come when the errors of suggestion to the contrary are removed through this very process of encouragement and revelation. "Thus abiding in Truth, the warmth and sunlight of prayer and praise and understanding will ripen the fruits of Spirit" (Mis.331:8-10). We should be alert never to allow any footing to the argument that Principle will not complete its work in our experience and bring what is covered here by the term "fruit." The determination to be loyal to Principle and what it means will assuredly bring the experience of fulfilment.

The vine-dresser in the story did not concern himself with the branches of the fig tree, but with the roots — the heart of the matter was there. We sometimes make the mistake of continually looking with dismay at the lack of fruitage, instead of getting down to the digging and dunging which will naturally and inevitably produce the fruitage. It is necessary to dig around and reveal the very roots of our being in the Principle which has us as its expression and allow this to analyze and uncover whatever is obstructive. We are rooted in Principle and nothing can uproot us, but it is because of this that we can go to Principle for clarification and procedure and not only see plainly where we are failing to express Principle, but also how to express that which we are and obey the mandate of Principle to *do* so.

So if, instead of losing heart, we would realize what Principle is doing to us and through us — that healing is going on and is there awaiting acceptance — and if we would dig about and uncover the errors which are holding up the operation of Principle in our experience and go on to animate the truths of our being with the warmth of Love, we would have fruitage without any doubt.

Digging penetrates the soil of human thought with an approach so sincere that everything is examined in the light of the measuring-rod of Principle. Moreover, with this approach we not only wake up to where we are falling short, but also go on to see that it is put right. We should challenge ourselves to find out why we are not being fruit-

ful, just as the disciples did when they asked their Master why it was that they had not been able to heal the epileptic boy, whereas he had. He replied, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). This must have laid bare to them the demands of Science which they were not meeting, because they were indulging in a sort of easy Science, sitting under the umbrella of Jesus. For "prayer" let us bear in mind that Jesus' "humble prayers were deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love" (S&H 12:13-15). And for "fasting" we can recall Mrs Eddy's Christmas message to her household to have "a famine of sense" (My.263:6-7); this is a determined process of the denial of sense testimony. It means recognizing a lie as a lie and then resolving not to let it influence us in any way — to reject it out of hand, even if this requires being tough with ourselves. The manure, which the vine-dresser saw the fig tree crying out for, represents the essential enrichment which takes place when we "pour in truth through flood-tides of Love" (S&H 201:17-18), which carry all before them. Mrs Eddy says that this is the way to extract error from mortal mind. Because "Love is the liberator" (S&H 225:21-22), we can never go wrong if we say, "I love this truth because it is the truth. I love myself because I have seen it and loved it. And I love the Principle which gave me both the truth and my love for it." Truth is often brilliantly seen, but it is Love which imparts the consistent devotion which stays with the truth until it fills the entire picture.

The process of digging may not be pleasant to a sensual wish to be left alone with everything as it is, so we should face this reluctance and recognize it as a tool of mortal mind. But if we have the desire for what might be called "real gutsy stuff" and we do not care what is laid bare which should be exposed, something healthy and progressive is under way, and a tremendous amount may come to light. For instance, we may find that although we long for health, an honest examination shows that ill-health occupies most of the ground in our thinking and we are not starting from the basic spiritual fact of health or wholeness and then seeing to it that we are identifying ourselves

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with health through having strong, clear, healthy thinking about ourselves, our family and friends, our position, our nation, and so on; we are not honestly accepting what we profess of the omnipotence and omnipresence of God and maybe we do not even really believe healing to be possible.

Perhaps we may find a lack of love in our outlook. The rootings of our love are often too much on the surface, and we need to go deeper to make sure that our motives are properly rooted in Principle. Once we have our rootings right, dunging takes place in the sense that the growth of our love is stimulated by a flow of inspiration. For instance, if "I love him" is followed by "Of course I do, because Principle is expressing itself as me and I am joining in with the love of Principle for him," this dunging that love into wonderful growth, and there is constant unfolding of its real meaning. Then it will not be frail or vulnerable love, but a sturdy plant.

Some idea of the penetration which Love inspires is given by the statement, "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and — behold the result: evil, uncovered, is self-destroyed" (Mis.209:32-3).

Mrs Eddy also writes, "Examine yourselves, and see what, and how much, sin claims of you; and how much of this claim you admit as valid, or comply with. The knowledge of evil that brings on repentance is the most hopeful stage of mortal mentality." But she shows too that mortals must hasten through these preliminary stages to the knowledge of good, "for without this the valuable sequence of knowledge would be lacking, — even the power to escape from the false claims of sin. To understand good, one must discern the nothingness of evil, and consecrate one's life anew" (Mis.109:8-12,24-27).

The answer to the question "How can I progress most rapidly in the understanding of Christian Science?" reads, in part, "Ask yourself: Am I living the life that approaches the supreme good?" (S&H 496:9-10). The genuine asking of that question to see how one's life does measure up to the requirements of the one Self or Principle will certainly subject it to stringent scrutiny. The answers may sometimes seem devastating, but they will in any case be stirring and rejuvenat-

ing. They will stimulate and generate ideas previously lying dormant, and this is the true digging and dunging which will yield the fruitage of rapid progress.

Just as dung cannot be spread on hard ground, on a surface which has not been broken up and activated, so it is necessary to break up any hard opinions we may hold, in order to make the roots of our thinking accessible to the health-giving nutriment of Truth. There has to be a stirring and stimulation of thought either from its complacency or its stubborn resistance to Truth. We need to accept Truth for its own sake and because it is Truth. We may have to rebuke a lack of conviction taking form in such sentiments as "I'm no good" or "It's all right for others, but it doesn't apply to me." We must let the clean air of Truth come in around our thinking to refresh and revitalize it. We often have to wake up to what Principle has already done for us and all the blessings and care we have experienced, and then we see that all the years of doing the best we knew have not been wasted.

One could say that the "dresser" is we ourselves addressing our own thought and saying, "I'll look to my roots in Principle and let that show me where the deficiency lies, and then I'll turn my thought to the fact that that Principle is Love and will never leave me without fruitage." This enriches thought, as the acknowledgment of divine Love inevitably does. We must spread this acknowledgment of Love all round our thinking, which through the digging process has been enlivened to receive it.

Discouragement can only come when there is latent growth coming to the point of fruition. The young blade pushing up through the soil must be pushing up or it could not feel the stone on top of it. The stone might be called "a discouragement," but it is a proof of the pushing up which has been taking place throughout the winter. If any man feels discouragement, he can see that it is only the attempt of mortal mind to obstruct and that for obstruction to be present there must be something *to* obstruct. If he were not keen about Science, he would not feel the occasional disheartenment. If we are not climbing a mountain, we cannot be disappointed at not making progress, because we are not climbing! The claim of discouragement is therefore

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proof of progress and of Principle's preparing of us for a demonstration of that progress.

That is why it is essential not to throw in the sponge at the critical time when discouragement tries to hide the fact that victory is near. In the history of the world many brave men and women have been sorely tried by discouragement, but they have been strengthened by remembering the roots of their idealism and by "dunging" their faith and hope. Others have yielded to despair and thrown in the sponge when there was no need to do so.

The sweat which fell on the ground in drops of blood at Gethsemane expressed the fidelity that would *not* throw in the sponge. But the weight of the carnal mind's suggestions of discouragement was much greater than we can realize. Jesus had worked for three years and even those nearest to him were asleep. The rest were an enraged rabble. But his three years' work had brought him to the point where he was fully equipped to accept the truth that all that lay ahead of him was the will of Principle. Thereby he certainly dug around and revealed the roots of that Principle and had the warmth of a divine assurance.

The parable implies that if we do the digging about and the dunging, there is no question about the fruitage. If we fulfil our part, as Principle is always doing its part in us (and we fulfil our part by the analysis, uncovering, and annihilation of anything obstructing Principle), it is certain that there will be fruitage, for the fruitage is already there. Our work is to destroy any lack of acknowledgment of this fact, and this is accomplished both by our performance under the guidance of Principle and our certainty of Principle's presence, the realization of which is the true fruitage.

The man who gave this parable never accepted time as a factor of true experience. The immediacy of the presence and power of God was his standard, as seen in all his work and teaching, the whole of which was summed up in his command to men, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Therefore the three-year period of unfruitfulness was introduced to highlight the need to handle the claim of a time element in which the presence

of good is unrecognized. Jesus is really calling on us to overcome this claim by scientific digging and dunging in order to experience fruitage.

We may believe that everything is inert from the point of view of fruitage in spite of our knowing the truth for three minutes, three hours, three days, three months, three years, or any other period of time, but all that has been happening in our thought is that sense-based arguments have been denying the immediacy of Soul.

The parable shows that we should dismiss the time factor as an obstruction to realizing the presence of perfection, and instead "plunge beneath the material surface" (see S&H 313:24-26) to the underlying spiritual truth and rouse ourselves spiritually from lethargy, rejuvenating thought with the established facts of Principle and the presence of perfection here and now. According to sense-testimony there was no fruit on the fig tree, but the tree was not dead. It only needed stimulating into revealing what it had always had throughout the so-called period of time — namely, the ability to bear fruit.

No discouragement exists for the true athlete if he finds a lack of success or even near-defeat in his performance, for this awakens only a healthier conviction that the fruitage is already there and that he is going to experience it by cultivating with even greater vigour and love his response to the principle which holds the fruitage for him. An athlete and ourselves as students of Science are similar in that we must work to eliminate all that we see standing in the way of our realization and experience of the perfection which we know to be there and know to be us, since we *are* Principle's own expression of itself. Like the good athlete we should tackle this with true humour and confidence and above all become more and more conscious of God's love for us. The words of a hymn, "God is working His purpose out" are directly applicable to ourselves, and God's purpose for man has never failed.

The good Samaritan

(Luke 10:30-35)

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

Jesus had been asked by a lawyer — obviously a thinking man — the question “Who is my neighbour?” and in reply he gave this story of the good Samaritan.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” Going down from Jerusalem (defined, in part, in the “Glossary” of “Science and Health” as “home, heaven”) to Jericho (which means “fragrant” and is a symbol of sensualism in the Bible) represents going in the wrong direction. It stands for leaving the spiritual basis of reckoning, where man is at home, for a sense-based form of reasoning, accepting as true all that the material senses report. This will soon rob a man of the flow of healthy thinking in which he is entitled to be clothed, and may leave him nearly knocked out physically as well as mentally. If a man has

enjoyed that which is symbolized by the term "Jerusalem" — in this case the quickening of spiritual discernment and realization — but does not continue to dwell in that realm and instead eases off and falls into some kind of sensualism, he finds himself temporarily robbed of the spiritual qualities which he had in the "Jerusalem" of spiritual culture. This causes him more suffering than another who is ignorant of the spiritual. He feels the loss keenly because his spiritual nature has been awakened.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." The priest represents a narrow-minded, blinkered outlook so satisfied and preoccupied with the dogmatic teaching of its own particular form of parochialism that it notices hardly at all the need of others outside the home flock and does very little to help. This state of mind is asleep in so-called spirituality and does not raise a finger to do good.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." The Levite stands for a more highly developed critical and condemnatory type of thought. It sees someone in trouble and frequently analyzes what *it* believes from its self-opinionated, supposedly moral standpoint to be the cause of the trouble and dwells with that as a reality. It does nothing constructive or beneficial to help and merely passes by, satisfied with its criticism and analysis. It damns and burdens those who depart from its own standards and leaves them with the thought, "You've done wrong and I'm not surprised you're suffering."

Whilst it is true that Jesus used members of the priesthood to illustrate these points, we should of course bear in mind that these mistaken attitudes can apply to us all, no matter what profession of faith we make or if we profess no faith at all. For instance, a Christian Science practitioner sometimes tries to "pass by on the other side" by saying that he can deal with a case metaphysically and not have any human cognizance of his patient as an individual with an individual need special to him. He is dressing up laziness as a form of spirituality, and there is nothing in the Gospels or in the teachings of Christian Science which indicates that this is the right course. Mrs

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Eddy speaks of the dangers of indulging personality, but one of its greatest dangers is when it stops us from the expression of a genuine humanity. It would be hard to love someone and be coldly impersonal, and yet love is the healing element recommended by Mrs Eddy. She asks, "if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?" (S&H 365:11-14). He who touched the leper, took the young girl by the hand, "groaned in the spirit" before he raised Lazarus, and wept on entering Jerusalem was a man moved by the realities of human feeling which cause one to reach to the divine; and this he did, thereby fulfilling the statement, "The divinity of the Christ was made manifest in the humanity of Jesus" (S&H 25:31-32), for the human stirring which someone feels is actually his divinity coming to the surface. The wonderful human Jesus always moved immediately into that far more wonderful Christ selfhood with which he was so familiar and which is always available for us to turn to, especially when we are moved sufficiently to make that turning so thorough that it becomes our all-in-all.

"But a certain Samaritan, as he journeyed, came where he was." The Samaritan symbolizes that state of thought which more often than not expresses no religious interest, but is alert in practice to the needs of humanity in general and in particular. The Jews had no dealings with the Samaritans and so in using a Samaritan Jesus was bringing in a member of a race despised by his own people. He was showing that religious complacency often blinds an individual to the real needs of mankind, whereas those engaged in more practical living are by that very fact made more aware of them. The Master was giving a stiff rebuke to the self-satisfied impracticality of a so-called spirituality. He himself would never have healed anyone if he had decided out of self-satisfaction to remain aloof and leave the case alone, as the unclean spirit begged him to do in the instance of the man in the synagogue in Capernaum (see Mark 1:23-27).

The Samaritan "came where he was," and Mrs Eddy indicates the importance of this when she writes, "If we would open their prison

doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (S&H 366:30-9).

The priest stands for the type of thought which prides itself on its understanding of Science and says glibly of someone in need of help, "He has not been assailed by thoughts that have robbed him, so he is quite all right." The Samaritan went to the man with possibly identical ideas in his thought, but the difference was that he did not hold them in a complacent, inactive way, but had the unselfed love to unburden the man of his *belief* of having been robbed. When there was a need for help, Jesus never left a man merely with the sense, "I know you are well," but pursued the matter till the man also knew that truth and identified himself with it. He saw to it that there was elimination of the error of belief right where that belief obtained.

"And when he saw him, he had compassion on him" — true compassion is not an acknowledgment of the awfulness of the picture presented by the senses, but is made up of joy at being able to meet the need and quickly lift the individual out of that picture. This scientific certainty does not come by chance, but from realizing that the rule of healing is "based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S&H 496:18-19). Whenever Jesus was moved with compassion for an individual, he was moved by Principle's presence. He saw the need but immediately was filled with the healing happiness of knowing that the need was already met through Principle's presence.

A good teacher finding a pupil stumbling over a problem has a similar attitude — he sees where the pupil is, but immediately enjoys with that pupil the means of setting everything right. This attitude has no arrogance or sense of superiority, but rather the true neigh-

bourliness of joining someone else in utilizing the ways of Principle. The right sort of compassion does not involve sympathy with error or agreement with the problem as reality, but the happiness of joining in with Principle and the other individual in finding the already established answer which Principle holds. With Jesus' healings one feels that he was above the whole picture, walking *over* the waters of mortal mind (see Un.11:3-4) — never wallowing with the sufferer in the slough of despond.

The Samaritan did not condemn the man for the sorry state in which he found himself, any more than Jesus said to the woman taken in adultery, "You should not have done that." The Master never began by accepting the human or material view and that was why he could bring such inspiration and comfort. Only if, like him, we take our "Son of man" into "heaven" — or enter the atmosphere of Soul where there is no matter, no mortal man, no mortal mind from which to create sin, disease, or death — can we truly help or heal.

"And went to him, and bound up his wounds, pouring in oil and wine" — through the joy and certainty that there is nothing to heal except a wrong concept, there can be an immediate binding up of the disturbed, self-condemnatory thinking of the individual with the assurance that there is nothing to fear and all is well. This at once begins to bring the lacerated thinking together and more into line with normality. "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!' ... Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed" (S&H 410:29-30; 411:27-1).

The pouring in of oil and wine cannot refer to any form of physical treatment, because oil and wine would not serve any healing purpose, so Jesus must have been referring to the "oil of gladness" and the wine of "inspiration." The "poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (S&H 365:31-2).

The oil of gladness has lubricated countless conditions. A sense of humour has always lessened burdens and lifted an atmosphere of depression and dejection. Jesus gave the truest oil of gladness when he said to the paralyzed man, "Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2). The pouring in of oil takes place through imparting that scientific certainty and joy and through bringing expectancy of healing and blessing, whereby the whole picture brightens. Thought is directed away from the physical and freshly consecrated to the spiritual.

The wine of inspiration is poured in when the individual is shown that he already has all the strength and inspiration he needs to be lifted out of the depression (or whatever it may be) and its apparently physical consequences.

Mrs Eddy speaks of "the temple of the Holy Ghost" as "the patient's spiritual power to resuscitate himself" (S&H 365:28-30), and it is this which has to be awakened and quickened into action. Jesus gave this wine of inspiration to all whom he healed. He showed them that they had in themselves the dynamic inspiration they needed and he called it into expression. He said to the young woman, "Damsel, I say unto thee, arise" (Mark 5:41) and to the man at the pool of Bethesda, "Rise, take up thy bed, and walk" (John 5:8). To the man in the synagogue with the withered hand he said, "Stretch forth thine hand" (Matthew 12:13); he did not say, as a miracle worker might do, "Your hand is healed," but told him to stretch forth his hand, calling on him to demonstrate his individual ability and thereby enjoy the stimulus of that ability. The individual in each case woke to his own ability to be out of the condition he had seemed to be in. Jesus was never using will-power, but rousing someone to the inspiration of his own character, indivisible from the one Being. The woman who had been bowed together for eighteen years — who had become so devoted to a dutiful shouldering of burdens, which is a subtle form of egotism, that she was bent with the weight of it — discovered the exaltation of being a true "daughter of Abraham;" she felt the joy of the freedom and lightness to which she had always been entitled, for it was native to her as Principle's unweighted idea. (See Luke 13:10-17.)

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“And set him on his own beast” — the Samaritan carried the man along with him on his own level of thinking, carried him along on that which was carrying *him* along at that time, namely, the understanding given him by Principle. We can never set anyone on our own beast until we have brought it into responsiveness to Principle.

This points to the fact that Christian Science treatment is a sacred thing which, generally speaking, should not be given unless one has been asked to do so. If one is asked to help someone, one has to take him right up on one's own beast, one's own consciousness, and make nothing of the belief affecting him, as much for oneself as for him.

As long as we see a patient needing help, it is our problem as much as his. We cannot look over at a patient in a superior way and try to throw some truth at him. The whole thing is part of our own unfolding relationship to Principle. It is an individual opportunity to clarify our own thinking. “It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief” (S&H 395:21-27). It is not good enough to try to apply the truth like a plaster. Either the individual is the truth, or else the truth is not the truth but mere theory.

If we reach our patient through divine Love (that is, can see nothing in him but perfection), then the healing takes place. “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit” (S&H 365:15-17), but it may have taken many treatments of ourselves to lead us to that point of realization where we have moved from argument to the real spirit. Trying to lift our patient onto our own beast through argument is one thing, but if we get him squarely on our Christ consciousness, through fully acknowledging Truth's presence in him, this will carry him into the inn, the haven of Soul, where Soul is the innkeeper and will care for him.

Jesus would never have healed anyone if he had thought that he had to take on the error as real and had identified the error with his

patient, and so when he said that the Samaritan set the man on his own beast, he must have meant that he dealt with the whole situation in his own consciousness as a lie, to be detected and immediately rejected. It had come to *him* to be seen as a lie.

When Jesus said to the paralyzed man, "Son, be of good cheer; thy sins be forgiven thee," we can feel the unburdened joy of those words because he had this absolute conviction that the lie was a lie and nothing to do with the man. The truth was fully real to him and it poured into thought in its reality. He would not have anything present but God and His expression. He would not be party to making error real for a single moment under the guise of the argument that that was the way to help the patient to see it as unreal! He "required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (Un.11:24-26). He would have no other gods before the "Me" of Spirit. We tend to have time as a great god before the presence of perfection, but that present perfection is all that Principle knows. The Master did not have the attitude, "The patient must practise love [or whatever it may be] before he can be well." Instead of thinking that someone else has to improve, we ourselves have to improve in our instant rejection of error as error. Error does not exist as truth and never has, therefore we must hold it neither "by affinity nor by infirmity" (Un.57:15-16).

"And brought him to an inn, and took care of him." The inn represented in those days protection from the outside world, for journeying had its dangers and in an inn a traveller could rest in some degree of tranquillity. The Samaritan brought his patient to a temporary sanctuary where he could quietly make his own the inspiration which had been given him and where the process of finding or healing himself could go ahead without impediment. Mrs Eddy touches on this point when she says that it is "important in metaphysical practice that the *minds* which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage, — either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the divine Mind can remove any obstacle, still you need the ear of your

auditor ... it is well to be alone with God and the sick when treating disease" (S&H 424:15-22, 26-27).

To truly care for someone there has to be the quiet sanctuary of thought, so that with the intelligence of love (which is what true care means) we can observe his state of mind and discern spiritually what is best for him under the circumstances. Through our own closeness to Principle we can give him what he requires — neither less nor more. That is the unselfed love which is an essential part of Christian Science practice.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." The wise practitioner knows that it is vitally important to place his patient in the sanctuary and safety of the "inn," the all-embracing presence of Soul. Both he and his patient are not just working something out: Soul is present, showing them the wonders of perfection. "Soul has infinite resources with which to bless mankind" (S&H 60:29), and when both practitioner and patient are led to the "inn" of this realization that it is actually an increasing conviction of God's presence which is unfolding, then everything will be found to support the realization of health, certainty, and happiness in both of them. True healing does not culminate in restoring the individual to a sense of health, but carries him forward to a new phase in the awareness of Principle's presence for him and for all mankind.

"The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love" (S&H 375:17-20), and in this parable the taking of the man to the inn symbolizes this. In the sanctuary of Soul the Samaritan left his friend so that he might truly realize the wonderfulness of the whole experience. Mrs Eddy speaks of tumours, ulcers, and so forth as "waking dream-shadows" (S&H 418:30), and the Psalmist said, "I shall be satisfied, when I awake, with thy likeness." Those sayings illustrate the true purpose of Christian Science healing, which is to awaken thought to the truth which is ever present, waiting to be recognized.

The Samaritan came to the inn as well as his patient. With our

work well done, we too come to the joy of the realization of Soul. "Soul is the only real consciousness which cognizes being" (Rud.5: 18-19). We should have joy in healing, joy in the discovery of God. If the Scientist reaches his patient through divine Love, he has entered the experience of divine Love with his patient. That is why those words are true, "His reward is with Him."

Our work is never done until we find ourselves looking at some new aspect of God. Until we have seen some aspect of God through our patient, we have not truly seen him. Mrs Eddy points to this when she says, "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" (S&H 476:32-4). It was the immediate breakthrough to God, until he saw Him and Him only, which made Jesus' healings instantaneous.

The giving of the two pence indicates that the Samaritan knew that the ordering, clarifying, and purifying process symbolized by the second day of creation was already at work in the consciousness of his friend. He had given him the light symbolized in the first day of creation, and now he was satisfied to let this enlightenment resolve itself in the man's thought and operate in the right way for his particular state and stage of consciousness. The second day tells of the firmament separating the waters above from those beneath, and in this case that process would manifest itself in the individual beginning to understand that he had departed from the realm of good, sound thinking ("the waters above") and entered a lower realm of mortal thinking ("the waters which were under the firmament"). He would see the difference between the two, the difference between the mortal dream and the living spiritual reality, and regain his native stature through an acceptance of true values and obedience to the higher standard of good human living. Like the Samaritan, we should expect the patient to be receptive to Science and its unfolding in his thought. We should expect him to be led to the "dry land" conviction and certainty illustrated in the third day of creation.

"And whatsoever thou spendest more, when I come again, I will

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repay thee." The Samaritan was alert enough to know that if any suggestions tried to recur, it was there at that point of fulfilment in the inn that they could be met, never to return. Only if there is a lapse in our own consciousness or in that of the patient with regard to himself will we need to come again and thoroughly clear our thinking until we have paid the full debt to Principle with a further coin. The record is that occasionally after healing someone Jesus sought him out again (as in the case, described in the fifth chapter of John's Gospel, of the man at the pool of Bethesda whom he later found and spoke to in the temple); he saw that something more was needed apart from the healing in order to lift it from any possibility of mere faith into the spiritual understanding which is the activity of Science. And so because human beliefs will sometimes trap us into a sense of satisfaction which is truly merited, we need to watch that it does not cause us to stop our work until the whole of consciousness is brought into absolute submission to Science and its harmony as seen in that specific case.

No attempt was made by the Samaritan to limit the amount of good which would go on unfolding to the man after he had left him restored to health. He did not presume that Principle's work was finished just because the evidence made this appear so. He resisted outlining for Principle in relation to another individual. Often after a practitioner feels he has fulfilled his part to the best of his ability at the time, the work he has done reaches to "the joints and marrow" and uncovers something else which then comes to the fore. He may be called upon to help once again and he must be willing to do so "until seventy times seven"—that is, until a real searching of consciousness brings it into full and complete accord with the facts of Science.

The Samaritan saw that the healing process was on its way and could not be arrested, but he did not dictate to Principle as to the length of time the man would take to accept the already established truth of his being and so be on his own feet in need of no more help. At every step of the way the Samaritan was pliant to Principle. He was far too wise to try to take on his own shoulders the responsibility

which belonged to Principle alone. It was because of this humility before Principle that he knew when to step out and leave the field to God. When to help and when to cease helping is one aspect of the art of Christian Science practice which can only be gained through developed spirituality.

When Jesus said to his disciples, "It is expedient for you that I go away," he knew that he had done his part and that the time had come to leave them. With a mother, a tutor, or a friend sometimes the hardest thing is to discern the proper time to withdraw, but if we are governed by Principle, we do know the right time, neither too soon nor too late. The mother bird knows the right time to stop feeding the baby birds and cause them to spread their own wings. These things are as natural to man as to bird if in his life he is allowing Principle to govern and hold the reins. Any degree of belief in personality can throw that out of balance and induce a man to prolong his help to the extent that inspiration wanes and the individual's own waking thoughts are frustrated.

The Samaritan had seen what to do all along the line, just as an instructor who is the servant of Principle in his particular sphere knows through his own subordination to Principle how to help and guide his pupil to the point where he can leave him. There is no greater neighbourliness than taking a friend up to the point where you see that there has been sparked off his individual ability to express Principle. There you leave him and do not interfere with what is taking place through the sure operation of Principle.

Mrs Eddy says, "Like the great Exemplar, the healer should speak to disease [to his own false sense as well as that of the patient that disease exists] as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease" (S&H 395:6-10), and she also says, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious" (S&H 419:4-7). When the Samaritan left the man in the inn, he left him with the conviction of the metaphysician who makes Mind his basis of operation in dealing with a case, ex-

finds himself brought naturally into fruitful relationship with Principle's ideas and with those who have direct need of his neighbourliness. The Master therefore made plain that our neighbourliness and closeness to others is in the exact ratio of our closeness to Principle as proved by our responsiveness.

The question which initiated this wonderful parable was put by the lawyer in these words, "Master, what shall I do to inherit eternal life?" Anyone who practises his understanding of Science in the manner illustrated in the story will indeed discover that he has found the means of inheriting the eternal life to which everyone is entitled. Through entertaining and responding to qualities of character which in themselves are eternal, his consciousness becomes imbued and possessed with the eternal.

Anyone who tries to humanize this parable and interpret it as a glorification of meeting the human need as physical through physical means has missed the whole point of this and every other aspect of Jesus' teaching. He has lost the beatitudes of it in mere human platitudes.

When Mrs Eddy says, "Divine Love always has met and always will meet every human need" (S&H 494:10-11), she means exactly what she says, but the human need is not just the healing of a physical body or of some other condition. The human need is that the individual's thoughts should be brought into subjection to the divine and spiritual truths relative to the specific situation. That is the human need, although it will naturally manifest itself in the symbolic sphere of the individual's experience, that is, in his belief of a bodily existence or environment. Divine Love meets the human need by changing human thinking into divine realization, and that divine realization shows that there is no physical or mental human condition required for harmony. The harmony is already present and is the only experience of man, therefore there is nothing to overcome except our misconception that there is something to overcome. Mrs Eddy's human need was met when divine Love revealed to her "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24: 17-18). If we dwell with those words, we shall see that their implica-

tion is that there never was anything to overcome either in character or in bodily existence, for "Life in and of Spirit; this Life being the sole reality of existence" takes care of all the doubts and traps of human reasoning. The Samaritan knew that the true healing would take place in the inn, the sanctuary of "Life in and of Spirit; this Life being the sole reality of existence," and he saw that however long it might take, the patient had to be allowed to dwell with that truth until it permeated his consciousness and he responded fully, realizing that he had not been healed of a something opposed to Truth, but only of a belief that there ever could be a something opposed to Truth.

To summarize the whole parable: it illustrates the motives, outlook, and work of a good practitioner. He becomes conscious of someone in need of help and immediately goes to where the individual is at his level of thinking. He binds the wounds of self-pity and self-depreciation, silencing the repetition of error. He then directs the individual's thought and calls for responses along the lines symbolized by pouring in both oil and wine. He does not leave him at that point, but lifts him to the joyous flow of positive spiritual thinking upon which he himself is riding, until the patient is sufficiently established in the truth to be left — not in a vulnerable position, but in an area and atmosphere of thought where his thinking will not be unduly disturbed by outside or surrounding conditions. Then the practitioner, knowing that all that he has done has been motivated by the Principle to whom he is servant, has sufficient understanding of that Principle to realize that the process of adjustment of thought in the patient to a pure realization of his own goodness and wholeness will without any doubt take place. This is symbolized by his giving the innkeeper two pence, symbolizing the second day of creation and its purposefulness. He then makes provision in the event that the patient takes longer in arriving at that third day symbol of "dry land" conviction — in other words, he does not outline for Principle, but makes allowance for Principle to do its own work in its own way, thus saying to the innkeeper, "and whatsoever thou spendest more, when I come again, I will repay thee."

The entire parable, from beginning to end, could be taken by anyone as a guide to true impersonal practice which yet involves the whole man in his responses to Love.

The widow and the judge

(Luke 18:1-8)

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

The unjust judge represents the human mind when it is wrongly influenced, influenced by mortal mind and all its beliefs, so-called laws, judgments, and sentences. But when there is determined application for the justice of the divine Mind, that human mind gives up its resistance and acts on behalf of the rights of man. Jesus shows that the widow's persistent faith in the law of good, in spite of mortal mind and its beliefs, caused those beliefs to give way and brought her relief from oppression. The widow stands for that state of thought which has been widowed away from resignation to mortal mind and is actively and immovably determined not to let an unjust judgment stand in the way of claiming the rights of man. If we find ourselves in the position of the widow in any direction, then we must take on the attitude of mind symbolized here. To one individual the “adversary” from whom relief is sought may be disease, to another it may be lack, and so forth. The unjust judgment may lie in a man's

poor opinion of himself or in any opinion held about his state of health or circumstances. It may lie, for example, in the world's opinion of the fatality of certain diseases, although this has been disproved again and again in the experience of men.

In the first part of the parable Jesus brings out that despite beliefs imposed on the human mind by mortal mind and its myriad so-called laws and unjust sentences Principle has throughout all time operated to set aside false laws and bring release from tyranny. At the end of the parable he pleads for men to take the higher way — the way which eliminates belief in the unjust judge and thereby shortens the distance to the immediate realization of good and freedom from oppression. The distance is shortened when we have no "unjust judge" either in our self-condemnatory opinion of ourselves or in our belief in unjust laws and statutes.

The Master longed for men to shorten the distance by accepting the Son of man — the consciousness which he himself had here on earth that there was nothing going on but Principle and its idea or expression. Through accepting the Son of man in this way individuals are freed from the wrong and unjust notions in which they have been educated and which stand over their instinctive faith in God as the unjust judge did in the parable.

Throughout history people with faith in God have been able to annul would-be laws of mortal mind in particular instances, but they have not been able to annihilate belief in those laws. Therefore they have touched Truth, but have never found the Science at the back of it — the Science spelt out in the statement, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration" (S&H 259:11-14).

The lesson is that in spite of mortal mind and all its rules and laws an individual who causes himself to turn wholeheartedly to his understanding of God will become aware of the presence of good in a measure which will overrule the so-called laws of the "unjust judge" of mortal mind. But if instead of that long process, however admirable the persistent fidelity, men adopted Jesus' method of

keeping his Son of man in heaven (see John 3:13) — in the harmony of Science — by an admission of this simple but profound truth, followed by a continual affirmation of the onliness of Spirit and above all the nothingness of matter and the nothingness of mortal mind, then there would be no need of constant supplication *against* something which had been allowed reality. The results would have the quickness and full fruitage associated with the realization of Truth. The realization of Truth depends on continually giving the lie to the lie — the denial of matter and all its laws. In the Master's words, "It is the spirit that quickeneth; the flesh profiteth nothing."

Jesus' prayers were "deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love" (S&H 12:13-15). They were quite different from the prayers of the widow in this parable. Hers was an enlightened appeal *to* God; his was the full light of affirmation *from* God. He started from perfect Principle and idea as the basis of thought and demonstration and protested *from* that basis, instead of protesting *to* it about removing something already admitted as real. His understanding of Truth forestalled error.

Jesus kept his Son of man persistently in heaven. All any of us has to do is to persist and never lose heart until we see the nothingness of the lies or unjust judgments which try to obstruct our acceptance of Truth. We have no need to persuade Principle to come onto our side, but we have to keep at it until *we* come to the clean, clear understanding of what Principle is and must be in order to *be* Principle and also cease to imagine ourselves outside Principle. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (S&H 465:17-1).

The judge in the story made it plain that he was not finally going to help the widow because of any respect for God or man, but only because she wore him out by her continual coming. We can do the same as the widow with the judgments enacted by mortal mind, for by continuing with the truth and constantly attesting its truth to our own understanding, "with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine

Science" (S&H 418:7-9), we also can wear out the resistances implanted by mortal theories, so that finally they give way and thus become channels for the good.

Jesus was pointing here to the fact that there is no favouritism in the Science of being, no special sons more beloved and blessed than others, but that through consistent application to finding more of the meaning and requirements of Principle we wear down our own false sense of Principle until the truth is all that obtains for us in every direction of consciousness. When we wear out our own false beliefs with regard to Principle and its relation to man, we find it acting on our behalf, as the widow found with the judge — that is, we experience that which has always been waiting for us to do so.

Sometimes one child in a family or one individual in a group feels disadvantaged in comparison with the others forging ahead who seem better endowed or in more favourable circumstances, but this is only a belief, an unjust judgment which can be nullified through consistency in the truth, just as the widow saw to it that the injustice to which she had felt subject was set at nought. "It is man's moral right to annul an unjust sentence, a sentence never inflicted by divine authority" (S&H 381:28-30); "Let your higher sense of justice destroy the false process of mortal opinions which you name law" (S&H 390:13-16).

We are always the judge in our own case through the ability furnished by Principle. "In the presence of the Supreme Lawgiver, standing at the bar of Truth" (S&H 440:25-26), what we are really doing is pleading with ourselves scientifically to accept the plea of Truth, and through persistence we break down our own objections, to the point where the unjust belief is rendered null and void.

In the story the widow, representing thought which feels temporarily widowed from something it knows it is right to have and is determined not to give way to injustice, had to regain through perseverance the wedded state, the conviction that Love was "wedded to its own spiritual idea" (S&H 575:3) in her. But she could have started out from and remained with that sense of wedding, and this was the path of Science which Jesus yearned for men to take when he

asked, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

The long process of persistence represented by the widow is often illustrated in the long period of mental argument in the pursuit of Truth which may be required in Christian Science practice. The trial pictured at the end of the chapter on Christian Science practice (S&H 430:13 — 442:15) demonstrates the operation of Christian Science in dealing thoroughly and victoriously with the arguments presented by mortal mind. The individual on trial had got himself into the state of thought where he was worrying over the condition of his tongue, his skin, his nerves, and so on. One supposed law after another had to be dealt with and seen to be powerless, until at last the Son of man came, in the sense of the coincidence of the human with the divine. But had the man realized from the beginning that of himself he could do nothing and that he was but "the humble servant of the restful Mind" (S&H 119:32), he would not have got himself into a diseased state through his kindness to his friend. It was not his fault so much as the unjust judgment of mortal mind with which he had been educated to comply. That was what had to be erased from thought through the acceptance of Truth. The judge at the trial concluded with the words, "Our statute is spiritual, our Government is divine. 'Shall not the Judge of all the earth do right?'"

Whilst the detailed method exemplified in this case is vitally necessary to us as students, with its wonderfully strengthening process, it is also essential that we do not lose sight of the higher method as shown by both Jesus and Mrs Eddy and confirmed by such statements as these: "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner" (S&H 454:31-2); "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (Un. 11:24-26).

The Master knew that here and now we are already elected by Principle to perfection and therefore can and should elect to accept that election. We can elect to live in the realm of Principle and its

mandatory ideas of perfection. There is no need to live in the realm of mortal mind's suggestions. When Jesus asked, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily," he meant that those who have elected to take the way of persistent application of their understanding of God are bound to be rewarded, however long it takes. But the method which he himself followed and which he yearned for all to adopt was a higher, more restful method.

These two standpoints are illustrated in the third and fourth sections of the Lord's Prayer. Jesus' own outlook was the calm, continual certainty expressed in the third section, "Thy kingdom come," which is given its spiritual interpretation in "Science and Health" as follows: "Thy kingdom is come; Thou art ever-present" (16:31). It was the full and enlightened scientific faith in this which he himself had and which he longed for others to have which made him ask at the end of the parable, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" However, in the fourth section of the Lord's Prayer we see the persistent activity of good as represented by the widow. This fourth section reads, "Thy will be done in earth, as it is in heaven," which is spiritually interpreted, "Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme" (S&H 17:2-3). Through his great understanding of and love for mankind Jesus showed that this may be the way we choose in order to be enabled to reach the point where the words, "Thy kingdom is come; Thou art ever-present" finally become real and practical to us in consciousness and experience. The first method stands for the absoluteness of Science; the second stands for the Christian application to human thought of that absoluteness, meeting men where they believe themselves to be.

Jesus said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." The consciousness which goes forth from Principle bathes this world or earth's experience in its own harmony and then through this reaches to a deeper understanding of Principle and its all-presence in its expression of itself.

THE WIDOW AND THE JUDGE

So in this parable Jesus makes plain the two methods and yet with his heartfelt desire that men should recognize and take the quicker way, he asked that last question, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" It was almost a sigh. He was saying, in effect, "Why will you not accept my method? You already have abundant evidence of the power of Principle, so why not take it further and banish belief in the possibility of any other power or existence? Why not live as I do, in the continual certainty that *your* Son of man is always in heaven, that your only true and real consciousness just where you are is the consciousness of Mind, since 'All consciousness is Mind, and Mind is God' (Ret.56:18)? As through that enlightened faith you accept this true Son of man here on earth where you are and with no further delay you will find that no other consciousness exists for you and there will be no problem to solve, for no problem has ever existed in that consciousness which is Mind. That is the quick way to obtain the effects of this absolute truth in immediate experience."

*Other booklets in this series, covering all the parables,
will be published in due course.*

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