

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable
spake he not unto them”

No. 3

The corn of wheat

The two sons

The hidden treasure

The unthanked servant

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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 corn of wheat

(*John 12:24*)

“Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Jesus was stating a law here which is inexplicable by the standards of the senses. He was showing that unless any form of teaching, any aspect of the bread of Truth — that is, “a corn of wheat” — falls into the ground of human consciousness and dies to sense measurement and cognizance, it remains a mere surface impression — it remains the equivalent of a single grain of wheat, serving no purpose; whereas if it does die in this way, it will spring up again and bear much fruit in individual consciousness and experience. He was pointing to the fact that the surface impressions of Truth which the human senses grasp in their longing to learn about God are never sufficient for Soul. However exhilarating the surface impressions we gather from some form of teaching or illustration, it is not these which will bear fruit abundantly, whereas if they seem to die in us, so that we are unable to find or feel them, then they will spring up and bear much fruit.

The Science at the back of this is that Principle will develop its idea to human apprehension in its own right time. The divine idea is always ahead of the human atmosphere in which it first appears, and therefore it is often lost to human comprehension until experience and growth lifts that comprehension to the levels at which the idea originally appeared.

Most of us have the experience of going through a class, reading a book, or attending some lectures which carry us away to the heights of inspiration. However, unless the ideas presented fall into the ground of our individual character and being, and even appear to die,

they do not have much real effect. If they do fall into that ground, they eventually come up in new, sturdy, individual growth.

Sometimes we leave a class and feel that we have lost all the inspiration and do not know where it has gone. We may even feel cast down with disappointment and our own lack of ability. That very impression, which arises from our sincerity, shows that the inspiration *has* registered and will do its work, although unknown to us. It will register so deeply that it may appear to us to have died. Even if we do not lose the inspiration but remain thrilled with the surface truths, their deep meaning is what will later unfold.

The inspiration of listening to a talk by some spiritually-minded individual has often enthused the hearers for many days, but the real thing that falls into the ground of their characters probably bears fruit many *years* later. If it does not do so, they will perhaps have months of that inspiration and then go off on another tangent and forget it. Many things we have been told do not remain with us, but that which is special for *us* falls into the ground of our character and later returns (having appeared to die) to bear fruit, much fruit.

Therefore what is the lesson? The lesson is that we should never worry if we are sincere and have listened or read sincerely, even if everything seems to have gone from us. What is right for us will have fallen into the ground of our character. If we cannot remember this or that point, we should not despair, but know that Principle was the sower and we can leave the rest to Principle. What is designed for us will fall into the ground of our being and bear fruit in our individual life, perhaps without our knowing anything about it. When after a class or after reading something we try to recall everything on the basis of human memory, this does not do as much good as that which sometimes appears to have fallen into the ground and even to be lost to memory. Most people can think of instances when passages from the Bible or "Science and Health" or other statements of Truth came vividly back at a time of need when they imagined they had forgotten them. Of course there is no reason why such passages should not remain with us in their verbal form because of the spiritual impress they have made upon us; in this case the corn of wheat has fallen into

the ground of our spiritual capacity to understand and accept it. But in any case teaching has to fall into the ground of our individuality and die from its original form before it can bear fruit for us. If we memorize it, we merely have it as someone else gave it and it has not come up new for us in its own right time.

This saying of Jesus declares a scientific truth. All our reasoning may rise up against it, because we cannot see why we cannot keep Truth alive and never let it fall into the ground and die. We ask ourselves: why *shouldn't* we be able to memorize ideas and make them our own humanly in such a way that there is no need for the corn of wheat to fall into the ground and die? The reason is that all these actions on our part imply that the understanding is ours and not Principle's, that it is *our* mind which grasps everything, and this is not so. These things are things of Soul, and we can neither make Soul nor make ourselves understand Soul. We can only acknowledge Soul and wait. And since the realm of Soul is the only real realm, why should we want to keep things on the surface of words, memory, and so on? The time to worry is when we are satisfied and satiated with the surface, not when it appears to be dying.

We should bear in mind that Jesus makes the point here that unless a corn of wheat does fall into the ground and die, it remains limited in effect and purpose — it stays only as a series of surface impressions which, however attractive they may be, are tainted with personal opinion and sense testimony. But because the divine is the divine, it operates divinely, and so the corn of wheat, the spiritual essence, falls into the spiritual areas inherent in everyone; and there, lost at last to sense, it develops in its own purely spiritual way under the guidance and impulsion of the Principle which formed it.

The true corn of wheat always does fall into the ground of the consciousness of man and by the grace of God (that is, the purpose of Principle) is dead to human sense; for when the human is not attempting to supervise it, the divine is allowed its rightful freedom to produce its perfect results. When the human sense is not cognizant of the corn of wheat, it cannot for that very reason interfere with its silent but purposeful activity in the character of man. This activity

will finally break surface in fresh realizations which are the beacon lights to human progress and will ultimately rest in the "one endless day" (Mis.399:5) of man's whole consciousness being nothing more and nothing less than God's realization of Himself.

The Master was aware of so much that would not bear lasting fruit because men allowed it to remain superficially exciting. One of the best illustrations of what he had in mind when he spoke about the corn of wheat falling into the ground can be found in the record of the so-called miracles of the feeding of the five thousand and the four thousand and in the unusual but emphatic reminder which he gave to his disciples following the feeding of the four thousand. They were in a boat after an encounter with the Pharisees which had made Jesus sigh "deeply in his spirit" at their lack of spirituality. He said to his disciples therefore, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod," warning them against accepting teachings based on the physical alone, whether dogmatic so-called spiritual teachings, as in the case of the Pharisees, or openly materialistic, as in the case of Herod. It was those false teachings which were trying to overcome the corn of wheat which he wanted his students to recognize in relation to these incidents, for what predominated in their thought, as distinct from what was important to him, was the apparently miraculous feeding of large crowds of people.

The disciples thought that when he gave this warning, he was referring to the fact that they had very little bread with them in the boat. "And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?" (Mark 8:15-21)

It is unmistakably clear that he laid special emphasis on the symbolic numbers involved — that is, the *five* loaves for the *five* thousand

and the *twelve* basketsful picked up, the *seven* loaves for the *four* thousand and the *seven* baskets picked up. Could physical numbers have been of any importance when the greater number of loaves was used for the feeding of a lesser number of people?

Jesus called out of his students answers which by the quickness with which they were given revealed that the corn of wheat *had* fallen into the ground of their true studentship and registered in its spiritual content, although it had apparently died or been lost in the overlay of the senses' impressions of wonder and possibly awe at such a marvellous meeting of the human need. His aim was that the corn of wheat, cleansed of the human marvels, should be revealed as not having died, but vitally present, ready to spring into spiritual fruitage, the only fruitage which he longed that men should find through all his demonstrations. He knew that if they understood what lay *beneath* the glamorous surface, they in their turn would be able to feed any multitude at any time and it would never be primarily by the standards of the senses.

If ever we find ourselves concerned as to whether the crowds were fed materially, would it not be better to remember how often we have been present at a meal where the inspiring ideas were what really fed us and we cannot even recall what type of food was served? We know we were fed in every way needed at the time, but we also know what was of prime importance. It should of course be realized that the man who walked on the water and turned the water into wine, as well as accomplishing many other so-called miracles, could be expected to meet the human need, as expressed by the crowds on these occasions, with the same freedom of spiritual realization and total disregard for matter (which was completely unreal to him) as was demonstrated in all his work.

The Master was now leading the disciples into the soul of the events by showing them the infinite resources of Soul, for what was taken up after the feeding was greater than the amount with which they started.

We have to remind ourselves that on both occasions Jesus had quieted the anxiety of his students as to how the feeding would be

accomplished by simply asking them, "How many loaves have ye? go and see," in response to which they went and found *five* loaves in the one instance and *seven* loaves in the other. We can see that all these actions and the spiritual emphasis on the symbolic values give us an opportunity to raise the veil of the senses and take a look into that spiritual realm where Jesus' Christ consciousness lived and moved and had its being, the spiritual realm from which he drew in order to provide the answers to the human phenomena of which men are cognizant. In asking his students these questions Jesus was deliberately stirring them to become conscious of the world in which he lived and in which they also lived — and in which we all live. He longed for them to be in that world as consciously as he was.

What he showed the disciples as the reality of feeding is just as vitally true for us. We all find that we have a picture before us which continually asks for this feeding. We either take the opportunity offered, or we fail to do so. Either we feed that picture, feed our affections for it through Soul, or else we starve ourselves and leave our affections famished through accepting sense-impressions at their face value and letting them pass into our being in all their negative aspects. The picture before us may at times set up a formidable challenge to thought, but each of us has through Soul all that is required to meet that challenge. The only way to feed the picture presented by the five physical senses is with the senses of Soul, which appear to us humanly as five in contrast to the five physical senses. In that way we become metaphysicians, resolving "things into thoughts" and exchanging "the objects of sense for the ideas of Soul" (see S&H 269:14-16); and as we do that, we feel ourselves fulfilling the purpose of our true manhood, symbolized here by the gathering up of the twelve basketsful.

We gain a clearer view of what the Master had in mind if we consider the statement, "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. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy"

(S&H 476:32-5). The "sinning mortal man" who "appears to mortals" is not an *evil* man, but anyone who believes in matter in any of its myriad aspects, for that belief constitutes sin and is mortal. We may look at a friend, for instance, and our senses may say that he is a nice, pleasant, good-looking man; but if we leave it at that, we find that if we follow out the pattern of mortal thinking, we have to add, "He will grow old and not so good-looking or useful and will eventually die." Here, then, on the evidence of the senses we are looking at a good mortal man who through ignorance may be a sinner in the scientific sense of sin — that is, a believer in matter and its mortal modes. Therefore right before us is the opportunity to do what Jesus always did — to plunge beneath the material surface of things and find the spiritual man, who is not just the character-expression of goodness according to human definitions, but being wholly spiritual possesses the divine attributes of an immortal being. This is the very corn of wheat which is there beneath the surface showing and yet unseen and dead to the senses. Some day it will inevitably reveal itself in the experience of that individual, but here and now if we feed that picture of famished or limited sense from our Soul-resources (ours by reason of our spiritual being) we can immediately rebuke the senses' testimony, be it pleasant or otherwise, and entertain a picture of the real man, our real friend, expressing and responding to those unseen spiritual forces which are the source of his attraction to us and to others and of his purpose in being what he is — neither more nor less than God expressing Himself, that is, God's expression. This feeding of the senses and their testimony from the resources of Soul has nothing in it but healing, for it has rejected the lying evidence and in its place discovered the certainties of Soul; and through this activity we have seen God's own likeness, with all the blessings for our friend and thence for ourselves which this recognition of true identity assuredly brings.

Both with the feeding of the five thousand and the four thousand we have noted that Jesus asked his disciples, when they were filled with consternation at the challenge of feeding the crowds, "How many loaves have ye? go and see." He brought out that they *had* the

ability to feed sense-testimony hungry for Soul. We all feel the longing to feed sense-evidence with answers from Soul's resources, and Soul has "infinite resources with which to bless mankind" (S&H 60:29). Each of us has the means of feeding from Soul our first sense-impressions of anything until it is translated into its true meaning. For example, we may look at a flower which the senses tell us is a thing of beautiful colour, shape, and scent. But then we ask ourselves, "What is at the back of all this? Why do I like it in the room? Does it do physical things for me, or Soul-things? Why do I give it to a friend as a token of love and as a means of giving him happiness, a happiness which he in his turn will spread? Why don't I give him a cabbage or a cauliflower?" We begin to appreciate consciously that the flower speaks to us of joy, contentment, healing, and evokes responses of care and tenderness, for instance. It is a proof that we live in and respond to a world of Soul, for all those qualities are of Soul, not sense. The flower is not a lovely physical thing having a good human effect. Nor is it a question of dressing up a piece of matter with spirituality. The flower is there as a divine presence, part of God's presence for us, expressed in a language which we can understand and to which we can react.

Moreover, we know that if we have fed one flower through Soul-sense with its limitless resources, we could do it for five thousand, for in "the scientific relation of God to man, we find that whatever blesses one blesses all" (S&H 206:15-16). And if we have exercised this same ability on behalf of one man or one condition, we could do it for all. The important thing is to activate our Soul-sense at the very point where we are and towards the very symbol which confronts us at any particular moment.

Jesus continually revealed the corns of wheat which were dead to the senses of sense but present to the senses of Soul. Take his illustration of the lily of the field, where physical beauty was the story to physical senses. What he showed was that Principle's praise for itself through its idea was ever-present and effortless in expression. This corn of wheat was hidden to the senses yet present both in the lily and in Solomon's temple, but the Master showed Solomon's mistake

in responding to it by trying to fashion matter into intricate and perfect material beauty in order to render praise to that which is purely spiritual. The corn of wheat was there in both instances, but Jesus revealed that even in human expression the lily had attained to it not through any effort of its own, but by allowing Principle to fashion its own purpose of praise to itself. It was the unselfed adoration of Principle revealed in the lily which made its praise so much nearer the spiritual presence of Principle than was Solomon's devoted effort, weighed down as that was by the belief in matter as the essential factor. But in both cases it was the underlying spiritual fact of Principle's expression of praise for itself which was there as a corn of wheat to be found, with its lesson in spirituality and consequent fruitage to man; it was found the moment the senses of Soul which were present in Jesus saw beyond the surface impression to their affirmation of the presence of Principle. (See Matthew 6:28,29.) So it must be that the cultivation of this use of the Soul-sense which we reflect and have will lead us into the world of Spirit where Jesus' whole consciousness lived and moved and had its being.

Whenever we feed our world through Soul, there is a resulting satisfaction, a rounded-out conviction as to the purpose of life and of what man is — that he is a complete being, fully imbued with answers. This gathering up of fruitage is symbolized by the twelve basketsful, for "twelve" stands for a completed, rounded-out activity or experience. There are twelve months in a year; Jacob came to a sense of fulfilled manhood through his twelve sons, who formed the basis of the twelve tribes of Israel; Jesus chose twelve disciples to give him a complete team, representative of man.

The full purpose and identity of each of us is found in Mrs Eddy's "scientific response" to "the oft-repeated inquiry, What am I?": "I am able to impart truth, health, and happiness" (My.165:19-21). As we look at a flower or any other symbol, we can feed it from our Soul-sense with "truth, health, and happiness" and thereby meet its feeding of us through those very qualities. This is the true feeding of spiritual man, and it is more satisfying to the human hunger for goodness than anything else. This is the work of man. This is what

we are here for, just as Jesus was here for the same reason. We are all here to find the corns of wheat — the Soul-messages designed for us as Soul-beings — and to realize that although they may have fallen into the ground of sense-testimony and therefore died, the very challenge posed by realizing this can inspire the Soul-activity which will cause them to spring into fruitage for us.

So we see in the feeding of the five thousand a great lesson in the purpose of manhood — exchanging “the objects of sense for the ideas of Soul” of which those objects are but the symbol. This is the important work of man in relation to his universe and to all humanity.

Turning from this feeding of the five thousand, we come to the miracle of the feeding of the four thousand on another occasion, when Jesus again expressed his spiritual realization of Being and its purpose in a manner beneficial to mankind. Here the symbols which he used and later emphasized to his students were the “seven” and the “four.” “Seven” is used throughout the Scriptures as a symbol of divine completeness — for instance, in the seven days of creation at the beginning of Genesis and above all in the sevenfold nature of God, an understanding of which is essential to the proper understanding of the sevenfold nature of man. Jesus was fully conversant with all this in the sense that the sevenfold nature of God illuminated his thought with a constant conviction of God’s presence and onliness. That aspect of God which Mrs Eddy termed *Mind* was as real to him in its purpose and presence as it must become to us, as witnessed by such words as these to his disciples: “And ye shall be brought before governors and kings for my sake ... but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak,” “your Father knoweth what things ye have need of, before ye ask Him.” We realize Jesus’ understanding of the nature of God as *Spirit* from statements like these: “God is Spirit; and they that worship Him must worship Him in spirit and in truth,” “It is the spirit that quickeneth; the flesh profiteth nothing.” It is quite plain that what Mrs Eddy termed *Soul* was also real to him because his words and works consistently emphasized that we must dismiss the testimony of the senses

and be possessed by the certainty of Soul-sense; he required all men to imbue their faith with a quality of certainty from Soul and stressed that this Soul-certainty would give them power to remove the mountains formulated only by lack of faith in the ability of that very certainty to produce good. *Principle* was so naturally present to him that he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for wherever perfection is expressed it reveals the presence of the immaculate Principle. His sense of *Life* was so outstanding that it could be summed up in his statement, "I am come that they might have life, and that they might have it more abundantly." No one can miss his sense of *Truth* if they heed his words, "ye shall know the truth, and the truth shall make you free," or his declaration to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The whole of his life spelt out the presence of *Love* and his response to it, and the requirement he voiced to his disciples underlines its importance: "A new commandment I give unto you, That ye love one another."

Then there is the symbol "four," employed all through the Bible as a symbol of the fourfold sequence of purposeful spiritual reasoning. The beloved disciple's revelation of the city foursquare and Mrs Eddy's explanation of it in her chapter on the Apocalypse are as important to the student as is the sevenfold definition of God given by Mrs Eddy in her answer to the question "What is God?" The reason for this is that the city foursquare highlights the activity of the divine Being in a fourfold aspect, and Mrs Eddy saw that the four sides of the city stood for the Word, Christ, Christianity, and Science. Without a proper appreciation of and responsiveness to this fact of the purposeful operation of Principle we may lapse into definitions of God which are correct but have no real and beneficial influence on our lives. The lives of both the Master and Mrs Eddy reveal an active and practical response to a living and dynamic Principle, and unless this is fully accepted we are left with a definition of God more as an idol than as a presence activating the entire experience of man.

The illuminated consciousness of the Revelator showed him that the fourfold flow of conscious activity is an established fact of being

which pertains to every aspect of experience. It is the movement and demonstration of the presence of Being and reaches right down through the whole experience of man. In every sphere of life the individual seeks — which corresponds to the working of the Word in human thought. This is followed by a finding of the answer to that seeking in the ideas which come to him — this corresponds to the Christ activity in man. That is succeeded by his using of that answer in relation to his world — which represents the activity of Christianity. And this gives way in turn to some realization of the Science at the back of it all which impelled the whole activity and brought all the processes to their human fruition — the timeless Science in which beginning and end are one.

Having admitted the naturalness of this fourfold flow of purposeful thought, we can appreciate that Jesus was stressing to his students that unless this “four” is fed by the “seven,” by an understanding of the sevenfold nature of God, it can become an instrument of error. For example, a group of people can mistakenly seek power, on the basis that there is no God and that man is the sole creator and source of intelligence — this is the reversal of the Word; they can then feel this power to be within themselves — reversing the Christ; they can try to impose this power on humanity — reversing Christianity; and they can do all this in pursuance of their belief in materialistic processes as the only science.

It is because the fourfold activity of consciousness cannot be avoided that we need to be consciously aware of it in order that it may be guided aright or fed by the sevenfold nature of God. Since the fourfold flow cannot be stopped, we have to recognize that if it is not fed by an understanding of God and His expression in man, it will be fed by the very opposite, the claims of matter and of man as a separate being holding within himself the qualities and functioning of destructive forces. Jesus brought out the dangers of the false feeding of the fourfold activity of thought when he said to the Jews, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, for there is no truth in him. When he speaketh a lie, he

speaketh of his own: for he is a liar, and the father of it." In her turn Mrs Eddy drew attention to the negative and the need to be alert to deal with it in this paragraph from "Science and Health": "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief? Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression, and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life" (450:27-7). The way to come out from the material world is to enter that spiritual state of consciousness and truly rewarding activity given us by virtue of this method whereby we use our understanding of the sevenfold nature of God in a fourfold completeness of reasoning as defined in the city foursquare or "divine infinite calculus" (S&H 520:14-15).

The negative side of the fourfold activity of consciousness, being wholly unreal, can finally only demonstrate its own unreality in its self-destruction; but unless that false process is nullified through an understanding of the forever activity of Principle in its sevenfold nature, it will result in temporary inharmonious experience, just as the true feeding of the "four" by the "seven" results in harmonious experience.

So there is set before us a very definite picture: either the activity of consciousness in its fourfold purposefulness is fed by the divine influence of the sevenfold nature of Being, or else the opposite reasonings of error channel it into the destructive directions which claim to exist and whose claims can never be destroyed in any other way than by feeding the fourfold consciousness of being with a realization of the divine nature of that being.

In her definition of God Mrs Eddy indicates the fourfold aspect of the "seven" in the four introductory adjectives preceding the seven

synonymous terms — “incorporeal, divine, supreme, infinite,” which correspond to the Word, the Christ, Christianity, and Science. “Incorporeal” gives a clear pointer to the Word; “In the beginning was the Word,” and to begin rightly any form of mental activity we have to dismiss matter and materiality as factors in our reasoning. “Divine” applies to the Christ, because we cannot humanize the Christ standard for our own convenience, but have always to submit to the fact that Christ is the “divine manifestation of God,” although of course it also “comes to the flesh to destroy incarnate error” (S&H 583:10-11). “Supreme” gives us the key to the activity of Christianity, because to approach in any degree what the term covers we have to see that it points to a whole area of consciousness in which Principle is supreme and where God, good is demonstrated as omnipresent. For any understanding of Science we have to realize that it is “infinite,” subject to no limits in any direction. So here again our attention is drawn to the fact that this great fourfold aspect of the divine Being must be continually fed with our understanding of what that divine Being is. That is why Mrs Eddy’s question is “What is God?” and not “Who is God?”

The student will find specific orders of the seven synonymous terms for God and specific facets of each of those terms corresponding to the four sides of the city in Revelation; and many other avenues will open up as he accepts the interplay of the “seven” and the “four.” Only in that way can he come to understand why that aspect of being symbolized by the city foursquare is as important to him and his progress as is the sevenfold nature of God. The sevenfold nature of God and its fourfold activity constitute the essential basis for the operation of Science in human consciousness. So here Jesus was bringing home this one fact — that to define to ourselves the whole purpose and meaning of God we have to take the sevenfold deific nature and discover it in its fourfold activity. In that way we feed that fourfold aspect with meaning and purpose and through so doing we gather a greater sense of the value and meaning of the sevenfold nature of God; that is, in the symbolic words of the Gospel story, we pick up seven basketsful. We take up a deeper conviction of

the consistent and purposeful perfection of the divine in operation.

One day we shall realize that all the seeking, all the finding, all the using of the means and methods of good, and all the final conclusions of a timeless divine Science in operation — all will be found to be impelled and carried through for the individual by the presence of God in his consciousness in its sevenfold nature. We shall see so clearly that it is this sevenfold nature of God which awakens in us right desire; which presents the ideas which show us how to achieve that desire; which inspires us with the energy to shake off inertia and pursue to its right conclusion the line of action pointed out; and which causes us to be caught up in the infinite Science wherein what is foreknown is also foreordained.

The work indicated in all this may seem stupendous to the student in his first contact with it, but once he accepts as fundamental these truths taught by Jesus and Mrs Eddy he finds that his own true selfhood enjoys walking along these avenues of being and that he finds such going increasingly natural and therefore easy. If his initial impression is of something beyond his capacity, a simple example may help to dispel it. Let him realize that he starts his day with some sense of seeking, even though he may not define it as such; he seeks what he should do and how he should conduct himself during the day ahead. This attitude of mind leads to answers coming to him — that is, to a finding. He is helped by these answers when he adopts them into his responses — in other words, as he uses them. And in doing this he has responded to a flow of intelligence which is scientific in purpose and results. Now let him acknowledge that if he approaches his day with no realization of the divine nature but instead with his own small personal selfhood as the sole activator and the major factor in his considerations, more often than not this leads to a sense of toil and disappointment. But if he feeds this fourfold conscious activity in the right way by knowing that it is Mind which causes him to seek, Mind which gives him the answers, Mind which impels him to respond to those answers, and that it is all Mind interpreting to him its omni-action, then he has an example of the beneficial effects of feeding the fourfold activity of consciousness

from his understanding of the sevenfold nature of God; and obviously he would have a similar but distinctively different sense if he substituted the term Spirit, Soul, Principle, Life, Truth, or Love for the term Mind. As he accustoms himself to these great truths, he will find a true sense of identity and a happiness and satisfaction which make the effort tremendously worth while. He recognizes something of the vast activity which constitutes Science, whose divine definition is "the atmosphere of God" (No.9:26). It is in that atmosphere of consciousness that we are embraced. As the Mars Hill orator said, "Whom therefore ye ignorantly worship, Him declare I unto you ... for in Him we live, and move, and have our being."

It was this activity and its necessity which Jesus emphasized forcibly to his students. This was the corn of wheat which had fallen into the ground of their consciousness but had lain fallow until he roused them to bring it to life and meaning, so that they would understand this aspect of the spiritual realm in which he lived and moved and had his being and from which he drew all his ability to demonstrate it in meeting the needs of humanity.

The seemingly miraculous feedings of the thousands had been made possible by Jesus' continual contact with these divine facts and their operation underlying all experience, and it was his love for his disciples which impelled him to waken them back into a conscious awareness of those facts so that they could understand more fully the Science he was always teaching them — and us — and thus be equipped to have these experiences on their own after he had left them personally, just as here and now through his teachings and the teachings of Christian Science *we* can have them and can enter that "Holy of Holies, where the miracle of grace appears, and where the miracles of Jesus had their birth" (Mis.77:29-31).

These illustrations symbolize the great corn of wheat hidden to sense, but always ready to be found and allowed to spring into fruitage when given the freedom to be active in Soul. Forever in the ground of consciousness, unnoticed and dead to human thought when such thought is based on physicality, it is ever present to be brought to light and fruitage when human consciousness gives way to

the divine through its admissions of what the Master longed to see understood by his students and would have longed for us to understand. He would have remonstrated with us as he did with them in order to wake us to the opportunity available through his teaching. His question to them, "How is it that ye do not understand?" should make us too stop and think seriously.

In everything Jesus did, it is the story of Soul that we have to bow before. We must take off our shoes, for this is holy ground. But if we do, and we decide that the best and highest surface impression is not the real one and we hunger and thirst after righteousness and plunge beneath the material surface to find the spiritual cause (see S&H 313:23-26), then the corn of wheat — the teaching, the message, the purpose — will fall into fertile ground and bear much fruit. When Jesus used the word "die" here, he meant that the corn of wheat in dying to all sense measurement, estimate, and cognizance breaks free from those limits and produces its own expression of true spiritual understanding and fruitage. It was to this that Jesus entrusted himself at the time of the crucifixion. He let go of every argument of material sense, not blindly but in the consciousness of Soul, where he belonged. He spoke of "the glory which I had with Thee before the world was." We know so little as yet of the realm of consciousness in which Jesus lived. It is miraculous to us because we look at it from the point of view of the senses and sense measurement. But it is a world to which we too belong, because we feel its stirrings in us. It is "out of this world" and yet we feel responsiveness.

This whole statement, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," is normally taken as referring to Jesus' crucifixion; but it goes much further than that, for it spans the whole of our experience as we progress to the understanding and realization of that statement, "all is Spirit and spiritual" (S&H 331:24-25). In the case of Jesus it revealed that he had to place his utter reliance on that onliness of Spirit. His real ordeal was his realization that he had to let all that he had taught fall into the ground of human consciousness in order that it should spring up and bear much fruit. His disciples had seen so

many demonstrations and received so much teaching and tending, but it was still on the surface, and he knew that he had to let it all fall into the ground of their thought; then the Comforter would come to them and give them the true scientific understanding of what it was all about. And as he acknowledged this at Gethsemane, he threw himself with his face to the ground, symbolic of what he knew had to happen. We find in the Gospels that his movements often followed his mood. His will as the human Jesus would have been to go on tutoring and guiding his disciples. That is the will of all human goodness at its best, but he knew he had to let that go. The disciples were living with the wonder of the phenomena they had witnessed, rather than becoming more aware of their noumenon, and it was this which they needed for progress. And so he saw that it was expedient that he as the human Jesus should go. He was the human man expressing the true corn of wheat, but they were looking at the human man, just as they looked at the surface of the healing work he did.

We need the surface healing and the surface realization — there is no doubt about that — but we have to leave the real lesson at the back of the surface healing to fall into individual ground in order that the real fruitage may appear in due course, namely, the pure scientific realization of which the surface manifestation was the effect. That real fruitage comes when the surface realization appears to lose its vitality and outstanding colours.

Sometimes it seems to us that the work we have done for ourselves or for someone else in all sincerity has had no effect. We have to remember that a corn of wheat can fall into the ground and rot, so if we believe that the truth we have known has had little or no effect, that is how it may be from a short-term point of view, because in that case we have allowed ourselves to become subject to the human belief that truth can fall on deaf ears and meet obstruction. If we acquiesce in that, we have allied ourselves to the error and put up the obstruction. But on the other hand we can take what Jesus says here and realize that the truth has fallen into ground (not cement) and that it is good ground, because it is man, and man is consciousness, intelligence, love, discrimination, evaluation. Since all those qualities

which are man are active, the truth (in spite of the fact that it has gone into the ground and has not appeared to have immediate effect) will nevertheless spring up into fruitage. It has not died, and its appearing to die is an illusion. It has gone into the ground which is the true consciousness of man, forever accepting Truth, and we can leave it with that assurance.

A mother may be anxious to ensure that when her child leaves home, he will continue to respect and obey the principles practised in that home since his childhood. But she cannot impose anything on him, and if she tries to cling to her old position, the healthy young man will reject her authority as stifling his individuality. The corn of wheat must be allowed to appear to die if it is to spring up and come to healthy individual fruition in the expanding life-experience of the child. The rules of conduct which he has been required to submit to and obey in the home have developed his individuality to the point where it is ready to fall into the ground of his experience beyond the influence of home. In these new areas his individuality will necessarily develop under the laws of progress and will throw aside even that which nurtured it, but nevertheless the Soul-instincts awakened by the home rules will still be there to evolve their new form for *him*.

We should therefore be glad about this and not saddened by processes which are in themselves proofs of the infinitude of man under the government of the one infinite Being. This outlook gives us a true respect for all that any human organization (such as home, college, church) has stood for in our life. We should accept with joy this statement of Jesus, and all that it implies, that *unless* the corn of wheat falls into the ground and dies out of the previous conditioning which was necessary for its time, it cannot bear fruit.

The Master showed his deep understanding of what he was saying here when he said to his disciples, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." The corn of wheat fell into the ground after the crucifixion. The disciples went fishing. It seemed all over as far as they were concerned. But of course it could not be. The Christ idea often appears put aside or gone, but it returns in new strong growth. And

so it came back to *them*. The Gospels were written and everything was done that needed to be done. And the Christ idea was with them, as it is with us, "even unto the end of the world," that is, to the end of our ignorance about the truth of our being and of all being.

The grain of wheat when it grows up is not the old stalk, but a new growth. For instance, the seeds that Jesus sowed fell into the ground and died for many centuries, but they had their own momentum through the ages and the new stalk which finally came up through Mrs Eddy was equal in stature, strength, and fruitage to the need of the hour in which it appeared. It was not the same as Jesus gave — if it had been, it would not have been right.

With Mrs Eddy we can see that all her longings and yearnings fell into the ground of her experience and appeared lost, but then they sprang into vital new being when she saw "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18). From that revelation she fed *her* thousands.

We should realize that without question the corn of wheat which fell into the ground at the time of Jesus — a corn that was fashioned by his clear expression of the Christ-idea — is that which has sprung into fruitage in this age through the revelation given to Mrs Eddy. The proof of this is that everything about that revelation exactly conforms to the original; it has the same rootings and the same fruitage. We should acknowledge this and accept the fact that, as Jesus pointed out in this analogy, it will continue to grow and bear much fruit.

The teachings of Jesus which appeared to fall into the ground and die sprang up into the much stronger and more universal fruitage embraced in the discovery by Mary Baker Eddy. The format and temporarily necessary organization which she created to bring the truth of that discovery to mankind may also fall into the ground and die. But we can be certain that the Christ Mind which made Jesus and gave the impetus to his teaching and to the foundation of Christianity is the same Christ Mind which impelled Mary Baker Eddy towards her discovery and its later human presentation. So if that human presentation through the organic methods which she employed seems to fall into the ground, that same Christ Mind will

care for it; it will impel it into greater and more universal expression than may be perceptible to the understanding of those conditioned by the organic methods which served the ideal in their particular day. Mrs Eddy herself tells us that "Christ's Christianity is the chain of scientific being reappearing in all ages" (S&H 271:1-3). That truth does not cease with this age!

In studying the works of Mrs Eddy one becomes convinced that she knew that what she had established would become but the corn of wheat to a vast new and more universal growth. Through what? Through that which may appear to our ignorance to be its falling into the ground and dying. Jesus was rested in his assurance of these things when he made such declarations as "Heaven and earth shall pass away, but my words shall not pass away." Mrs Eddy had the same assurance, and we catch a glimpse of this from the end of her statement to the New York Herald in 1907: "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My.347:2-5). We should specially note the last six words.

Although Jesus' words were uttered in a decaying language, he was sure that they would not pass away, and we can be just as sure that Mrs Eddy's works, especially "Science and Health with Key to the Scriptures," will remain and will maintain their divine purpose, even if an age in advance of our present one interprets that purpose through spiritual language in the same manner as we today can only interpret Jesus' sayings through that spiritual language.

With these assurances let us remind ourselves that *we* live today and that today we have her writings and an understanding of words and their meanings whereby we can reach through to the spiritual interpretation. This is the message to us, and we should not try to envisage how the corn of wheat, after it has fallen into the ground of advancing humanity, will find expression at some future time. The idea will care for its child.

Martin Luther said, "Here I stand. I can do no otherwise; so help me God!" That is our position in relation to Christian Science today. Let us use every means available to so stand and not waste time

THE CORN OF WHEAT

concerning ourselves with the “how” of the inevitable progress of the spiritual idea.

The corn of wheat may die to all sense measurement, but this is only in order that its real fruitage may appear to men. But while everything seems dead from the standpoint of the human senses, it is all very much alive to Soul. That is the scientific certainty which this verse expresses. And so it is with the individual: every sincere thinker should know that the very sincerity which may cause him to feel disappointed at what *he* terms his progress according to *his* standards of measurement really defines the import of the activity going on in his Soul-sense, deep and never to be interfered with by human estimates or distrust. This activity will become apparent to him at the right time for him, although to Principle that time is now and this ensures its safety and success. Allow the truth embraced in this one verse to fill your whole consciousness with trust in God, and in the ratio of that allowance will *you* feel the workings and the wonder of it, far exceeding in revelations of Truth anything that your human standards could have dreamed of. God is Love, and Love, being just that, embraces its child in a fulfilled perfection and then, being Love, waits patiently and happily for that child to realize what it (Love) already knows and rests in. This is the truth. How wise we are if we accept it. The reason for it is that at this moment there is this wonderful and only universe of Soul in which we live, and move, and have our being; and all that ever has to go is the overlay of sense — or as the Bible puts it, the mist, which “went up . . . from the earth, and watered the whole face of the ground.”

Let one who doubts this imagine looking at the ground in winter: strain his eyes and strain his physical reasoning as he may, there is no movement to be seen. But spring is there and very much at work and inevitably breaks through to rebuke with the gaiety of truth the doubts and despondencies which may have assailed the weary winter onlooker. When we realize this, let us remember those words in “Science and Health”: “All nature teaches God’s love to man” (326:8-9).

The two sons

(Matthew 21:28-32)

“A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

Jesus was showing in this parable that a man's greatest resistance is the sign of his greatest acceptance. The amount and tenacity of his resistance spells out in exact ratio the power of the impelling Truth and foreshadows its ultimate victory.

The initial reaction of the first son was “I'm an individual and I won't be told what to do” and so he sent his father packing. But on reflection he allowed the rightness of his father's demand and obeyed it. When he felt the call and the possibility of what was right, he got on at once with doing it. Doing the right thing as soon as he saw the wrong nullified the wrong immediately. The second son gave an insipid “I will,” but did nothing about it. The demand did not register with him, whereas the “I will not” of the first son was the realization of what it all meant and involved.

Basically it is mortal mind which makes us say “I won't,” and that is because it feels and knows our acceptance. So we should be glad for stubbornness in the sense that it is a sign of acceptance. We can all look back and realize that the tremendous resistance we felt to-

wards some enlightening idea actually foreshadowed our whole-hearted acceptance. If it is true that the greatest wrong is "but a supposititious opposite of the highest right" (S&H 368:2), then we could say that the greatest resistance is but a supposititious opposite of the easiest and highest acceptance.

That was outstandingly true in the case of Paul. His bigotry portrayed a deep-down recognition of the sheer magnitude of what he was resisting. As the renowned Saul he was adamant in refusing to grant the effects of the ministry of Jesus and in fighting their continued existence, but this attitude pointed to his recognition of the overwhelming power of good which they represented. Being an intellectual he would not concede it, for intellectuality often causes resistance to a truth actually already acknowledged but too simple and profound for easy admission by him who is weighed down with the heavy armour of intellectuality. Saul, encumbered by this so-called intellectual capacity, resisted the truth which subconsciously he knew to be true and he therefore persecuted those who were animated by the pure, clean reasoning which possibly he called childlike. Yet because he pursued the line of his stubbornness with vehemence, he was led to the point where the truth he was trying to subjugate manifested itself more to him than to anyone less vitally interested. At last he saw the blindness of will-power and received a vision of Truth so great that he became the illustrious Paul. The immensity and scope of his original stubbornness had foretold the immensity and scope of his enlightened understanding and its universal nature.

"Science has always been first met with denunciations. A fiction or a false philosophy flourishes for a time where Science gains no hearing" (My.112:2-4). If a man says, "I don't accept Science and I refuse to do so," fundamentally he is admitting its importance to him and showing that he does accept it. Through experience he may become a better Scientist than someone who says he accepts it but does nothing about it.

The man who says, "I don't believe in God" has gone to the trouble of challenging the general belief about God. He has enough spirit to take up this position, and if he takes trouble in the wrong

direction, he comes to the point where he takes trouble in the right direction, and this will surely take place either here or hereafter — whether it is one or the other is of small moment when we realize that man is an infinite being. When someone throws a challenge in the face of God and even says he hates God, it is a sign of strength, not weakness, because he is not afraid to challenge all that he instinctively knows to be right. Instead of being shocked or dismayed by what may appear to be blasphemy, we should recognize the anger as a sign of an individual angry at his own lack of understanding and on his way to making new and profound discoveries of God and man. These discoveries will be more deeply founded than the superficial convictions of those usually labelled “good.”

In his reminiscences of Mrs Eddy a student who was in her last Class in 1898 recorded the following incident: “A child was brought to her with a cataract on each eye, blind. Mrs Eddy began to talk to her of God, Truth and Love, when the child, animated by error, stamped her foot and said, ‘I hate you. I hate you. I could sit up all night to hate you!’ Mrs Eddy replied, ‘My darling, I love you. I love you, why, I could sit up all night to love you!’ and at once the cataracts fell out and the child saw.” Mrs Eddy’s spiritual response removed the cloak of hate and allowed the freedom of love, which restored sight mentally and physically to the child. She discerned where that child *really* was in her mentality and joined her at that point through the expression of love. Such spontaneous perception of where someone is and the immediate joining of him must be one of the truest tests of love.

We miss the Science at the back of this if we think that Mrs Eddy was making that statement to the child merely as a Christian thing to do or as an inspired reversal of what she had said. She truly loved what she detected in that child which had caused the apparent hatred of the truth she represented. She loved the fact that the intensity of the antagonism was but the supposititious opposite of the highest love, and this recognition brought the healing. The spurt of hatred roused her understanding to see the true child and the true character which the child herself had not yet acknowledged, but which Mrs

Eddy's audible recognition aroused and awakened. Nearly all hate expressed by one individual to another is nothing more than the cry of love longing to be recognized, and Mrs Eddy immediately responded to the heartfelt cry of this child.

When Mrs Eddy wrote, "Wait, and love more for every hate" (Mis.389:16), she was not asking us to do this merely as a Christian act, but rather to accept the challenge that in order to love more we must recognize the true forces at play and through this learn that the only forces always at play are those of good. The call is a much deeper call than just to practise Christian virtues. It is a call to so analyze as nothing the apparent cause of the error, the hate, that we rouse ourselves into a fresh understanding and conviction of the presence of Love alone and its forever operation, maybe overturning, overturning, overturning, but always "until he come whose right it is" (see Ezekiel 21:27). The revelation of this activity to the individual is one of the greatest and most fruitful, and that is why we are required to "love more for every hate, and fear No ill, — since God is good, and loss is gain," for to have lost an insipid and inactive sense of the power of good is to have gained a true understanding of its irresistible operation for us and for all mankind. It was never a question with Jesus of not believing in evil as having any power, but a question of understanding that it has no *existence*, for if it had existence it would be bound to have some degree of power somewhere. The human constantly needs to be stirred to go beyond its own estimates of good into a deeper conviction as to the nothingness and impossibility of evil and the somethingness — yea, the allness and obviousness — of good.

We never really resist the truth. We resist feeling that someone else or even Truth itself is trying to drive us to it. Jesus never pushed. He said, "I am the good shepherd . . . my sheep hear my voice, and I know them, and they follow me." He was the great exemplar, not the great dictator. It was this which roused people to follow him. He did not interfere with their individuality, but awakened them to their own ability.

"The Ego-man is the reflection of the Ego-God" (S&H 281:10-11).

Man has that true ego and therefore will not be driven. When someone pushes him, he instinctively resists, because he must follow Truth of his own initiative, of his own accord. That is why he says, "I will not." But fundamentally he has recognized the particular truth and that very fact has wakened in him his individual ability and necessity to do it off his own bat. The Ego-man must and will assert itself and fulfil the truth it has initially resisted.

A man knows he is an individual and must respond to that fact. Any pressure trying to force him to accept good will consequently be resisted. Nevertheless Truth will inevitably put pressure on him until such time as he realizes that his whole being represents Truth and therefore that which he thought was coming from outside to interfere with his individual expression was really coming from within his own wholeness, reflecting the wholeness of Truth itself. And so the son's "I will not" was only the resistance to someone else telling him what inherently he knew *was* himself, but which had not been roused into recognition until the request was made. Once the father, representing Truth conceived of as being outside man, had been dismissed, the truth which *was* the son was found by him; in other words, he accepted in his own way what the father represented. He would have become a real worker in the vineyard, whereas the other son symbolized that emasculate insipidity which feels no disturbance at Truth's claims and so never truly responds to Truth. He accepted the call humanly, but did nothing about it. His brother rejected it humanly, but immediately felt the impulsion of his divine acceptance; in fact, the human rejection revealed the presence of that divine acceptance.

At the beginning of Jesus' own ministry there is an example of initial resistance. At the wedding in Cana of Galilee his mother told him that the wine had run out. His reply was, "Woman, what have I to do with thee? mine hour is not yet come." But she, recognizing that his hour *had* come and being a good mother, was the instrument of Principle in saying to the servants, "Whatsoever he saith unto you, do it." And then he turned the water into wine. It was not a question of a loving son complying with his mother's call upon him, for we have to remember that at a later date when he was told that "his

mother and his brethren stood without, desiring to speak with him," he repudiated this sense of relationship and its influence by asking, "Who is my mother? and who are my brethren?" and went on to say that his only real relatives were those conforming to the same Principle as himself. So in his immediate assertion of independence in response to his mother's statement at the wedding he was first of all like the son in the parable who said, "I will not." But afterwards, as with that same son, the call awakened in him a realization of his own individual ability and his responsibility to Principle rather than to a human parent, and he obeyed it. As with all of us he could only finally fulfil the call in his Parent's way as expressed in his later statement, "I can of mine own self do nothing . . . the Father that dwelleth in me, He doeth the works." It was the awakening in his thought of the strength and completeness of individuality as the expression of the Father-Mother God which enabled him to turn the wedding into a demonstration of this fact for the two people concerned. What he established as the pervading atmosphere was the only scientific basis for a continuing happy partnership — namely, two individual natures, each complete in itself, brought together by Principle in order to enhance that completeness by mutual recognition of it. This was the inspiring wine which took the place of the water of the generally accepted concept of the purposes of marriage, whereby each partner is dependent on the other for completeness. (See John 2:1-11.)

Any mother on reflection realizes that passion, anger, and resistance in her child only indicate a recognition of the rightness of what is being required of him. The disturbance is caused by the child feeling, rightly or wrongly, that the instinct of individuality and its expression has not been given a chance. If he himself has thought of what he is asked to do, he will do it at once. He resists it if he feels he has not been allowed the opportunity to arrive for himself at the rightness of the particular demand. Happy the day when the appearance of anger at its worst can only be seen and felt by us as Love at its best. And happier still the day when the full implication of Principle's requirement is understood and yet immediately there is complete acquiescence.

“Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believeth him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

The Master was pointing out that the so-called bad people recognized what sin was, whereas the smug “I’m all right” men saw no sin of which to repent. To mortals an undisturbing truth is no truth. Jesus saw in the publicans and harlots the disturbance which Truth causes when it is breaking surface, but he also saw that through their experience they were quick to realize the value of that truth and to go over to its side. Hence when John the Baptist came, showing a way in which they could accept Truth, they were ready to take it.

Jesus did not fear the devils in anyone. It was an expression of animality out in the open to be destroyed. He saw much more danger in “whited sepulchres,” or mentalities cherishing and not casting out devils. The man possessed by an unclean spirit who was breaking his chains and cutting himself with stones was at least angry with himself, unlike the Pharisees. *He* would never have crucified Jesus — in fact, he recognized him as “thou Son of the most high God” (Mark 5:7). That recognition of the potency of the Christ-idea and the realization that this dealt the death-blow to any claim to existence by that unclean spirit, or error, proved that the devils were on their way out.

A sinner or a bad man, so called, is only someone running away as fast as he can, and with all the energy he can summon, from a truth which is present to him and closer than to those who have overlaid it through a false egotism until its claims upon them are temporarily submerged.

It is better for the individual if he feels the irritation of Truth’s presence than if he has no feeling at all, for the discomfiture spells defeat to the claim, whereas no feeling spells out lies that are undisturbed, like a stagnant and filthy pond. In the ultimate that pond *will* be disturbed, for the ultimate for all men is the realization of Truth and that they are its expression.

Just as what showed up in the first son as stubborn resistance was really a symptom of the obedience waking in him, so the apparent physical evidence of disease in someone is a symptom of his specific waking to Truth. This is in line with that statement in "Science and Health" (418:29-32): "Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth." It is the waking dream-shadows or the waking to Truth which may be seen as the cause of the so-called physical aggravations, and to regard them in this light is very helpful. Because the first waking is bound to culminate in a full awakensness or responsiveness to Truth, the various physical phenomena selected by Mrs Eddy as illustrations, as well as all other erroneous phenomena, will inevitably be dissipated with that full awakening.

So we should never be disturbed by the upheaval produced by initial resistance to Truth, either in ourselves or others, for Truth is true, man knows it, and knows himself as Truth's representative.

All the parables of Jesus concern divine facts translated so as to become true to the human and therefore practical in their analogies and their calls upon men. In the case of this parable the translation is from the divine fact that the individual knows he is an individual and must express that individuality. When contemplating the term "individuality," it is well to remember what Mrs Eddy wrote as part of her answer to the question "Do you believe in God?": "He sustains my individuality. Nay, more — He is my individuality and my Life" (Un.48:7-9). The individual's individuality is therefore part and parcel of God's expression of Himself and so can never remain in opposition to Truth. If anyone resists this, he feels the spur of Truth and shouts out against it, but finally Truth is the victor. "Truth is always the victor" (S&H 380:4). Discerning the truth illustrated in this parable and the law it presents, we shall not be discouraged or dismayed by any form of resistance, and by not giving it any identity through discouragement or dismay we shall attain to that obviously ideal state of consciousness whereby we accept Truth easily and naturally and no form of resistance exists in our experience.

Whilst the parable gives the answer to anyone who feels resistance to Truth in himself or sees it in someone else, it should be recognized that resistance is not requisite in order to enjoy the acceptance of Truth. All that we know of Jesus' young student John shows him, from the first, accepting and loving the truth that his Master taught and also loving the human Jesus. This love never wavered, and ranged from the ability to be so close to Jesus as to rest his head on his bosom (John 13:23) right through to his complete fidelity at the crucifixion, where Jesus, recognizing the strength and endurance of his love, united him to that other individual whom he loved, his mother (John 19:25-27). And yet if we read Revelation, we realize that all this unresisting devotion and love turned John into the keenest analyzer and annihilator of error in its myriad forms. Therefore in studying this parable and the great truths it illustrates, it is wise to bear in mind that greater truth indicated in these words of Mrs Eddy: "Love is the way alway" (Message 1901,35:10).

The hidden treasure

(*Matthew 13:44*)

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

The field is the world, as Jesus said in his explanation of the parable of the wheat and tares, and the treasure hidden in that field is Principle expressed in its various aspects, such as Life, Truth, and Love.

We find our tools, our lens, our eyes for discerning that treasure in the sanctuary of our communion with Principle, where we learn from Principle, but we find the treasure in the field. Jesus had the means, the tools, and the spiritual discernment, but it was in the field that he had the joy of it — in the widow and her mite, in the centurion, in the Syro-Phoenician woman, in Peter and the other disciples, in the children. All that was wonderful to him. His whole world was alive with his God, everywhere — in the lilies of the field, the sparrow, everything.

It was wonderful to him as he watched the widow casting in her mite, and he exclaimed to the disciples that she had “cast more in, than all they which have cast into the treasury” (see *Mark 12:41-44*). He saw that the treasure she had was an abandonment of self and selfishness in laying her “earthly all on the altar of divine Science” (*S&H 55:23-24*). Her treasure was her natural and thorough responsiveness to that Principle which is always giving all to man. No principle anywhere retains or withholds one iota of good from man, but supplies it with unlimited abundance. So the Master saw not just a wonderful woman, but a wonderful expression of Principle — not just someone who had given up all she had in worldly coinage, but

someone who had allowed Principle's largesse to flow through her. She had not given up anything, but had responded in a manner which gave her all, for she became Principle's expression of itself; and this is the only true man.

The Master saw too the magnificence of the centurion. (See Luke 7:1-10.) This man had recognized that he (Jesus) was operating under a power which could not be challenged, just as he himself operated when he issued orders to his soldiers with the same expectancy of unquestioning obedience. The centurion gave orders not in order to contend with any opposition, but in full expectancy of an acquiescence which spelt out harmony and order in his own sphere of action. He lived in a realm of particular symbols and he saw that Jesus lived and moved and had his being in a higher realm of natural spiritual goodness. And so Jesus "marvelled" at him, and said, "I have not found so great faith [so clear an understanding of reality and what it is all about], no, not in Israel."

Again, in the Syro-Phoenician woman he saw not only a dauntless humility, but a consciousness convinced that nothing could separate it from the reception and expression of Truth. When she first cried out to him for help for her daughter, who was "grievously vexed with a devil," Jesus answered her not a word. When he did answer, because his disciples wanted her out of the way on account of her continual calling out, he said, "I am not sent but unto the lost sheep of the house of Israel." Yet she came and knelt at his feet, entreating him, "Lord, help me." His reply to this was, "It is not meet to take the children's bread, and cast it to dogs," to which she responded, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." It was as if she was saying, "I love what you teach, and therefore although you may reserve the higher purposes of that teaching for your own race (which you are quite entitled to do), yet because I love what you say, the crumbs of comfort falling from your mind which I shall receive will have the same potency as the main meal." This was because of her love for what he taught, which was like the love of a dog for its master, asking little, asking only for whatever is given, and therefore receiving much in measures of

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spirituality, which have no relation to human measurement. She saw past the human Jesus to what he stood for — Truth itself — and he so marvelled at her declaration that he said, “O woman, great is thy faith: be it unto thee even as thou wilt.” Her daughter was “made whole from that very hour.” In his contact with her there was for Jesus an explosion out of the limits of his own race with its parochial teachings into the realization of what omnipresence meant in its freedom for all; and he recognized the wonder of this (see Matthew 15:21-28).

It was Peter who showed him that it was the living, palpitating, practical healing Christ which was the rock of all building; he knew that it was God speaking through Peter, and so he said, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

These were the treasures which Jesus was constantly finding in his developing consciousness of the all-presence of the one and only Being. It is this *spiritual* realm in which we should strive to baptize our whole consciousness, for this is the only treasure, this treasure in heaven. This is the treasure we can buy if we will sell all pre-conceived notions that there is anything at all but Principle and its expression of itself, that expression being you, me, and all mankind and the universe.

This field, this open consciousness of heaven, is everywhere and through an honest selling of all other opinions we can exchange them for those sudden realizations which were portrayed and outlined for Jesus in the motivations and aspirations of the widow, the centurion, the Syro-Phoenician woman, and in such declarations as he heard through Peter.

If we walk with God, we only meet God's children and we increase their happiness just as they increase ours. Principle has only to be lived and loved for any of us to find how it multiplies itself in our experience and reflects itself back, as light does light.

The study we do gives us our tools, but we must go out and use those tools. It is of no benefit to us or anyone if we have a whole set of tools nicely polished in the toolshed, but never use them for the

purpose for which they were made. Through using them we learn how to plunge beneath the material surface and find the spiritual cause, as Jesus did (see S&H 313:23-26). John the beloved disciple understood the need to use these tools when he wrote, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Mrs Eddy tells us of her world and its treasure in the poem at the beginning of "Miscellaneous Writings":

If worlds were formed by matter,
And mankind from the dust;
Till time shall end more timely,
There's nothing here to trust.

Thenceforth to evolution's
Geology, we say, —
Nothing have we gained therefrom,
And nothing have to pray:

My world has sprung from Spirit,
In everlasting day;
Whereof, I've more to glory,
Wherefor, have much to pay.

That poem shows clearly that it is not in a matter-world that we find the hidden treasure, but in spite of matter. We can quickly get fooled if we look at a matter-world to find the treasure. But if we have "destroyed the foe" of belief in a matter-world and have the expectancy of seeing the expression of Life, Truth, and Love, through our gratitude for Life, Truth, and Love, then we can "leave the field to God" (see S&H 419:4-7); the symbols will fall into place and reflect back to us and confirm for us all that we know of God, just as everything talked back to Jesus of what he already knew of God.

There is no matter, but all around us there is a language we can understand and through which we can hear the voice of God, Principle. We are alive; we do not make ourselves so, but there we are.

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We are intelligent, but how could any man or any form of matter make the breadth and scope of intelligence as it operates through us — intelligence that goes beyond matter and challenges it continually? We are loving; no man can *make* love, but everyone has it. To Jesus Principle spoke to men through everything in a language whereby they could cognize its presence. He saw the impelling power of Love in its flowing towards them and surrounding them with such symbols, and therefore he wanted everyone to find, to recognize, and to value them.

We are told by Mrs Eddy of the Master: “When *he* was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his classroom, and nature’s haunts were the Messiah’s university” (Ret.91: 23-27). We have the opportunity still to walk with that Christ presence and have that Christ translation.

When the man in the parable had found the treasure, he was wise enough to hide it. Mrs Eddy says, “Christians rejoice in secret beauty and bounty, hidden to the world, but known to God” (S&H 15:25-26). She saw the danger of talking too much about what is very sacred and precious to us before we have made it our own through demonstration. Ridicule can even change our own thinking about it and talk us out of it. And so we must heed what she wrote: “Jesus’ wisdom oftentimes was shown by his forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human heart to receive startling announcements. This wisdom, which characterized his sayings, did not prophesy his death, and thereby hasten or permit it. The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world’s temporary esteem; but the prophecies were fulfilled, and their motives were rewarded by growth and more spiritual understanding, which dawns by degrees on mortals” (Mis.83:27-12).

Until we become strong in the truth, a truth just glimpsed and then prematurely talked about can be devastated for us by the years of opinions opposed to the truth. There were eighteen years of Jesus’ preparatory activities between the ages of twelve and thirty, during

which he did not talk publicly of his discoveries of Truth until he had proved them to the hilt. He had to be strong because his teachings were contrary to Mosaic codes of goodness and he introduced a completely new way of living. Mrs Eddy went away for three years after she had found her treasure of "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18). As she says in the poem already quoted, she saw that she had "much to pay" for her new world of Spirit in consecration to Truth, until it took hold of her and she was no longer worshipping it from a distance. At that point she was safe. She needed to be strong in Truth because there was so much opposed to her, and it was not a simple path.

We have to sell or exchange all the other methods we once employed, and all the concepts we once had of where and how the kingdom of heaven is to be found. Without that we cannot buy and enjoy that kingdom as not "here" or "there" but "within" — within man's present possibilities (see S&H 573:13-2).

We sometimes think that it is only in our study of the textbook that we find the real treasure of Christian Science. But a textbook in any walk of life provides the tools whereby to find its theme expressed in our own experience. That is all that we have a textbook for. A textbook sets out to tell us what is what and what to do and how to do it, and above all its message is "Get out and do it!" Someone interested in cooking may open a recipe book and say, "Oh, I've found a real treasure of a dish," but until that enthusiast has gone to the kitchen and made that treasure into the substance of its demonstration, the treasure is not really his or hers; and the same applies to our study and our sanctuary realizations in Science.

At one time Jesus sent his disciples out because he wanted them to confirm what he had told them. They came back with joy because their experience *did* confirm it. If we will have that sense of our textbook in Christian Science, so that what we read becomes so clear to us that we long to go out and find it true in experience, then it will be what it was meant to be — a textbook on Christian Science.

What might be called the diamonds of the treasure hidden in the field are often found through practising the ability to find the lesser

jewels in all the little expressions of daily life. Jesus found treasure every time he “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). As we study, we may see very clearly the perfection of man as the idea of God and it may thrill us, but say we walked out of the door of our study and saw a cripple healed by that vision of the perfection of man — would not that bring us the real treasure of understanding? We do not usually maintain our glimpses of perfection. It is as if we have a spade that turns up a jewel, but then we leave it there. John said, “That which ... our hands have handled, of the Word of life ... declare we unto you.” We may find jewels in our study, but we make them our own only through handling them and finding their truth in the “field.”

“No doubt must intervene between the promise and event” (Mis. 319:28-29), and our job is to deal with that doubt as the Lord’s Prayer indicates: “Thy will be done in earth, as it is in heaven,” which Mrs Eddy interprets: “Enable us to know, — as in heaven [in the sanctuary of our pure realizations], so on earth [the place of the demonstration of what we have found], — God is omnipotent, supreme” (S&H 17:1-3). We should daily pray to be enabled to know, so that the promise and event become one and that little word “doubt” does not stand between them. This is the coincidence of the divine with the human which Jesus demonstrated, and it is practised in all other activities related to any form of science. Only a false theology has endeavoured to destroy the naturalness of this practice in matter of the divine as related to the human. Jesus and the early Christians practised it naturally, with the same ease that a good cook practises it in the kitchen. To a good cook no doubt intervenes between the promise and the event. And to the Master there was no doubt between the realization of God, good and the same goodness being expressed before him. When we attain that state of mind, we shall be natural Christian Scientists, as he was, and we can attain to it through increasing our treasure-finding.

Everything he saw built up and confirmed his certainty of the

omnipresence of Life and Truth and Love. Finally he just could not believe in sin and so he asked, "which of you convinceth me of sin?" The build-up of the perfection of Principle had been so detailed and from every direction that the belief of sin had become insignificant and trivial to him, for everywhere he found the treasure of Principle's presence. If we will faithfully sell (that is, exchange) all notions in order to accept Principle's speech about itself to us, then we shall enjoy wonderful explosions out of matter into Mind, into that which Mrs Eddy refers to as pure Mind or Spirit's onliness; and these revelations, beginning with moments, will finally become all-in-all to us, as Jesus found through his fidelity, until they became his only consciousness — which men discerned as his ascension. The ascension is the final treasure, in which faithful use of all symbols to find what they are symbolizing attains to a consciousness which is the experience and the expression of that which those symbols symbolized. For such a treasure it is surely wise to sell all that false education has told us we have.

If a consciousness filled with good can have no error in it and have such a dynamic effect as in the case of the Master, then how wise it is first to polish up our tools of discernment from our studies, but then to realize that we are always walking in the field, that the field is ours to buy, and that in it there is wonderful treasure.

The field is there. The treasure is there. It has always been natural to man to find and enjoy it. So the more we become at one with the Principle of all good, the more we increase our treasure-finding, until good becomes so natural to us that we find it everywhere. Then the strength of our individual conviction of Principle's presence will dispel and dispense with any opposite testimony supplied by the senses and their lies far more quickly and decisively than ever before. It is an activity which "begins with moments, and goes on with years" (Mis.15:13-14).

Each one of us has the right to a complete world in heaven with everyone already there, as was so for Jesus, and it is solely a matter of consciousness. If we wait for all men to prove to us that they are in heaven, we shall not even be able to see it, because our conscious-

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ness will not have changed and therefore we shall not recognize it. So let us remember that we can buy the field which is the world. By selling all our previous convictions and theories based on mortal reasoning, we can buy with Principle's currency of true reason and inspiration the field of our world-experience in which the treasures of Truth await our taking. Then we can walk in that field, finding treasure everywhere. These treasures are the signs of Principle's presence in the character of people and things, and in this way Principle talks to us. There is no limit to the amount of this treasure, and through practice we shall find that we can dig deeper and find more, until in some measure we reach that consciousness which Jesus had of the omnipresence of good in everything and through everything. When we walk in the field as he did, such things as the lily of the field and the sparrow will have a vital message for us and the men and women we meet will continually tell us more about the nature of God than we knew before. So why do we not do as he did?

Sometimes in reading these parables one may find oneself saying, "Oh yes, very interesting, some very good points," and then thinking, "I must do something about it some time." A negro preacher once said to his congregation in the inimitable way of such preachers, "If you people knew what a little time you've got left to prepare yourselves for the kingdom of heaven, you wouldn't even wait for me to finish my sermon!" "Behold, now is the accepted time," declared Paul. Mrs Eddy wrote, "We own no past, no future, we possess only *now*. If the reliable *now* is carelessly lost in speaking or in acting, it comes not back again" (My.12:20-22). We are told that the great Master "made himself the Son of God" and we should appreciate that if mental exertion and fidelity were necessary for him, they are necessary for all.

The unthanked servant

(*Luke 17:7-10*)

“But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

In this parable Jesus is bringing home the truth that man's work for Principle in expressing Principle cannot be spasmodic and confined to certain areas of life, but is continuous and embraces the whole of his experience. He is bringing out that we need to express Principle in two directions — first in Principled consecration of thought to the activity of any particular moment, and then in the acknowledgment that it is Principle which enables us to fulfil that activity.

Ploughing symbolizes pursuing a specific line of activity which demands the straight lines of Spirit in our thought without deviation or any wandering off the clear-cut path. Jesus once said, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God,” indicating the necessity of consecrating thought to the work in progress.

Feeding the cattle symbolizes cultivating in our responses to ourselves and to others those outstanding qualities for which Mrs Eddy tells us that the cattle stand — that is, “diligence, promptness, and perseverance” (S&H 514:15-16). Whatever it is that we are doing,

whether helping someone in Science or working in any form of business, we need to feed or nourish our thought with diligence, with careful attention to the matter in hand. Promptness implies being alert and on our toes, ready for whatever may arise; cattle are always right at the gate at milking-time. Perseverance is brought out in the admonition, "Hold thought steadfastly to the enduring, the good, and the true" (S&H 261:4-5).

When we "come from the field" after doing well our work of ploughing or feeding cattle — that is, come to our sense of Principle after being in the "field," or the world, where we feel we have been successfully pursuing a specific line with good results and have also been very patient, for instance, in our responses to others — we have the self-congratulating attitude that we have earned a special reward; but Jesus emphasizes that it is at this moment that Principle requires that we serve Principle by giving it all the praise. Instead of resting on our laurels when we feel we are deservedly coming off duty, we must continue to serve Principle by placing the laurels where they belong — that is, in Principle itself. Two of Jesus' own statements cover the points stressed in this parable — "I do always those things that please Him" and "I can of mine own self do nothing . . . the Father that dwelleth in me, He doeth the works."

If we serve Principle in recognition of what it has done in supplying us with conditions calling for our responses and also with the means of responding, we shall be serving ourselves too with all the sustenance we need, because we shall find rest and renewal in that very recognition. We shall not find recuperation if we think we have done a great deal and are now too tired to think of Principle at all and should be given a special bonus and special treatment. We never tire or have any desire to stop serving Principle if we know that Principle is activating itself through us and that Principle gives us the ability to do what we need to do and respond to others in a Principled way.

When we feel we have done our best and been good or done good, that is the time to ask ourselves what gave us the ability to be or do that good. In other words, we need to serve Principle at this very point. Principle requires of us our recognition of it. It is a necessity

for man because it makes him Principled. If we do give full credit to Principle in every degree, we become Principled because we reflect Principle's own consciousness of unbroken restfulness of activity. Only as we have this sense are we entitled to sit down, as it were, and realize that we are doing no more than what is expected of us, namely, responding to Principle in every way in all the expressions of our being and accepting that our ability to carry out those responses is given us by the very Principle which called upon us in the first place to have those responses in order to be its expression. There is no servitude here, but conscious joy at the privilege of being Principle's expression.

In thinking of the right of reward for work well done, we have only to bear in mind the Biblical statement, "His reward is with Him," which means that as we stay with Him, as we stay as close as we know how to being the expression of Principle, we have the immediate reward of so doing, and therefore we are not *looking* for reward, since we already *have* it. This explains the saying in the parable, "We are unprofitable servants;" in other words, we have not got our eye on the profits nor do we need to, because they are here with us. Doing what we must do in our individual expressions of Principle does not entitle us to any special profit or reward over and above the deep spiritual Soul-satisfaction which is ours in realizing that our whole being is one continuous unbroken activity of expressing or rather being the expression of Principle.

The true servant finds that he has whatever he needs *through* his service to Principle, but his eye is not on that return for service. He has the wrong attitude if he serves Principle with the thought of what it is going to do for him and he also loses thereby the pure joy of realizing the presence of Principle. If, like Mrs Eddy, our desire is to know *Him* nearer and love *Him* more, and we humbly pray to serve *Him* better (see My.174:27-28) and we have "no other gods," we have the right approach. The object of our service is the divine. There is no doubt that if we seek "first the kingdom of God, and His righteousness ... all these things shall be added," for the simple reason that our experience is the state of our consciousness and

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therefore if the state of our consciousness is imbued with the presence of Principle and its perfection as the only Being, "all these things" are bound to be "added." It is not a question of a special reward, but the natural outcome.

If ever we seek a return with the thought, "Look at all I have done that deserves reward," we have destroyed the scientific relationship between God and man, Principle and idea, and so can enjoy no feeling of reward. Our false consciousness of self stops it and we merely carry a greater weight of servitude. We need only come into line with the consciousness which is Love if we want a full and true sense of reward.

The Master must have given this parable because he saw the overall claim in human thought of spasmodic and temporarily scintillating work with an expectancy that this will allow us to rest on our oars or even cease for a period from being what we must continuously be — that is, what Mrs Eddy describes in her poem as a "gentle beam of living Love, And deathless Life" (Po.29:15-16). What we should expect as our own experience is that through the continuous and unbroken expression of qualities of Principle, no matter where we may be — out in the world or in the home, at the beginning or the end of the day — our reward is continuously with us in the deep Soul-satisfaction of instinctive awareness that we are actually being ourselves and all that we want of our true selfhood. There could be nothing jerky or intermittent in Science, for divinely defined it is "the atmosphere of God" (No.9:26), the atmosphere of "tireless Being" (Hea.19:18) in its perpetual expression of itself, undeviating in purpose, and man is "but the humble servant of the restful Mind" (S&H 119:32). Jesus wanted to alert the student to the realization that his whole consciousness when truly seen and responded to is a flow of ceaseless good and Soul-filled happiness and therefore he should expect nothing more and nothing less than this, for it bears within itself the great reward of finding what he is and being it with no break nor any belief that there ever could be a break in the continuity of being.

The acknowledgment of this truth of our being enables us to set

aside the suggestions of mortal thinking along such avenues as belief in retirement in any other sense but the redirection of activity, or belief that we can do just so much and no more in service to Principle, or any other form of mental malpractice which whispers subtly that we can be anything but what we are — namely, God's expression of Himself through us, which means a continual unfolding and expanding experience of good.

Through the acceptance of the truth brought out in this parable we are able to understand why Mrs Eddy makes the demand, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S&H 442:30-32). We may mistakenly imagine that we are off duty when asleep, but this demand of Mrs Eddy's is actually a loving demand in line with this parable, for it invites us to enjoy the continuity of being by night as well as by day — and thence by months and by years and on to the experience of infinity. Consciousness can never cease being conscious and is a continuous, uninterrupted flow of the realization of good through ourselves and others. We should therefore not accept the suggestion, for instance, that at night we can have bad dreams without wishing to do so. Even if our eyes are closed in the so-called resting hours of sleep, we are in fact still conscious. If we realize that by day we too often allow our thinking to drift into nightmarish channels, we can see how this habit can express itself more freely in the night watches. But the individual who has kept his thought by day to "the straight line of Spirit" (S&H 502:6) — that is, with all reasoning based on the spiritual facts of being — finds that this control continues throughout the entire experience of consciousness. Anyone who will not allow himself to entertain or be influenced during the day by any of the nightmarish or even sensually pleasant dreams of mortal mind (brought to him by the news or by what appear as his own imaginings) will find that he never has a nightmarish experience at any other time during the twenty-four hours of his day. If he suffers a period of distorted dreaming by night and then examines his thinking during the so-called conscious period of his daytime experience, this will reveal that in the ratio that he is actively

at rest in expressing Principle-impelled and Principle-guided thinking during those hours which he regards as his conscious experience he will enjoy the same level of thinking during the so-called unconscious and subconscious times of resting in sleep.

“The consciousness of Truth rests us more than hours of repose in unconsciousness” (S&H 218:7-8), and so the ability is ours to practise that consciousness of Truth in a manner which enables us to be a law to ourselves by day and therefore by night. Nothing but looseness of thinking and being off duty during our waking hours leads to the apparent inability to control our thinking during that other period of consciousness which we call sleep, and so a true and consistent control of thinking by day in service to Principle along the lines of Principle’s direction must and will lead to the same experience during those other hours which we call night. Everyone has to learn the truth expressed in John’s words in Revelation, “there shall be no night there,” and the sooner we realize that it is a natural thing to us and only requires practice to realize that it is natural, the better it will be. Thought controlled by day with the strong and healthy impressions of Truth will find itself controlled by night in the same manner and with the same blessings. Those who already practise this know that in some degree they can be like Jesus, who was sleeping in the stern of the boat on the lake of Galilee but when aroused was immediately able to recognize, rebuke, and destroy the error manifested in the storm.

“The highest and sweetest rest, even from a human standpoint, is in holy work” (S&H 519:28-2), and so we need only define to ourselves what “holy work” is to realize how true are those words; “holy work” must mean what is going on when our thinking is in full submission to the requirements of Principle. Laziness is not rest, and we can find real rest only in a continuance of action in response to God.

What Jesus was calling attention to in this parable is highlighted in a passage in “Miscellaneous Writings” where Mrs Eddy speaks of “the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to

and perpetual idea of inexhaustible good” (82:31-4). Continuity of Principled thinking and a due recognition of its source is a necessity of our being and can therefore be practised by anyone in earnest.

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

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