

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable
spake he not unto them”

No. 4

The strong man and his goods

The importunate friend

The ambitious guest

The tower-builder, and the king
going to war

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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 strong man and his goods

(*Matthew 12:29*)

“How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”

This is an important parabolic illustration. There are two factors in it — one is the strong man, and the other is his goods. The strong man is mortal mind, and mortal mind necessarily embraces belief in matter, for without matter mortal mind would have no entity. In other words, mortal mind and matter are one, and neither is real, as can be proved by reason and revelation, and it is through reason and revelation that we bind them and dispossess them of their insistent claim to reality. So the strong man stands for all the evidence and teachings based on the material senses and mortal mind. This includes the vast background to all the beliefs of the flesh, the history of error. “Error” may be defined as that which claims to be in opposition to Truth but in fact does not exist, which is what makes the term “error” so apt.

Unless we become aware of the strength of all this in belief, we are not alerted to the fact that our understanding of Principle and its power must exceed the beliefs which mortals entertain both consciously and subconsciously with regard to any particular aspect of mortal life. But if we do become aware of this, then if we have any understanding of Science, we can quickly see that not one of those beliefs has any power, because all of them *are* beliefs and not truths. They are only the goods of the strong man. They are lies from the original liar and they have multiplied in lies, but from beginning to end they are lies.

Jesus referred to this when he showed the Jews whom he was teaching in the temple that they were upholding the claims of the strong man by accepting those claims as real; he said to them, “Ye

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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, because 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." That represents the simple, straightforward way to bind the strong man, and if we speak in this way to all the evidence and teachings of the ages based on material sense, we shall bind it; and having so done, we can then despoil it of any particular so-called goods, or inharmonious effects, with which we are faced in ourselves or in another who has asked us to help him.

Following a paragraph which begins, "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion," Mrs Eddy uses as her next marginal heading, "Confirmation in a parable" and quotes this very parable. She says, "Mortal mind is 'the strong man,' which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil 'the strong man' of his goods, — namely, of sin and disease." (See S&H 399:23-400:8.)

It is mortal mind which claims to be the strong man and from which comes all his goods — sin, disease, and death. Therefore we must know that there is no mortal mind and be clear about this. "All is infinite Mind and its infinite manifestation, for God is All-in-all" (S&H 468:10-11); this leaves no space for mortal mind. Man is immortal and we are that man, and our universe and all things to do with us are immortal, entirely apart from mortality or the supposed mentality of mortality. There being no mortal mind — no strong man — there are no claims of that mortal mind — no goods of the strong man. It is not sufficient merely to repeat these words. You must understand the truth about which they are words. Keep this truth ever foremost in your thinking and then this so-called strong man and his goods will not enter your experience. Bring all your thinking into line with the truth that there is no mortal mind, since Mind is All-in-all, and your experience will respond accordingly. For instance, if some belief of age suggests itself to you, know that there is no mortal mind and therefore no age to present itself as attached to you

or as part of your thinking or being; nothing of Truth ever began and therefore nothing of Truth will ever end, but always *is*, just as $2+2=4$ never began and will never end. Go straight for the lie with answers from Truth and if you persist in this course, the lies will lessen their attempt to occupy your thought (you will despoil the strong man of his goods) and instead the truth will occupy it more and more naturally. You will enjoy that state of mind which Jesus enjoyed and which Mrs Eddy described in these words: "With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality" (Ret.58:7-9).

The mariner's compass depends for its accuracy on the supreme attraction of the polar magnet for its needle, and we should know that there is only one supreme attraction for man — that which Mrs Eddy refers to as "the polar magnet of Revelation" (S&H 575:27). There is no other real magnetic influence, but we need to understand that nothing exists to detract from this continual purposefulness of good. The ship's navigator has to be alert to counter the deviations and variations which would take him off course, and each one of us has to learn to recognize as errors the general and particular arguments which would take us off a direct, scientific course and even run us onto a rock. For instance, we have to deal with the overall world claims of birth and death and also those special to us.

So the first necessity is to admit that evil is not just a little surface scratching, or a casual phenomenon. It is something which must be dealt with, but in the only way it can be — namely, by a clear recognition that Truth is true and therefore all-powerful. When we acknowledge this, we have bound the strong man, and we are then in a position to despoil him of his goods — to stand up to the lying suggestions which have come to us with regard to our own health or state of being or that of anyone else. We can despoil him of his goods — that is, of any specific claim emanating from that overall claim that matter exists in any degree whatever. Matter and mortal mind combine as one and can never be regarded as separate.

The following statement in the chapter "Christian Science Pract-

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ice" in "Science and Health" shows quite clearly the need to bind the strong man in the treatment of disease: "Because matter has no consciousness or Ego, it cannot act; its conditions are illusions, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and you admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and you can destroy the belief in material conditions. When fear disappears, the foundation of disease is gone. Once let the mental physician believe in the reality of matter, and he is liable to admit also the reality of all discordant conditions, and this hinders his destroying them. Thus he is unfitted for the successful treatment of disease" (S&H 368:24-4). A few pages later there is a good illustration of the strong man and his goods: "Unless the fever-picture, drawn by millions of mortals and imaged on the body through the belief that mind is in matter and discord is as real as harmony, is destroyed through Science, it may rest at length on some receptive thought, and become a fever case" (S&H 379:29-2). Here through a specific instance Mrs Eddy calls our attention to the need to bind the strong man, first, through recognizing the unreality of matter and its consequent inability to cause or express either health or disease and, secondly, through recognizing that mortal mind does not exist and therefore there can be no discord or disturbance in the consciousness of man. If we do suffer such a thing as a fever, very often in our earnestness we condemn ourselves on the basis that there must be something wrong with our character-expression to have caused it. By seeing clearly that whilst it has come to our door and we possibly in ignorance have let it in, we have not created it and in itself it is only a universal belief which is no part of Truth, it loses its power over us.

"Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. . . . The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and is, collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously self-created. In the words of our Master, it, the

'devil' (*alias* evil), 'was a liar, and the father of it' " (Ret.67:1-3, 18-25). The whole thing is a self-contained non-entity which cannot exist except in imagination. The moment we accept this, it has lost its supposed power over us. Its only power in belief is its claim to be identified with us, to say, "It's you." The strong man's goods are us if we accept his assertions, and weakness is the result. Strength comes the moment we reject them and see that they are not us and are not our fault.

As long as we accept any claim, we are at one with it and subject to it. If we recognize the strong man and bind him, we can then say of any error, "It does not belong to me and I will not have it." Without recognizing and binding this strong man with the strength of our allegiance to Principle, we could find ourselves subject to *its* conditions and *its* goods and also feel that they are our own and that we are responsible for their creation. We are responsible only for our acceptance of them, with its doleful effects, or for our rejection of them, with its good results and enhancing of the strength of character-expression.

Jesus was emphatic in this teaching that we must acknowledge evil as a universal lie and as the originator of all the specific claims, however small or great, which endeavour to make us subject to them. If we accept this teaching, we stand in a clearly defined position where, with our understanding of and fidelity to Principle, we can give the lie to the one liar and then from this position of strength can turn on any specific claim, either in ourselves or in another, and destroy it on the basis that it has no background, no origin, nowhere to come from and nowhere to go to. "Does an evil mind exist without space to occupy, power to act, or vanity to pretend that it is man?" (Mis.173: 17-19)

A soldier is trained in battle school to handle weapons and demonstrate their use, but another demonstration of their handling is on the battlefield. We need to be thoroughly drilled in the recognition of the nothingness of evil and its claim that it has history and background to substantiate it, and we can achieve this only through a clear understanding of the allness of God, good. That clarity of understanding

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comes through such drilling as causing ourselves to understand the seven synonymous terms for God given by Mrs Eddy and their individual purpose. The demonstration of that training as a soldier of God takes place when the belief in evil endeavours in some form to contend with the truths of our being promulgated by the divine Principle which those terms define to us in detail. Mrs Eddy puts the point with her usual directness: "As there is none beside Him, and He is all good, there can be no evil. Simply uttering this great thought is not enough! We must live it, until God becomes the All and Only of our being" (No. 24:27-3).

To take an illustration of the "strong man": say we find that there is someone with whom we cannot get on in any way. As far as we are concerned, everything about this individual is offensive — the things he talks about and upholds, his criticism of others, continual denigration of his country, his constant reference to the body and its treatment through materia medica, and so on. We feel we want to run away from him or at least avoid him. So here we are, faced with the "strong man;" right here the "goods" as far as we are concerned are that this individual takes away our happiness and possibly causes us to form a strong dislike of him and thus to indulge feelings which are the very opposite of what we want. What can we do about it? The first thing is to ask ourselves, "Where has all this evidence come from, and how has it registered with me?" The answer is, "The evidence has originated in mortal mind and has registered with me through the senses, through what I have been hearing and seeing and feeling and also through the bad taste it has given me and the smell or atmosphere it has generated, which is far from having the sweet aroma of pleasantness." So the "strong man" is not the other individual but ourselves in our ignorance and acceptance of the so-called physical senses of seeing, hearing, feeling, etc. But none of those senses has ever told the truth about anything, so where does the truth lie? If we wish to arrive quickly at the truth in this particular instance, we go right over to the truth and say, "This individual is a creation of God, good. He is an expression of God, good. He is immortal, therefore he radiates all the grace of immortality. Here and

now at this very moment Principle is saying of him, 'This is my beloved son, in whom I am well pleased.'

Taking that stand and knowing that it is the truth — we are not making it true, but it is demanding of us that we come into subjection to it — we are beholding man in Science instead of through the senses. Thereby we find a strength and an enlightenment which can possess our consciousness so that even when sense-testimony is in full play, we are not listening to it, but are seeing its absurdity, its lack of any real existence in the realm of intelligence, to such an extent that we find ourselves *loving* what we are now seeing, glad to be what we really are and to be using the Soul-senses of Principle which are ours to enjoy and exercise. We are now seeing the other individual as he is, hearing the evidence of his individuality as a spiritual being, and we find ourselves realizing without effort that what we have *not* seen through the senses — the decency, the nobility, the love for others — is what really constitutes his being. As we bind the strong man in this way, we find that his goods, the effects upon us and upon him, are destroyed and in their place the effect upon ourselves can be such that we are benefited beyond measure in our understanding of what man is and his purpose in life as the presence of God to the cognizance of others.

The only answer to the question, "Is this practical?" is, "Try it and see. Ignore it and go on suffering in the realm of ignorance. Obey it and all that it means and if you continue in that obedience the time will come when that so-called strong man will no longer have any presence for you, even though the senses may still be upholding the strong man's story." You are then doing what you are equipped to do and enjoying the fruitage which is yours for the taking. In fact, in this way you are letting that Mind be in you which was also in Christ Jesus.

Mrs Eddy tells us clearly of this in that well-known passage in "Science and Health": "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." And we should bear in mind how the passage continues: "In this perfect man the Saviour saw God's own likeness, and this correct view of

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man healed the sick” (S&H 476:32-4). If we follow the Master, we shall find our correct view of man healing a sickly acceptance of the mythical senses and healing also the sickly effects which that acceptance would have had.

This illustration applies to all the evidence of the senses in our experience and reveals a clear path of progress towards the realization of what we already are as the presence of God, good, in the very position where we find ourselves.

The only peace there is is a state of consciousness in which we are at war with anything opposed to the allness of Spirit, the allness of God, but in which we are so occupied with that allness of good that we are not conscious of a state of war. In arithmetic the numeration table might be said to be in continual opposition to and therefore warfare with any claim outside its all-inclusive activity, but it is not conscious of war. That is the only peace — when we are so conscious of good that any suggestion of anything else is detected, but immediately destroyed and made nothing.

The strong man appears strong only because of the tenacity of error through the long process of education and history which lets the argument of its strength go unchallenged. When we challenge the claim of strength with Truth, we have bound the strong man and then we can repudiate every false belief which we hold on to in our own thought in a self-willed and self-opinionated way. Instead of upholding the insistence of the strong man, we should silence it and ask ourselves, “What is Principle telling me? Let me listen to Principle and not to anything else.”

Today one of the goods of the strong man is the fear of lack of supply in all directions — commodities, resources, money, friendship. The way to bind the strong man here is to realize that an idea must be continually supplied with all that it needs as an idea to represent the Principle which evolves it, and as man is Principle’s idea, we should bind the strong man of the belief of separation from Principle. There can be no such separation, for “Principle and its idea is one” (S&H 465:17). By cultivating this sense of unity with Principle, as Jesus did unremittingly, we bind the strong man or suggestion of separation or

aloneness and thereby deprive it of all the goods coming under that claim of separateness. Mrs Eddy discerned that the first erroneous postulate of belief is "that substance, life, and intelligence are something apart from God" (S&H 91:25-26). There can be no apartness in the one Being which is God, and therefore if we allow no separation between God and man, we cannot be separated from that which God experiences and expresses. Jesus said, "The Father loveth the Son, and sheweth him all things that Himself doeth," and he taught us that we are the children of that same Father. Through that realization and obedience to it the fear of lack of supply is gone.

Fear in many other directions tries to dominate thought. If we listen to medical verdicts or listen to the news or listen to anyone who gathers his opinions from the history of matter (the strong man) and we do not deny the error of what we hear, it may cause fear. But if on the other hand we see that error has no basis, no sense, nowhere to come from or power to operate, no system or language through which to manifest itself — that is, there is no strong man — we can thereby belittle its suggestions or arguments to the point of their extinction for us. Fear then has no foundation.

Take the widespread belief that the government of our country — whatever country we live in — is ruining it. We shall never despoil the strong man of these particular goods until we see that the strong man to be dealt with is ourselves — the belief we cling to that there is any other government but Principle's government. When we accept that the only government as far as we are concerned is our own allowing of ourselves to be governed and controlled by Principle, we have bound the strong man and despoiled him of his goods of throwing the blame on others and making excuses for ourselves. Once we have accepted Principle's government as true for us, we have accepted it as true universally.

One of the ways of binding the strong man is to see its inability, that in effect it is *not* a strong man, though announcing itself as such. Goliath proclaimed himself a strong man when opposing David, but one little stone taken from the stream of true reasoning destroyed that arrogance. We need to revise our thinking about evil and see

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that it has no activity. It is only a myth, a lie, and has a sense of activity only to those who endeavour to admit its reality. In itself it has nothing to substantiate or activate it.

We should realize that light flows in through our windows, but no one has ever seen darkness flow anywhere, nor can we find any sense of activity in it as darkness. Darkness never moves. If it exists at all in belief, it is completely inert, waiting only for the first ray of light to prove that even in belief it had no reality. Only a small amount of light is needed to dissipate darkness and it meets no resistance from the darkness. The amount of light which something gives is not gauged by any resistance from the darkness, but by the amount of light *it* has to give. There is no opposition.

Jesus once said to a claim of evil, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" (Mark 9:25). He saw the utter inertness of evil, its inability to speak or hear or be active or resistant in any degree or direction. It is wise to cultivate this recognition of Truth and so bind the strong man, not by putting something around an evil to keep it contained, but by seeing that it has no power at all, as David saw when he faced Goliath. The "bands of Soul" (Un.12:5-6) do not bundle up some evil to keep it from being active, but surround it with the reality and onliness of good and therefore dissipate it into its native nothingness. The point of using human argument against the belief in evil is that it takes down the barriers so that the flood-tides of Truth can sweep in and so possess consciousness that all fear and doubt are carried away and we no longer believe that evil exists anywhere or for anyone, even as a claim.

One of the channels of the so-called strong man is ignorance, which is why we should heed the statement, "Error found out is two-thirds destroyed, and the last third pierces itself" (Mis.355:13-15). For instance, the student may be baffled by the term "animal magnetism" and therefore not know how to deal with it. In "Science and Health" is a definition of its use in Christian Science which clarifies thought: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that

mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth" (S&H 103:18-23). The fact that it has "not one quality of Truth" makes it plain that this is what we have to realize through scientific reason and revelation. It also shows us that saying, "Animal magnetism cannot affect me, or my friend, or any condition" is incorrect, in that it admits that the animal magnetism does exist. The only correct statement is: "Because animal magnetism and all that the word implies does not exist anywhere or for anyone, it cannot affect me, or my friend, or any condition." Otherwise it is like saying that the wolf outside the door cannot come in and touch us, which throws open the possibility that if someone opened the door the wolf *would* come in and do some damage. If there is a wolf outside the door, we are never fully safe, and if there is any such thing as animal magnetism, again we are subject to its preying upon us and our defence would only be like keeping the door shut against the wolf which we admitted to be outside. Therefore to know that there is no wolf, or animal magnetism, is our only real safeguard.

In arithmetic we never believe in a cloud of mistakes hovering round every schoolroom, first attracting and then occupying the thoughts of the pupils. If such a suggestion came to a teacher, he would dismiss it as ridiculous and get on with teaching the rules of arithmetic. "God's law is in three words, 'I am All'" (No.30:11), and if we admit that there is anything else besides All, then God is not God in the true sense of the definition of God as Principle and we are not protected by the law. This law, "I am All," does not protect us *against* something real, but through our admission of it protects us against believing that there is something from which we have to be protected. Abide in God's law of "I am All" and you abide in perfect safety. Admit the existence of error and you may be caught out by it at any time.

Eastern philosophy is expressed in the three monkeys who see, hear, and speak no evil. To adopt that outlook is like putting ourselves in a monastery against a given and acknowledged error which we then try not to acknowledge. That is the opposite of Science. We cannot be

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blind to the belief in evil, but must specifically let its nothingness be demonstrated.

Only by cultivating the understanding of what God is can we keep from falling into these traps of making too much or too little of the strong man. The most subtle trap is the belief that we have to develop good in order to overcome evil, rather than overcome the belief that evil exists. Our understanding of good is only in the ratio of our growing certainty that there is nothing opposed to it and no evil to overcome. "Michael and his angels fought against the dragon" in Revelation, but as Mrs Eddy comments, "The Gabriel of His presence has no contests" (S&H 567:6-7). The "atmosphere of God," which is the divine definition of Science given in "No and Yes" (9:25-26), has nothing in it that is controversial or against its mandate, and there is nothing outside it, because there is no "outside" to the consciousness which is God.

The recognition of this was what bound the strong man for Mrs Eddy. Evil had seemed very real to her until she read Matthew 9:2 and saw that Jesus' consciousness was not bound by the belief of evil. Through reading his words to the paralytic, "Son, be of good cheer; thy sins be forgiven thee," she glimpsed what lay behind that consciousness of the Master which enabled him to give no reality to sin. She tells us that she glimpsed "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18) — without an opposite.

The only light there is is that to which there is no darkness and nothing to overcome. "God is light, and in Him is no darkness at all." So finally we bind the strong man by refreshing our concept of what God is. God is not a contender against an opposite. The strong man is the belief that there is something opposed to God — the belief in an opposite to good. If we bind that, we can despoil it of all its goods — eliminate any specific offshoots of the one basic belief with the specific answers from Principle. That is the promise, that is the rule.

When anyone clears his thinking in this manner, in this loyalty to Principle, he will feel and find that it is actually Principle's presence

which is taking him along with it — that he has come into the experience of God's presence, power, and peace, which "meet all human needs and reflect all bliss" (Mis.263:12-14). In fact, he has learnt that the only thing going on is God and His all-knowing and that he as an individual is some part of that knowing; and this realization for himself will cause him to realize that the same is true for all others.

The importunate friend

(Luke 11:5-13)

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”

This is a parable which brings out the necessity of persistent asking for the best of yourself and your Principle. Jesus had given his disciples the Lord's Prayer because one of them had said, “Lord, teach us to pray,” and then he gave this parable.

We are always being roused to true sonship, and true sonship demands activity. It is fairly easy to stay “in heaven” with your books and your thoughts about love or infinite supply or whatever it may be, but the real challenge is to find it “on earth” as well as “in heaven.” The challenge is to find and see demonstrated the coincidence of the human and the divine. The divine and the human are

one, but they appear to us to be two. This is indicated by the two men in the parable — one who had the need, the other who had the answer to that need but had to be roused to the activity of thought and expression which caused him to supply the answer. We have to see that these two coincide. Our human self recognizes the need, but the answer is in our divine selfhood, which must be roused into action.

For instance, we may recognize that we have a need to express more love. If we are importunate about this, we shall set about expressing it at once without any more dilly-dallying as to whether we have or have not the capacity to love. We may then say that this love has come to us because we asked God to give it to us, but how does God do so? Through our Christ consciousness, our Christ expression of God. "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution" (S&H 3:4-7). In this case our Christ expression of the mathematical idea will solve the problem, and in the other case love will be expressed by us through our true selfhood, which already has it, in response to the demand of our human selfhood, which believes it needs it.

Often when we call upon our higher selfhood, we find it "in bed" in self-satisfaction; the door is shut against any claim on activity. We may feel quite content with our study and thinking and even feel we want to be left alone with it. When someone comes or some situation presents itself in need of the bread of Truth, we have to rouse ourselves to ask of Principle the answers to the need, the call. If we begin to argue that it is not the right time and try to close our thought to the opportunity, we must persist and allow our sense of Principle to stir us out of laziness. The call would not have come unless Principle had sent it, therefore we have the answers and are able and willing to express them. We were brought to this hour in order to be what this hour requires. So we have to rouse ourselves from complacency about the fine and lovely thoughts or "children" we are already in bed with, already resting with, and which seem quite good enough until this new demand arises. Now we need "three

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loaves" — the healing power of Principle expressed through Life, Truth, and Love. We need to be able to give that which has life; we need to show that it is the truth; and that it has the reward and warmth of Love. And we need to do it *now*. We can be fast asleep in a sense that we are growing in Science and have wonderful thoughts but cannot demonstrate Science *now*. In the parable the man wanted the bread at once and persisted until at last the friend got up and joined in with the fact that he had what was needed and therefore could share it.

Suppose that someone feels a need for money; if he is importunate about that need and knows that it is not a mere selfish desire but that it is right for him to have it, he will find his higher selfhood beginning to discern means of meeting that need, either through service and payment for it or through some other intelligent action. The money in itself has no substance, but is merely the response to a man's intelligent reflection of his Christ selfhood. Only in this way can any of us understand the statement, "Divine Love always has met and always will meet every human need" (S&H 494:10-11). Divine Love could not recognize a human need, but *we* recognize it and then our divine selfhood (that is, the coincidence of the divine with the human) will show us ways and means of intelligently meeting that human need.

Someone may say, "I had a human need, and I turned to divine Love and knew it was right, and then I became importunate about it and dwelt with its rightness until I was quite clear that it was not mere personal desire, but a genuine need, and in this case someone else supplied the need. How do you explain that?" The answer is that Mind is not limited for its expression of intelligence to one individual. Through spiritual influences to which everyone is subject that other person could have heard and felt your cry, and unknown to himself have been influenced to respond to your need. But this is the unusual way. If we knew more of the power and range of thought, we would understand more how it can influence areas outside our own cognizance of being, but the place to look first is in our own area, our own selfhood, and realize that we have the answers in our Christ

selfhood to the calls of our human selfhood. Because that Christhood is the reflection or expression of Principle, it is through that selfhood that Principle or divine Love meets our human need. Our divine self, which is the expression of intelligence and other attributes of God, answers the need in a way that is acceptable by human standards.

An instance of this was when Jesus and his students required money with which to pay a tax. Jesus did not cause pennies to rain from heaven. He called upon the intelligence of Peter and that aspect of Peter which expressed intelligence through fishing and told him, "go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matthew 17:27). Jesus did not demand of Peter something unnatural. He called on him for that which was natural to him in his own field of activity. But Peter needed that direction to his Christ selfhood, and in the fish's mouth he found the money required. Since the Master was there with his clear understanding, the money was found in the fish's mouth, but had Peter been alone with his Christ manhood rousing him to respond to the call, he could have sold the fish he caught and thus supplied the need. Jesus acted as he did to show Peter how a right human action divinely directed can have results far outdistancing the normal human expectancy of reward. That which goes far ahead of human comprehension is often called miraculous, but this is a mistake, for the manifestation of good is always natural, as we come to learn through our progress in Science.

So when we recognize a need and know it to be an honest need, we should importunately call upon our higher selfhood until we are shown ways and means whereby that need is met. This will always take place, as human history has shown. Thousands upon thousands have felt the need of money and this has roused them to call on their higher selfhood and they have then found channels for intelligent activity, resulting in the money coming to hand. There has been nothing mysterious about it, because the answer was there before the call which occasioned the answer.

At first sight this may sound like sensible human reasoning and

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activity with little of the divine about it, but on reflection even rousing oneself from a lethargic acceptance of lack and becoming determined to find a way of overcoming it does call into play facets of character-expression — intelligence, willingness, appreciation, for instance — which are in themselves spiritual and divinely bestowed. When through this activity an individual finds a means of service, such as a job, this again entails qualities of character-expression which are spiritual and outside the physical. He does not go to the job, sit down, do nothing, and still expect to receive his salary, but alerts himself to express qualities based on service, intelligence, obedience, and so forth, all of which are spiritual. Therefore the phrase “co-incidence of the divine with the human” does apply.

It may be asked how supply can be obtained by someone who through the belief of being incapacitated or elderly feels unable to take the steps normally taken. Such an individual may be said to be blessed in that he is driven much more to the divine for his answers than are most other people. We all have to learn that the Mind which gives ideas whereby to obtain human supply is the same Mind which is not dependent on the human and will therefore impel its purpose of good beyond the limits of human comprehension. An admission of this causes us to be capable of receiving that good, irrespective of human conditions or reasoning. It was the full acknowledgment of this truth by Jesus which enabled him to feed — and to feed amply — the four thousand and five thousand, for here the human estimate of supply fell hopelessly short, as indicated by the disciples’ plaintive cry, “We have here but five loaves, and two fishes” (Matthew 14:17).

So we need constantly to rebuke human reasoning with a full acceptance of the fact that the divine is divine and will operate divinely, making the human but the language for us of its own established and immovable divinity. All forms of supply are but human symbols of the divine fact of the relationship between God and His man, Principle and idea, which must include the supply of all that that idea needs in order to fulfil its purpose as Principle’s idea — through being healthy, satisfied, fearless, for example. It is a question of dismissing every kind of ignorance about the relationship of God and man, Principle and

idea, and accepting what that relationship means and involves.

The rule must be to utilize human reasoning based on sound principles, but never to admit that the divine is circumscribed by the human. The healthy individual is always alert to his ability under divine guidance, but also alert to the fact that that divinity will operate in *spite* of him and yet *for* him, no matter what the finite measure of his capacity.

We have to silence the claim that the meeting of a need is impossible and that there would have to be a miracle before it could be met. There are no miracles in Science, for in the final analysis the call can only come because the answer is present which causes the call. This truth is found in the Science which spelt out those words in Isaiah: "before they call, I will answer; and while they are yet speaking, I will hear."

If a man wants health, let him bestir himself first of all out of the "bed" of believing that he lacks it in any direction, on the basis that an idea of Principle is healthy in its entire expression. Then let him see to it at once that he puts health into action in his thinking through thoughts which are healthy and true about himself, about others, about his world. Let him see to it that he wakens himself out of any form of laziness in allowing thoughts which are un-Principled to stay with him, when he is fully equipped to replace them with the ideas about which they are lies. Every error must be a lie about a truth, or it would not be an error; "by reversal, errors serve as waymarks to the one Mind" (S&H 267:24). Therefore let him pick up the claim in the specific line of its false claiming and rouse himself to find the specific truth about which it is a lie. Let him reject the lie and accept the truth, and keep this up until the truth alone remains with him.

If we want companionship, again it is wise to rouse ourselves from the belief of incompleteness and begin to rejoice in the completeness bestowed on man by his being an expression of the one complete and perfect Principle. If we accept the fully rounded-out completeness which is ours, express it, and also see it expressed in others, we are preparing ourselves for a true companionship, either with one individual or with many other individuals — whichever Principle has

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designed. Jesus' statement, "he that hath, to him shall be given" will be confirmed in our experience and a proper and fruitful form of companionship will come into being, one in which individuals each balanced in the expression of true manhood and womanhood come together to find a multiplication and enlargement of all that is good in their experience and appreciation of life.

Was Jesus saying in this parable that anyone is entitled to anything he wants and as much "as he needeth" if he is importunate enough in asking for it? The first thing to note is that the man in the story was not importunate on his own behalf, but on behalf of his friend. Whatever it is we ask for, our motive has to be unselfed to be in line with Principle. Selfishness dies of its own lack of energy, whereas unselfed love never tires — it goes on and on and on. A mother, for instance, will never give up, but will be continually importunate about supplying the needs of her family, whereas if she was concerned merely with herself she might not be so importunate. Therefore we need to be importunate in getting rid of self and seeing that our motive is consistently an unselfed love for an ideal or for another or for Science.

If we analyze further this unselfed love, we see that it is part of our expression of ourselves that we do something for the sake of someone else or some ideal. What the Christ in us urges us to express to someone else is an expression of ourselves. So it is all one activity of seeking and finding ourselves, even when it seems to be through blessing others.

The motive is the deciding factor. If a man asks importunately for wealth just for the sake of accumulating riches with a view to self-aggrandizement, it is true that he may labour and acquire wealth in the sense of bank accounts, property, the control of businesses, and so forth, but if that is his only motive, he may appear to have wealth from a material standpoint, but will find himself no better off than before; in fact he could be deprived and poor from the standpoint of the real things of substance, such as happiness and love. If on the other hand he works for wealth so as to use it in the channels and expression of good, that wealth will contribute to his means of ful-

filling those motives, which are spiritual in essence. Then it will be true wealth for him as well as for others. He will not have accumulated matter, but gathered the means of doing spiritual good.

A healthy child spells out to himself what he really wants, he asks for it, and sees that he gets it. But he values it for the freedom and joy of thought-expression which it brings him. For instance, he may love the freedom which flying presents to him, and so he longs for a model aeroplane. Eventually he acquires one of his own and he holds it in his hand and his ideal of flying lives for him in a way which is entirely satisfying. It does not matter to him whether the aeroplane is roughly made or a superb model, whereas to the adult observer the material value is far more important than it is to the child. What the child is asking for is the expression of his own nature. At that stage the aeroplane is the means of that expression, but later something else will spell out for him the same freedom from materiality; and all the time the persistent, indestructible importunate factor is himself responding to the instinct of freedom from all encumbrance. Every individual is on one persistent road to find and feel what he really is now. In this process he may outline at different stages what he needs to satisfy him, but the real importunateness of his nature will continue throughout.

So if a man wants something for the freedom of spiritual expression it will allow him and the closeness it will bring him to the highest he sees of heaven, he wants it in the best spirit, he finds himself asking for it importunately, and it will come to him through his rousing himself to express qualities in line with what he seeks.

We often visualize what we want and then pull down the shutters on it, but Principle says that we can have what we really want. If we ask importunately and selflessly for anything, we can have it, but it is above all a question of rousing our Christ selfhood to get out of "bed" and be active. The man in the parable could not stay where he was and produce the loaves from under the bedclothes. We cannot stay in "bed" with ideas — that is, do nothing about them and still expect them to operate as ideas. An idea is an expression of Mind and therefore a thing of action and consequently unless we identify

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ourselves with its purposefulness, it is not an idea as far as we are concerned, but only a dream, and there is no point in dwelling in dreamland.

If we want to do even a simple thing like going to the nearest city, we get nowhere as long as we dream in bed of a lovely train on its way there — we have got to get on that train! An idea never becomes an idea to us until we identify ourselves with it and its purpose. We have to be able to say to an idea, “I will follow and rejoice All the rugged way.” It is no good dreaming of standing on the top of Everest unless we identify ourselves with the whole idea at every point, however rugged the path appears. We can contemplate an idea with much pleasure, but until we actively ally ourselves with it, it might just as well be on a shelf and we are not bringing it into our experience in the coincidence of the divine with the human. If we do identify ourselves with its purpose and become active in a direction which is Principle-impelled and Principle-developed, then we have got out of the “bed” of a wrong concept of ideas. Ideas are not dreams, but realities, and when we identify ourselves with them, they become to us what they are — expressions of Principle, endowed with purposeful fulfilment.

Therefore if we yearn for something, whether it be termed by us spiritual or human, we should take stock of what we already have in that line of yearning. We should become aware of why we have it — that is, that Principle has given it to us — and make sure that we identify our whole being with the exercise of it. Then because all is Spirit and spiritual, what follows is that whether we define our yearning as divine or human, our response to the Science involved in our yearning will yield all the results embraced in our desire. So if we want love, for instance, we should see how much we have and how we can best put it to use in our immediate area. Or if we want supply, we should see what we have and put it into use. When Elijah came to the widow of Zarephath (1 Kings 17:8-16), because she had what seemed a dire human need, she told him what she had, and he asked her to put it into use by making first of all “a little cake” for him. As a result of her obedience to the instructions of an individual

who she realized knew more than she did about spiritual laws and their supremacy, she discovered the source of supply and how that source fulfils its own requirements.

Every such instance spells out laws which are unchallengeable and have been served by men and women through all ages in every realm of activity where they found themselves directed for their expression.

There would have been no Jesus Christ, with all that was accomplished for mankind, if Jesus had "stayed in bed" with his "children." The human Jesus had a resort to his higher self and relation to the Father, in order to find rest and refreshment, but also to recuperate himself for *action*. (See No.36:12-26.) Whenever he saw an error, it roused his Christ selfhood, which had the answer. He was moved immediately to call on that higher selfhood, for others as well as himself. That is the sign of love. We are too often lazy and complacent until the ball lands in our own court.

Jesus said to his disciples on a later occasion, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." We should ask importunately to overcome every belief that stands in the way of our having the symbols of good which express good to us, and let no doubts intervene or interfere with our expectancy. We should ask for that which we are willing to receive, not ask for something with reservations about whether it is right for us to have it. Martyrdom is a form of selfishness. Through honest asking and the response to it from our Christ selfhood, which already has the answer, but often has to be roused to supply its expression, we shall find what we really want and need. And so "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

In this parable the importunate friend asks for three loaves of bread, indicating three specific avenues of thinking where he needs help, and Jesus brings out that by his honest persistence in seeking an answer and by his turning to Principle alone through his understanding of what Principle is and what it requires of him the operation of Principle ensures that he gets just what he needs. The Master now covers three avenues through which any of us may have a need,

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as individuals or for our friends, and shows the correct manner in which these needs will be met.

“If a son shall ask bread of any of you that is a father, will he give him a stone?” If someone comes to us with a specific need for the bread of Truth to supply him with health in any channel of human experience, and we turn to Principle, Principle will always cause us to direct our thoughts to the need as it stands and to the meeting of that need. Principle will not allow any deviation from the immediate purpose, any evasion of the actual issue, by providing instead of bread a stone, or teaching of a generalized and theoretical nature, however correct and necessary that must always be at other times. Having turned to the Principle which is Love, we shall help our friend to see the specific answer to his need, even whilst acknowledging that that answer has its place in the theory and the teaching, the stone or calculus of Science. Mrs Eddy was emphatic that teaching and healing should have separate departments (see Rud.15:16), and that healing should be directed to the purpose at hand. So if someone has a specific need of health or has a particular fear to overcome, the answer should be channelled to that need and the supplying of it, as it would be in the case of a true father.

If someone came to us because his accounts were in a mess, the principle of arithmetic would supply us with direct answers to put those accounts right and at that point we would not dole out mathematical theory to our friend. A cook does not give an explanation to a hungry man of how bread is made and all the processes involved, but puts some bread before him. And so if we turn straight to Principle when someone comes for help, we see what is wanted and give what is wanted and do not get carried away with our own understanding of Science and system. As with Jesus, there is no scattering of fire.

“Or if he ask a fish, will he for a fish give him a serpent?” If a man longs above all for inspiration and the joy of the multiplication of spiritual ideas in his thinking, symbolized here by the fish (as used in the fifth day of the symbolic Genesis story), Principle would never give him ideas adulterated in any degree with materiality and therefore poisoned from their original purity. And so if anyone asks us for

inspiration, we should be alert to keep to the language of Principle, the direct reasoning of Principle, and the ideas of Principle, all of which are purely spiritual and uncontaminated or poisoned by elements foreign to Principle. For instance, if a man is depressed because he is unemployed and he asks for inspiration, he needs to be shown what he is as a spiritual being and that he is fully employed now as an idea of Principle, expressing every attribute of Principle, and can immediately be at work in the service of Principle in every direction of his thought. If he becomes convinced of this, it will certainly be translated in his experience into the human activity in which he employs himself in a fully satisfying manner. (The Master's words, "seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" apply very clearly in an instance like this.) If on the other hand we tell him that he will probably get a job because he is fully qualified in some sphere, we have introduced an argument which could subtly poison the pure reasoning of Principle. It could also catch him out and disappoint him, because it presupposes that there is unemployment and that he will merely be lucky to avoid it. It often happens that a man's qualifications drop away when Principle's knowledge of what he is takes him out of his previous niche and places him in a line of work totally different from what he himself might have planned. So unless he is shown what Principle cognizes without any admixtures — that there is no lack of inspiration, purpose, or fulfilment anywhere — he has been given not a fish, but a serpent.

"Or if he shall ask an egg, will he offer him a scorpion?" A serpent stings directly, whereas the scorpion has a sting in the tail. So if a man wants to know about his own origin or the beginnings of all life, Principle will not and cannot offer him an answer which has any sting in the tail. The only answer which Principle can and will give him is that there is no beginning, no material or mortal life, and therefore no "sting of death" in the tail. Principle will show him that he was never born and so will never die. In that way Principle enables him to ask with joy, "O death, where is thy sting?" Principle knows only this moment. "Was" and "will be" are full of sting and do not belong to Principle. "Is" and "I am" are full of the positive substance which

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has no sting. That is what Principle gives.

It is Principle which confers that “steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man” (Mis.189:8-10) which Jesus had and which made him declare, “Before Abraham was, I am.” He was not merely antedating Abraham, or he would have said, “Before Abraham was, I was.” He was affirming that which has no beginning and no end.

Mrs Eddy comments on the very first verse of Genesis, “In the beginning God created the heaven and the earth” as follows: “The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including the universe” (S&H 502:24-27). And so Science gives to every man who asks for it a conviction of immortality which has no possible sting in its tail. There can be no sting in a line of reasoning which dispenses with any suggestion of a beginning to good or to man and is therefore completely consistent in its strong and purposeful certainty that there is no ending to good or to man. Such a line of reasoning cannot tail off into fear and doubt which could pierce our assurance.

And so these three great needs are covered by Jesus — first, the need for the immediate application of the bread of Truth to the problem at hand, without any evasion; second, the need for a daily and continual flow of inspiration, which can be attained only through reasoning which flows exclusively from Spirit’s onliness, with no other limiting argument permitted to exercise its poison; and, thirdly, the need to know constantly what Jesus taught — that we never began and will never end. “To begin rightly is to end rightly” (S&H 262:28), and to end rightly means to see that we never do end because we never began.

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” Jesus is saying that we have to admit that we with our limited understanding do our best to bring all our thoughts and actions into line with Principle and its requirements in order to meet the needs presented to us (needs symbolized by the requests for bread, a fish, and an egg); how much more, then, should

we admit that the Principle which gave us these inclinations will fulfil its purpose in rewards of spiritual understanding and realization beyond the reach of any normal human effort, "above all that we ask or think." When we bring thought into accord with Principle to the best of our understanding, our human efforts break through the veil which endeavours to separate us from the realization of Principle's presence and all its endowments on our behalf. These are the wonderful moments of breakthrough when we *know* that we are in the presence of Principle and are in very truth the sons of this heavenly Father. Every sincere worker experiences these moments through his honest importunities. He finds what was always there and was always him, but to him it feels as if Principle is giving him what is termed here "the Holy Spirit."

So we see in this parable that if we are importunate in our call upon ourselves to respond to the requirements of Principle, we not only have rewards at the human level but, more than this, Principle gives us those higher understandings and realizations covered by the phrase "Holy Spirit" — and in the final analysis this is what we all really want.

The ambitious guest

(Luke 14:7-11)

“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

Jesus was at a meal in the house of one of the chief Pharisees, and when he saw the guests manoeuvring for the best seats, he told them this parable. What he was pointing out to us all was that egotism will put any man in a wrong position in relation to everyone else, whereas a right estimate of himself and all others as expressions of Principle will bring out harmony.

If ever a man feels superior to others and that at the feast of Love he is more entitled than they are to receive from Principle because of his spiritual qualifications, this very attitude will “demote” him, since he has exalted self and has a wrong concept of Principle. Principle can only endow all its ideas with perfection and could not make some ideas superior to others. What else *could* emanate from Principle except perfection without exception? All ideas of Principle are equal in perfection, though each is distinct and different from all the rest. If we ever forget that all Principle’s ideas are of the same quality of perfection, we are put down, not by Principle or by others, but by our

own lack of understanding of Principle.

It is a law that in order to enter heaven a man has to take in with him everyone who comes within the radius of his cognizance. Heaven is harmony, and it is impossible for any individual to experience the heaven of harmony as long as he has thoughts about anyone else as inferior. There is no harmony in music if even one instrument in an orchestra is playing out of tune.

A man fully committed to an ideal finds without effort that all others so committed brother him, and the strains of inequality and competition become obliterated by the common enthusiasm for the shared ideal. If our ideal is divine Principle and its All-in-allness, we have the same experience.

On a worldly basis people do push themselves to the top table, but no man can push himself to the fore in the realm of Science; as soon as he thinks he is better than someone else, he has lost Principle. There is no Science if anyone could destroy or disturb the nature of Principle or its pre-eminent position.

It is no good going to a talk on Christian Science, for instance, with a poor opinion of ourselves, feeling that we cannot understand anything; if we hold that opinion, we are ignoring the fact that we are Principle's idea. But it is equally fruitless to push ourselves in front of the rest in our own mind and think to ourselves, as we look at all the others, that we know far more than they do, have more experience than they have, have demonstrated more than they have, and can therefore understand what is being presented much better than they can. If we are glad to have a loving and proper estimate of everyone present as expressing Principle, each in his unique individual way, we are in the right frame of mind. Moreover, if we have that Principled concept of everyone, we are bound to be drawn up into a higher position, bound to be lifted to a higher plane of spirituality and happiness.

If we move our egotistical sense of ourselves down into the "lowest room" of a true humility, we do not lose our true selfhood as Principle's expression of itself, but at the same time we accept that this truth must obtain for all others as well. From this higher under-

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standing our previous false estimates are displaced and we move into areas where we meet those whom we may once have thought of as inferior because of their lack of intellectual capacity, but whom we now acknowledge to be as much expressive of Principle as we are and who consequently bring us inspiration. Which of us has not from the mouths of babes or youth or unpretentious down-to-earth individuals learnt great truths of clear simplicity which have reached beyond intellectual reasoning and have elevated us to "the highest room" of reality at the feast of real truth based on real Principle? And which of us has not also had it revealed that something which we previously endowed with importance was merely what Paul called "a tinkling cymbal"? It has been exposed as hollow in comparison with reality, although embellished with a fair outward show.

Therefore the rule is that we should hold a proper and balanced opinion of ourselves as the expression of Principle — and such an estimate glorifies Principle because it can be arrived at only by seeing that Principle produces and maintains perfection — but at the same time we should not become unbalanced by thinking of our expression of Principle as better than that of others. Any such estimate pulls us down because it is a denial of Principle. If we are humble before Principle and its greatness and perfection, we shall never overstep the mark and try to step into Principle's shoes (from which position we can only topple over), but will allow Principle to do all the governing and see to all the placing.

Whenever we hold a due opinion of ourselves as Principle's idea, and we hold a similar concept of all others, an atmosphere is created of Love reflected in love and this is radiated back to us. There is then nothing to obstruct our being rightly placed by Principle in relation to everyone else. This applies very much in the business world, in professional spheres, and of course in the domestic field and family life. If we have a sense of others as ignorant and inferior, they feel this and it causes resistance; consequently they may not want, for instance, to hear what we have to say, in which case it is our own attitude that has obstructed Principle's placing.

The "best place" is where God is. When we realize this, we give

up struggling towards perfection or pushing for a better place, and instead become conscious of Principle's presence. Then we know that we are in the best possible place and in the best possible relationship to everyone.

On one occasion James and John came to Jesus and made this request: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Jesus said in his reply, "to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." (See Mark 10:35-45.) The placing of man is the prerogative of Principle. Only Principle can know the whole picture. Each note in the harmony of Principle has its vital place and part, no matter whether *we* believe it great or small.

Personality is push. The claim of personality is what causes someone to push himself to the forefront of the picture. But personality is also persecution. If a man expresses Principle clearly and then attributes that expression to himself as a person, he persecutes himself because he is indulging a mistaken concept and therefore to harbour it is bound to persecute him. Jesus continually turned thought from personality to Principle's presence. He asked, "Why callest thou me good? there is none good but one, that is, God." And so instead of having the burden which personality brings, he was able to say, "my yoke is easy, and my burden is light." When anyone is lost to himself as a person, he finds himself as Principle's presence and the whole heaven of Principle's harmony is open to him.

Mrs Eddy makes a statement which spells out a truth perhaps hard to explain humanly, but which anyone can find from experience and practice to be true: "One can never go up, until one has gone down in his own esteem" (Mis.356:24-25) — gone down from an egotistical sense. When through suffering or Science our "own esteem" goes, Principle's own esteem and certainty becomes our inspired experience.

The state of true humility is the most desirable and beneficial for the individual, but it cannot be attained by will-power, by wishing, or by a poor estimate of oneself. It can be attained only by an increasing sense of the magnificence and reality of that Being whom men call God and a subsequent appreciation of all the expressions of that

Being, called man and the universe. In developing this appreciation the individual attains to a humility exalted above all human definitions, and thus and thus only he walks in heaven — in a realization that he is in the presence of God and is part and parcel of that presence. This is the Science of true humility, and in practising it we know that it is true, for there is no other way to be truly exalted at the same time as truly humble.

If we take a straight look at the Master, we see that his absolute consecration and devotion to the allness of his Father or Principle gave him a proper estimate of his own value and the value of all others, even down to a sparrow and the lily of the field.

The feast of Love is immense, and the only way we can appropriately partake of it is to go into the “lowest room” of a true humility. At the feast of Love we are standing before Science for Science’s sake, and it is our attitude which counts — whether we are self-satisfied or even partly so (and therefore not fully interested), or completely empty vessels with a great longing.

If we have an inflated opinion of ourselves and perhaps go so far as to exalt ourselves before Principle, there are bound to be individuals “more honourable” than we are because there are many who *have* learnt the wisdom of humility. So if at the wedding feast of Principle we are self-satisfied with the little we know, it will not be long before we find that someone else has a truer concept of Science and then envy will set in and unseat us. If we go down to the “lowest room” at the feast of Love, it will not be long before we are exalted to feel Principle’s friendship in the ideas which come to us, not from an egotistical selfhood, but from that emptied selfhood being filled with a flow of ideas from Principle itself. “Then shalt thou have worship in the presence of them that sit at meat with thee.” We shall be respected because the ideas that have come to us are not ours personally, but have the ring of Principle and have come because we have emptied out all that we thought was ours. We shall be honoured for what we have awakened in others of their true selfhood. Jesus said, “If I honour myself, my honour is nothing; it is my Father that honoureth me.” He felt this honour because he genuinely meant what

he said when he declared, "I can of mine own self do nothing [note the word "nothing"] ... the Father that dwelleth in me, He doeth the works."

If we imbibe the spirit at the back of the Beatitudes, we see that they all emphasize the same sense of true humility: "Blessed are the poor in spirit," "they that mourn," "the meek," "they which do hunger and thirst after righteousness," "the merciful" (any man is naturally merciful if he has no exaggerated notions about himself), "the pure in heart" (those who have just one affection, one longing), "the peacemakers" (anyone who sits at the feet of Principle is at peace and finds peace expressed everywhere).

In Science it is the mood that matters, and when Jesus recommended sitting down in the "lowest room," he indicated the mood of true humility which opens the flood-gates of heaven and exalts us to the highest position, whence fresh revelation unfolds. "When divine Love gains admittance to a humble heart, that individual ascends the scale of miracles and meets the warmest wish of men and angels" (My.188:31-1).

Jesus did not use the symbol of a wedding casually in any of the parables. So it is as if he is showing us here that in our relationship to others we are continually "bidden to a wedding," that is, to the opportunity to realize that we are actually present at the wedding of Principle to its idea as revealed in others by word and deed whenever we open our eyes to see this — through having the same attitude of expectancy and joy as we would naturally have as a wedding guest.

The truth is that Principle is forever celebrating the wedding of itself to its idea, its man and its universe. If we admit this, and approach life in that spirit, we shall not only experience it in measures which will help us to accept that we are always a guest at this true and only wedding; we shall also find ourselves spontaneously related to all other individuals and to every avenue of conscious experience in a manner which can be defined as true humility — that is, seeing the good in others and thereby seeing and feeling the good in ourselves and above all recognizing the naturalness of good itself, the Principle which has bidden us to its presence through its own ex-

pression, man and the universe. Jesus perpetually knew and felt himself a guest at this wonderful wedding of Principle to its idea. His absolute conviction that this wedding is all that is ever going on and is all that we have to learn and appreciate as true enabled him to reject every attempt to dissuade him from this truth and gave him the means of healing and helping others; and in so doing he established the completeness of his own wedding to the Principle he called Father.

Say every morning was a wedding morning and we awoke to hear the invitation to be a guest and then, waking fully, we determined that it would be so and that nothing would mar the atmosphere of expectancy and happiness always attendant on such occasions — this would cause us to fulfil without effort the conditions set out by Jesus in this parable.

In Science we are never bidden to a lecture on how to be good, but continually invited to attend the experience of Principle showing us that it is wedded to all its ideas. It is recorded in the first chapter of the Gospel of John that two disciples of John the Baptist followed Jesus and when he saw this, he asked them what they wanted, and they asked him in reply, "where dwellest thou?" His response was, "Come and see." We are told that they "came and saw where he dwelt, and abode with him that day." After they had dwelt a short while in the atmosphere or consciousness in which he lived and moved and had his being, one of them became his disciple, and this is how it should be with us, dwelling in an atmosphere where our state of thought is forever discovering through affection the presence of God in others and in everything. By so doing we shall naturally become attractive to others, even as we have become attracted to Principle through being aware of its expression of itself everywhere. We can be attractive to others only in the exact ratio that we allow Principle to be attractive to us in a full admission of its presence in all others in the special way in which they reflect that presence.

The tower-builder, and the king going to war

(Luke 14:25-33)

“And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

The first question that arises is this: could Jesus have meant that we should literally hate father, mother, wife, and so on? If he did mean this, it contrasts to an amazing degree with his teaching, “A new commandment I give unto you, That ye love one another” and “Love thy neighbour as thyself.” Then what did he mean? The Master had no hate in him as we understand the word — that is, blind, unreasoning dislike. It was said of him in Hebrews that he “loved righteousness, and hated iniquity,” and so he must have meant in this verse of Luke that we should hate or repudiate the general

suggestions symbolized by the relationships to which he referred. In doing this we shall find ourselves led to a greater and truer regard for father, mother, wife, children, and so forth.

First of all, "If any man come to me, and hate not his father, and mother" — we should vigorously dispute the belief that we were ever born, for only in this way can we realize that we are not material. This conforms with Jesus' saying, "call no man your father upon the earth: for one is your Father, which is in heaven." "If any man come to me, and hate not his ... wife" — we should reject the belief that we are dependent on another individual in any degree to help us in the expression of our own completeness. In order to follow the Christ ideal to which Jesus was pointing it is necessary to understand that each one is a complete expression of Principle through the qualities of the true male and female. Jesus was the Christ because he did hold the Christ-idea of his own completeness as Principle's idea. This balanced attitude, reflected towards any companion, especially a husband or wife, will in itself remove many of the strains which are otherwise often felt through a false sense of dependence or a feeling of incompleteness on either side. "If any man come to me, and hate not his ... children" — again we should dismiss utterly the belief that we have ever originated anything, whether it be a fleshly child, an idea, or an ideal; Jesus was careful to say, "I can of mine own self do nothing ... the Father that dwelleth in me, He doeth the works." "If any man come to me, and hate not his ... brethren, and sisters" — Jesus once asked, "Who is my mother? and who are my brethren? ... whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," meaning by this that we should have no sense of relationship on earth based merely on birth and family, but only that which is founded on a shared individual responsiveness to the one Principle. Every other claim of relationship except that which is in the spiritual should be discarded. "Jesus acknowledged no ties of the flesh" (S&H 31:4). "If any man come to me, and hate not ... his own life" — the Master did not mean that we should hate ourselves, but that we should thoroughly silence any claim that our life is our own and accept instead that it is Life ex-

pressed. When Mrs Eddy was asked, "Do you believe in God?" she replied, in part, "He sustains my individuality. Nay, more — He is my individuality and my life" (Un.48:7-9).

So Jesus was establishing that we should acknowledge no relationship outside the one and only relationship of Principle and idea. Frequently without realizing it a man is relying on his family background, and through looking at his relationship to others in that family or at the history of that family may find himself belaboured either by personal disappointment or personal pride. Mrs Eddy says that God is "man's only real relative on earth and in heaven," and she adds, "I pray thee as a Christian Scientist, delay not to make Him thy first acquaintance" (Mis.151:14-15, 19-21).

Jesus now brings home through an illustration the importance of strictly obeying his injunction to put behind us decisively the lines of thought connected in general belief with these terms father, mother, and so forth. He asks, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." If a man tries to build a tower of strength through his own understanding of what he is and why he is as the expression of God, it is essential that he counts the cost, and the cost lies in obeying the demands which the Master sets out. From the point of view of human reason the requirements may appear unreasonable, but Jesus unmistakably says that unless we deal with these false claims and count the cost of continually dealing with them, we may have a desire to build a tower, but having started wrongly we shall not be able to finish it. "We cannot build safely on false foundations" (S&H 201:7).

To take these false claims in the order in which Jesus gives them, we have to begin by seeing that without holding clearly to the truth that we were never born and have no human origin, we cannot build a tower of strength and certainty through the realization that man is an immortal being and has inherited nothing from a human source; his only inheritance is that which Peter described as "incorruptible,

and undefiled,” because he is forever the image of perfection held by the divine Mind in that specific channel of its realization known as him and his individual expression. If we dispossess ourselves of all claims in thought of a human father and mother as our origin, we must cease to celebrate birthdays and all such milestones, which bring problems right along the path of our erecting them from one to one hundred years and beyond.

Secondly, we cannot build a tower of individuality as Principle’s expression of itself unless we dismiss any belief that we can gain in substance, strength, understanding, or completeness by marrying ourselves to something besides Principle, whether it be to another individual, to a system of thought, or to anything else. We can of course companion ourselves with any one individual or with many individuals or with any system evolving good, but to marry ourselves in the sense of believing them necessary for our completeness is against the teaching of Science, for the individual must find himself complete and must express both the manhood and womanhood qualities of Principle.

We cannot build a tower of certainty about the success of ideas we have expressed unless we see that they are not our children, our ideas, but Principle’s. Jesus had absolute certainty about the ideas he expressed for that very reason — he knew they could do nothing but come to fulfilment, because they were Principle’s ideas. We need to count the cost of maintaining clearly and utterly in every detail of life that we have no ideas of our own, since they come from the divine Mind and in themselves make up our true being, created by God and found by us to be what we are. The cost of sustaining this clear understanding, as crystallized by Jesus in the words “I can of mine own self do nothing,” is tremendous and very easily neglected or forsaken when we are successful in any line of action.

Again, we cannot build a tower of true individuality and its healthy expression unless we count the cost of accepting our individual responsibility to live our lives in our own way under the direct government of Principle, without letting any argument sidle up to us in a brotherly or sisterly manner to turn us aside from that course.

We have to be alert to the tendency to be influenced to such an extent by the lives of those with whom we are closely associated that we find ourselves copying them, rather than doing things as Principle makes clear to us. When he was told that his mother and brothers were outside wanting to speak to him, Jesus shook off the suggestion that he should be interfered with in his work by the call upon him of these personal relationships, however good and dear the individuals concerned. (See Matthew 12:46-50.) We all have to discover that whilst we can learn from others, especially those close to us, we cannot lean on them, and finally what we have learned from them still has to be expressed in our own individual way. We should not allow our individual ability and responsibility to be weakened by imitating others in *their* particular and unique expressions of the one Principle. A healthy family is known by the distinct individualism of each of its members in their lives and by the fact that as a result they hold a high respect for each other. There is no overlapping in the Science of being, no false brothering or sistering to dilute the individual responsiveness to Principle. A big brother in Science is no help to anyone unless he helps him to be a big brother in his own right, able to act decisively without any assistance from him. Moreover, those who have worked out their own relationship to Principle find themselves properly related to all others, whether or not those others are humanly classified as being of the same family.

Finally, we can build a tower of fearlessness and certainty only if in the true meaning of "hate" we turn on every belief that our life is our own and that we are personally responsible for maintaining it through obeying the physical necessities laid down by such a belief. Even while we still exercise these necessities in the spirit of the Master's words, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," we must have a constant recognition and conviction that God and God alone is our Life and that this Life, being God, is self-sustained.

Without a comprehensive study of what Jesus' requirements are in this brief statement of his, embracing the whole realm of relationship, and realizing that in this way only can we establish our true

relationship as the child of God, that is, the full and complete individual expression of Principle, we cannot build a tower to heaven in any direction. It is as if Jesus is saying that if we tried, for instance, to build the tower of being a Christian Scientist and neglected a thorough dealing with these fundamental points, we should find only a mockery of our effort. The Master would not have laid such emphasis on all this unless he saw it to be essential. Any genuine student would therefore do well to accept this and examine his thought along the channels covered by the terms father, mother, wife, children, brothers and sisters, and even his own life.

In the ratio that we gloss over or ignore as unimportant what Jesus is demanding of us in this parable we misunderstand the whole purpose of Science, which is to establish in consciousness the true sense of relationship to Principle. That relationship was expressed by John when he wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." In other words, we should admit now that we are the sons of God, and then find out all we can about God, because in the proportion that this appears to us we shall be finding ourselves. In that one verse John sets out the whole purpose of Christian Science, and in this parable Jesus shows us what we have to get rid of in order to see God and our relationship to Him as He is.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Bearing the cross means recognizing what Jesus was requiring — the tremendous but wonderful effort which he said we must accept if we wish to be his disciples.

Now to underline the importance of this work he follows with the second illustration: "Or what king, going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."

Jesus now warns against the mistake of thinking that we have a personal knowledge of Science with which to meet an opposing army

of error. If error was real, then we *would* have to realize that our understanding was insufficient to meet it because of its entrenched position and vast backup. But since it is not real, we can at once send envoys of peace and open our thought to the fact that "God's law is in three words, 'I am All' " (No.30:11). By reason of that allness, error is nothing, engaged in the hopeless activity of trying to support nothing, but 0 multiplied by 0 is still just 0. Truth is the great "something" upholding, proving, and perpetuating its onliness. If we have a clean, unweighted admission that there is nothing going on but God, we have agreed to disagree with the claim of error on the basis of its unreality and the reality of Truth alone. "Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand" (S&H 466:15-18).

If we make the mistake of thinking that we have a personal knowledge of Science, the extent of our knowledge and even our correct formation of ideas will never be equal to the power of the enemy. Our egotism will double back on us, as indicated here by the hostile king having 20,000 men as against the 10,000 of the first king. With such a state of mind it is necessary to recognize our mistake and empty boasting — empty only because we thought it was all us, that we were the originators of the spiritual ideas which we looked upon as our army. We should then come to terms with this lie, for the whole strength of the enemy depends on that one factor — our belief in our personal ability, even though we may admit some help from Principle. The only strength is again to fall back on the teachings of Jesus, who said, as we have seen, "I can of mine own self do nothing ... the Father that dwelleth in me, He doeth the works."

If we yield to that truth, that overpowering truth, we have done a wise thing and we shall have no battle to fight, for that is the only battle to be fought, the battle clarified in the first Commandment, "Thou shalt have no other gods before me." If we were always keeping that one great Commandment and letting the "adorable One" (S&H 16:29) be in the forefront of our thought, we should never feel defeated by anything. But if in any degree we feel personally capable

or personally responsible, we are vulnerable.

The best course is to come to terms with egotism before it overwhelms us. As the Master said, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." The "adversary" is the claim of a selfhood apart from God, and we should agree at once on its nothingness.

When we reach our patient through divine Love (see S&H 365: 15-19) and not through any form of egotism, we have first become fully responsive to Love; we have accepted its All-in-allness as what makes us and holds us as we really are. With that understanding we can reach our patient, for from that standpoint we immediately realize that he too is embraced in that All-in-allness, to the exclusion of any other claim.

Believing that we are very clever and have an army of ideas to meet any situation soon brings us to a confrontation with something which is too much for our personal ability to meet successfully. We may try to help someone, for instance, and find that we cannot do so. If we think that *we* can heal anyone, by that very thought we create an army of personal responsibility and personal everything, which leaves Principle out. When we let Principle be All-in-all, there is no personal anything and then there is no army in opposition. Mrs Eddy says of enemies, "Even in belief you have but one (that, not in reality), and this one enemy is yourself — your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science" (Mis. 10:29-32).

Our own human reasoning (our army of 10,000) is bound to be insufficient to meet that which has been built up *from* human reasoning, as all error is. We can therefore never come to terms with error on the strength of that human reasoning. The only way to do so is to send out the envoy of reasoning based on the perfection and onliness of Principle and with that go straight to the error and deal with it specifically, to the point where it no longer exists and we make the only conditions of peace possible with error — namely, its complete annihilation as a reality or a presence as far as our consciousness is

concerned.

If David had stopped in fear and trembling to measure the size of Goliath and the inadequacy of his own armour, he would never have slain him, but he “agreed with [his] adversary quickly” that he was nothing. Then he went forward “in the name of the Lord of hosts” (I Samuel 17:45) and victory was inevitable for that very reason.

Mrs Eddy warns that you “render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God” (S&H 445:15-18). If we look at almost any case requiring our help and begin to reckon the difficulties we are up against according to human calculations, we feel defeated at the outset if all we have to rely on is our own small army of understanding. But if at once we utterly repudiate that basis of reckoning and turn to Principle, we have on our side, as it were, the might of omnipotence. From this basis we can send to the case our envoys of peace — the strength of spiritual realization — to exterminate the belief that there is anything in opposition to perfection.

To take another example: if we start enumerating the details of a catastrophe and outlining all its possible causes, each one of which is twice our ability to handle, then however much we want to help, we have built up in opposition an army much bigger than our own understanding could possibly tackle. On the other hand we have peace directly we see that it never happened — that a dream “callesh itself a dreamer, but when the dream has passed, man is seen wholly apart from the dream” (Hea.11:4-5). So our immediate envoy for peace is to see that it never happened, that nothing has touched the persistent, consistent, unbroken flow of certainties proceeding from Principle which permeates all consciousness to eliminate every belief to the contrary. In fact, the sensible course is to sit down and count the cost of *not* doing this, but instead making error a reality and trying to overcome it by magnifying its power and taking its whole weight on our own shoulders. In the ratio that we settle thoroughly the question with ourselves as to whether the catastrophe could actually have taken place, based on forsaking all misdirected reasoning about the circum-

stances and going straight to Principle and its undisturbed perfection, we come to a true peace.

In the story the king sees the enemy when he is “yet a great way off” and at once sends his envoys. He is a wise man who looks ahead and sees, for instance, that if he does not deal now with the claims of age and mortality, those claims will suddenly overtake him when he is unprepared and they will come with the formidable strength of human belief. If he starts dealing with the belief of death now, sending out envoys of Truth by dwelling every day with the truth that there is no death and that nothing real ever dies, he will not be caught out. He should build up for himself through a wealth of supporting evidence the idea that Life is, until the immortality of man and the universe becomes natural to him and he also sees that nothing unreal and untrue has ever had life, any more than $2 + 2 = 5$ has ever had life. Dealing with the enemy while it is “yet a great way off” includes such simple but profound necessities already mentioned as not recording birthdays or anniversaries or indeed allowing any milestone to appear in his thinking even with regard to his understanding of the facts of Christian Science. A milestone presupposes space and time, and to the divine these elements do not exist. When Jesus stated, “before Abraham was, I am” and Moses heard the voice of Principle telling him to say to those who needed freedom from oppression, “I AM hath sent me unto you,” they gave the scientific answer to the claim of milestones or measurements of that which is the only real experience of man. Through Jesus’ “steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man” (Mis.189:8-10), he forestalled every possible effort of the “last enemy” and could finally say, “the prince of this world cometh, and hath nothing in me” (John 14:30).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” All that we have to forsake is the whole mortal concept of ourselves — all that we think we have. We do not have to forsake anything worth having. Mrs Eddy says that prayer “shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is” (No.39:22-24). And she

asks, "When will mankind awake to know their present ownership of all good?" (My.356:1-2)

And so what Jesus is showing in these parables is that if we eliminate from thought the claims of origin and relationship which he runs through first of all, we thereby eliminate the false sense of selfhood apart from God which can neither build a tower to heaven nor deal with error in any form. We must come to terms with the lie which is the basis of all error — namely, the claim of self apart from God in any degree whatever. Counting the cost means realizing that in order to accomplish anything worth while, we have to be *out* of the way in a personal manner and *in* the way and flow of Principle's realization of itself. Jesus certainly counted the cost at Gethsemane, realized his own inability separated from Principle, and finally said, "not my will, but Thine, be done." The sweat which fell to the ground like great drops of blood was not caused by casualness or any lack of recognition of everything that was required of him in letting Principle be All-in-all.

To hate the false claims of origin and relationship means to learn and accept the truth of origin and of all relationship. This equips us with everything we need to complete every kind of building in the realm of character-structure and to find that the troops of ideas which we have as the expression of Principle are equal to all demands. It was said of Gad, who according to Mrs Eddy's definition in her "Glossary" represents Science, "a troop shall overcome him: but he shall overcome at the last." That troop which overcomes us is our egotistical belief that it is *our* understanding of Science which counts, but it is overcome when at last we awaken our thought to the truth — namely, that Principle alone evolves Science and that we are included in Principle's expression of itself as Science. "All consciousness is Mind, and Mind is God" (Ret.56:18), and this means that our true consciousness is nothing more and nothing less than the individual reflection of God's consciousness of Himself.

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

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