

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable
spake he not unto them”

No. 5

The creditor and the two debtors

The returning unclean spirit

The astute steward

The mustard seed

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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 creditor and the two debtors

(*Luke 7:41-43*)

“There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.”

This was the parable which Jesus told to Simon the Pharisee when he realized that Simon was thinking that he (Jesus) should have been aware that Mary Magdalene was a sinner. (See Luke 7:36-40.) The parable was directed specifically to Simon. There was no need to say anything to the Magdalene, no need for words to pass between them, for Jesus knew that he and Mary had met at the feet of divine Love, its ever-presence and its purpose for man. It was the Pharisee who needed help and so he told the story for him. He had no condemnation for Simon; he loved him as much as he loved Mary Magdalene, and the fact that Simon had invited him to be his guest indicated some recognition of the Christ, although in a superficial way which hid indifference to its real purpose. But Jesus knew that Simon was made of the same stuff as Mary and only needed rousing to this fact; there was love there, but it had to be deepened. So his aim was to bring home to him the awful sin of shallowness, a gliding over the surface of materiality, receiving some present but inevitably only temporary support from it. He was showing him that any individual loves Truth more if he has seen the worthlessness and vanity of the mortal dream and has nothing left *but* Truth than if he is satisfied in materiality and has little practical regard for Truth in his consciousness and life.

If we read Mrs Eddy's article "Pond and Purpose" and study what she says about the first and second baptisms (Mis.203:19—205:12), we realize that Mary had passed through the conditions outlined in the first baptism and reached beyond it to a gratitude untainted by anything from the past as she came to the feet of the man who personified for her all that she now felt as to the nothingness of sin and the wonderful allness of good. The costly oil with which she bathed his feet signified the wealth of gratitude based on reality, the true Science of being, which was now hers.

Mary Magdalene had broken through all the barriers of convention and come to the feet of the Master. After she had washed them with her tears and wiped them with her hair in true humility, she anointed them with costly oil. The sequence given in the Bible indicates the movements of her realization: first of all the joyful washing away of all the past, then the wiping of his feet with her hair in pure recognition of the ideal for which he stood and the footsteps this revealed to her in following his path, and then the anointing with the oil of absolute consecration to this vision, the oil of gladness continually enjoyed by Jesus. The costly oil was the best material contribution she could make, her tears were her spiritual contribution. They were tears of overwhelming gratitude for a cleansing from all belief in sin, so that it was left behind entirely. She saw her true self in what she saw of Jesus and because she moved towards this ideal in unadulterated adoration and affection, everything else about her lost all entity and passed out of existence. This is the only true meaning of forgiveness.

Forgiveness is nothing to do with Principle, but with the individual winning his own pardon through looking at himself with Principle's eyes. It is never to do with the size or the amount of error involved, but always with the size and sincerity of the individual's awakening to the presence and attractiveness of good. It does not matter how good or how bad we feel we have been in the past, for the one important factor is how true to us at this moment are the truths of the perfection of Principle and idea. The real issue is never the amount of error we may have indulged in. The harlotry to which the Magdalen had been

subject was irrelevant to Jesus. Her thoroughness in that sphere probably defined the coming thoroughness of her devotion to the spiritual. Matter never counts in its goodness or its badness. The great Master said, "It is the spirit that quickeneth; the flesh profiteth nothing," and he could have added, "Either way, for good or for ill." He was not concerned with the dimensions of the two debts in the parable, but with the dimensions of the realization of Truth and of its importance and presence. In the case of Mary Magdalene there was a pure and personal impact, possessing her whole being. In the case of Simon there was the acknowledgment of Truth, but only as an interesting subject "over there," making no impact on his individual consciousness and rousing no desire to respond to what it meant.

We would surely do well to ask ourselves: Would I have broken through the barriers of convention and material conservatism, the barriers of "What will they think of me for doing this? Will I look ridiculous?" We could go further and ask: Do I allow myself to be heedless of the fact that I am debarred from the highest and best by mortal reasoning and arguments of every kind? Do I prostrate myself in thought before the magnificence of good as illustrated in this man Jesus and as illustrated everywhere and in everything for him who will approach it in this way? How much am I willing to spend all that I have on the costly oil of awakened consecration? How often do I shed tears, tears of the recognition of error but with a flood-tide of Love washing it away as ever having had reality at all?

These are the things which Jesus in his love for Simon was driving home in the endeavour to arouse him. He even pointed out the shallowness of his love as symbolized by his neglecting to provide water for the washing of his guest's feet, a custom which was a sign of courtesy and respect.

The importance which Mrs Eddy attached to this parable and the incident which called it forth is shown in the pages she devotes to it at the beginning of the chapter "Christian Science Practice" in "Science and Health." She underlines that importance with these words: "Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as

Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they *love* little. On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of the unwelcome visitor, that they indeed love much, because much is forgiven them" (S&H 364:16-31).

Does this story imply that a man needs to be bad before he can be thoroughly good? The answer must be: Of course not. We have only to think of two individuals in relation to their experience with Jesus. One was this Mary, who had come from the depths of sordidness and left it all behind with the immense joy and tear-filled gratitude for the presence of reality which she found in the Master. The other was the beloved John, a young pure-minded student who had been a fisherman and who adored the Master with the same depth and thoroughness as the Magdalen. In both cases it was their depth and genuineness which counted. It is a tremendous thing to realize that matter does not matter. Here were two human characters starting at apparently opposite ends of the stick, but both responding to the same character-reality and at the end of the line both at the same point. Each was last at the cross, first at the sepulchre. Each had come to that point through the same qualities — unselfed devotion, thoroughness, love, and a continual plunging beneath the material surface of things to find the spiritual cause (see S&H 313:23-26). So there is no need to think that we must experience error in order to find the reality of Truth, but there is every need to know that error does not count at all in its claims to presence, whether large or small. The one crucial factor is what we are made of — the spiritual substance which we are all bound to find and which therefore he who is really alert will devote himself to finding as soon as possible.

The size of the sin is not important, but rather the degree of abandonment of all belief in it through acceptance of the all-presence

of good. This should be heartening to the student, for it clearly shows him the way and in which directions his self-examination should be conducted. As he pursues this and realizes the wonderfulness and naturalness of good and its presence, and as this stirs in him a devotion equal to his realization and a total repudiation of all other suggestions, he will actually be finding *himself* as he thus finds his God. This same young student John tells us: "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." The Magdalen had glimpsed this appearance of Him through its expression in the Master and in so doing much had been forgiven her, not as sin which having been real had to go, but as a realization that that error had never existed, never happened, never been. Hence the heartfelt relief in the flood of tears and the washing of the feet of him who stood on that spiritual foundation and walked steadily in the path which it marked out.

In the opening pages of the chapter "Christian Science Practice" Mrs Eddy implies that the winning of his own pardon in this way by the individual leaves him standing in his own freedom in the realm of the spiritual and real in a manner which enables him to find that same realm in everyone else's life-expression. This causes him to be a Christian Science practitioner in the truest sense.

Principle never forgives anything, knowing nothing to forgive, but the Christ Mind in us does "frankly forgive" our debts; it shows us that there is nothing wrong (and what else is forgiveness?) whether we love, but love little, because we choose to stay on the surface of life, or whether we love more, because we choose to penetrate that surface to what lies behind it and therefore love the impelling Principle. There is nothing wrong with the degrees of good chosen by the individual, but there is often much lost if that degree is only mediocre. As Browning put it: "Oh, the little more, and how much it is! And the little less, and what worlds away!"

Simon may have taken a personal interest in the person of Jesus as a fine young man both in stature and bearing, and the notoriety surrounding him may have attracted his attention and made him pleased

to have him as his guest, but Mary felt and let her whole past selfhood disappear into its native nothingness as she became possessed by what she had found — namely, the character, the Christ Mind, which *caused* that stature and bearing. It was this, the true Christ Jesus, which drew her with the strength of its calling. It was this which she adored and accepted as her pattern for life. It made her feel wanted and enabled her to leave the old Mary and accept the real Mary, the only Mary. It was as if he was moving towards her as much as she was moving towards him, for thus always he proved himself the real friend of mankind. There was nothing wrong with Simon's attitude as far as it went, but it was a vulnerable position. When Jesus had left, Simon might have encountered the argument that he was a trouble-maker and this might have inclined him to modify or give up his impression of a good man; whereas if he had glimpsed what *made* that good man and had responded as Mary did to a spiritual presence, then he could never have renounced that point of view.

And so it is with everything. There is nothing wrong with rejoicing in healing, for instance, but there is a higher rejoicing, which is necessary if we are to make the healing safe and sure, and that is to realize the truth that that healing was never actually required, for to Principle and therefore to us as its expression there can never have occurred a position or experience which needed healing. In this way we avoid the mistake referred to in the statement, "If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites" (S&H 3:27-30); in other words, we should of course be grateful for the blessing itself, but then place our gratitude where it belongs — with the divine Principle whose processes have brought about the blessing. Wherever we are, we are still only "on the stairs which lead up to spiritual love" (Ret.76:14-15). We have not arrived at the ultimate, but Jesus is showing that we are a little nearer that ultimate when we go beyond the initial surface impressions. There is nothing wrong if a man says, "What a beautiful flower that is!" — in fact, his affirmation brings him joy and even healing — but there is something nearer right if he adds, "Doesn't that flower

point to the presence of the spiritual Principle which evolves everything according to its own perfection and is unerring in every detail of its manifestation?" He is still dependent on the symbol to see the spiritual fact, but he is utilizing that symbol in a higher way than he who enjoys the surface impression of the flower and yet may soon find his joy turned to sadness because it fades and dies. Beauty is real, but its realness lies beyond the first impression, in art and in everything.

In the reference to one debt being of five hundred pence and the other fifty pence Jesus was differentiating between on the one hand accepting the testimony of the five physical senses at its face value and on the other hand utilizing a higher sense of the spiritual activity symbolized by those senses. This higher, deeper sense is brought to light as we *see* not just the good and beautiful on the surface, but past it to what caused it; as we *hear* the words of Truth not casually, but beyond them to the Soul-consciousness from which they radiate, as Jesus' words radiated from the Soul-consciousness which possessed him and were met and fully accepted by the Soul-consciousness of Mary; as we *feel* not just sympathy, but feel through that sympathy to the spiritual facts which eliminate any suggestion of anything to be sympathetic about; as we *taste* not just the pleasures of human living but the lasting flavour and satisfaction of using the teachings of the Master in daily life to "taste and see that the Lord is good;" as we *smell* not a great many rats in the corners of human experience but the sweet aroma of Spirit's onliness. It is this activity which causes us to love much and truly and deeply, rather than just having an affection for surface impressions.

And so it is wise to take this parable to heart, to contrast the two characters Simon the Pharisee and Mary Magdalene and remember that Jesus saw that Simon was made of the same stuff as Mary and only needed rousing to that fact. The superficial is never satisfying to man. It is good to apply the stirrings and the rebuke to the Simon in ourselves, to the shallowness of our responses to Truth, but above all to feel the cleansing magnificence of what we truly are and throw our whole selves into the scale with Truth.

The returning unclean spirit

(*Matthew 12:43-45*)

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.”

What Jesus is bringing out very plainly in this parable is that mere faith-healing, either of sin or disease, will always leave a man open to something worse. It does not matter whether it is faith in a drug or any other form of medical or psychological treatment, faith in a person, in will-power, or in God — it is still faith-healing. Jesus knew the danger of this, for in his day there were many mystical healing methods, just as there are in our own time. Mrs Eddy also knew the danger of faith-healing and laboured to show that Christian Science had to be differentiated from it, because the attempt to say that they are one and the same could temporarily destroy Christian Science. Faith-healing would destroy Science because it leaves Science out of the picture.

It may be asked why Jesus gave what looks like a merely negative picture in this parable. Mrs Eddy points to the answer in her statement, “Error found out is two-thirds destroyed, and the last third pierces itself” (Mis.355:13-15). Jesus knew that every man *is* spiritual, and so if you thoroughly expose for him the bad effects of faith-healing and the power of error if left alone, he will be roused to see the foolishness of blind faith and also to find that which will *not* fail him. He will be awakened to discover what is ever at hand — the

answers of intelligence, which are already embraced in his consciousness. "When the human senses wake from their long slumber to see how soon earth's fables flee and faith grows wearisome, then that which defies decay and satisfies the immortal cravings is sought and found" (My.189:17-21).

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." The "unclean spirit" may be any form of fear, ignorance, or sin; both fear and ignorance can be classified as sin, because sin is belief in matter. Jesus is making it clear that if someone believes that he has been healed of the effects of fear, ignorance, or sin — in other words, that an "unclean spirit" has gone out of him — he has to be constantly alert to the attempt of error to return, because as far as he is concerned it is still out and about in consciousness. It has not been destroyed or effaced from consciousness, but actually given increased identity through his belief that whilst he may be rid of it, nevertheless it is still real. The reference to the spirit walking through dry places in the search for a dwelling-place points to the fact that any healing based on faith alone, bringing no challenge to the intellectual capacity of man, eventually dries up on him, for it can give no inspiration or lasting satisfaction.

Belief in a reality apart from God does not exist without something or someone to identify itself with. It needs a receptive thought to rest upon, or it is nothing, just as $2+2=5$ is nothing unless it has got hold of a small boy to believe it. So if we do not give identity in our own thought to evil, it dies to us. Its only hope of life is to get someone to say, "It's me" or "It's him."

"Then he [the unclean spirit] saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." The very fact that the unclean spirit says, "I will return into *my* house from whence I came out" shows that its claim to reality has not been dealt with, but has been left by the individual with its identity enhanced in importance, whilst he takes on an attitude of self-congratulation conveyed by the statement that his house, his consciousness, is "empty, swept, and garnished." This is the pattern of faith-healing. It leaves a man "empty, swept, and garnished"

because he has done nothing. If a man has faith in something, this means that he does not have to do anything except have faith in it. That is why faith cannot produce real healing. Faith in a drug or even in God can heal a man temporarily, in that his faith enables the healing to take place, but the only lasting healing must be in *him*, in *his* conscious being. Faith-healing leaves his consciousness empty of Truth, swept of understanding and realization, and garnished with self-satisfaction.

The Master did not ask for faith in himself, nor did he have the attitude, "I've come to instil into you something that will raise you up." What he did was to show the individual that he was already whole and had only to express it. He woke him to what he was as the expression of God's being. He never ignored the rule of individuality. It might be said that he caused the individual to heal himself. A right understanding of his commands, "Stretch forth thine hand," "Damsel, I say unto thee, arise," "Lazarus, come forth," shows that he was calling on the individual in each case to express his true selfhood. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness," — it was always in the individual that he saw God's own likeness, — "and this correct view of man healed the sick" (S&H 476:32-4).

For true healing the vacuums of sense must be filled with the substance of spiritual understanding, filled with the activity of Science. Instead of consciousness being empty, it must be filled with the specific truth; instead of being swept of all reason, intelligence, and individuality, it must be fully furnished with all these; and instead of being garnished with self-satisfaction, it must have gratitude for the Principle and Science behind it all.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

Jesus points out the trap which can ensnare us and therefore indicates the type of work which is necessary when any form of error has been removed from our experience. It is essential to realize that it

was never there to be removed and never existed in fact or fiction. The warning is that the admission to ourselves that error was real at any time not only lays us open to its return, but to its return with the strengthened purpose symbolized here by the unclean spirit gathering to himself "seven other spirits more wicked than himself" and going back to the house or consciousness from which he had come out.

If someone believes he has been healed of some sin and yet it is only on a basis of faith, he is open to something worse. Having overcome something which he thinks of as bad, he then sits back complacently and congratulates himself on having a consciousness "empty, swept, and garnished." His thought is focused on the evil and he magnifies it and makes it more of a reality than ever. He does not realize that this very attitude makes him subject to it in a worse form. Self-satisfaction in so-called morality and a perfectly conducted materiality is the most dangerous thing on earth, because it hides belief in matter.

If a man believes himself healed of extreme immorality and becomes "swept and garnished" by his interpretation of chastity and purity, he may then swing over to suffer from bigger devils affecting the lives of others, such as an appetite for criticism and condemnation of anything which he thinks is an expression of immorality or materiality in someone else. When what he regards as the controlling devil in his character has been cast out, he has to watch that this does not lead to an egotistical narrowness which, without his being aware of it, can become devilish in its attitude towards others and their way of living. If the understanding given by Christian Science is abused, to make unreality more real, that is the devil. Such an attitude of mind is a worse state than the first of plain straightforward immorality or lust and therefore needs to be guarded against.

To take another instance, someone who believes that he has got the better of a desire for drink, but also believes that drunkenness is a reality playing hell in the world, throws himself wide open to the return of the loss of control exhibited in drunkenness, but in other forms of that loss of control which he does not recognize as such, yet which have the same bad effects, aggravated through his being off

guard through complacency. The error increases in power in his thought unless it is dealt with scientifically on the basis of its absolute nothingness because man cannot be deprived of the ability to express balanced thinking controlled by Principle, since the only Mind is God. Having acknowledged this, he must practise it by rejecting every suggestion that he cannot think in conformity with Principle, with the certainty, joy, and true satisfaction which this brings, for God is his Mind and he has no other. In life we all have first to see what to do and then do it, and we also have to see what not to do and take care that we do not do it.

An individual egotistically self-satisfied about having overcome something is not alert to see that he is still admitting the truth of that something he thinks he has overcome. His only safety is to know that it was never there in consciousness and that all that he has proved is that it was never there. It will come back in a stronger form if he thinks it is a *something* that is out of *him* through *his* or someone else's efforts. Error was uncovered, yes, but all that was really uncovered was his *belief* in error. The wise course is to get self out of the picture and let God in by realizing that the only Mind there has ever been is the divine Mind. "All consciousness is Mind, and Mind is God" (Ret.56:18). In that Mind there is no origin for error, no error, and no effects of error.

If, as Christian Science commands, man holds hatred in abeyance with kindness, conquers lust with chastity, revenge with charity, and overcomes deceit with honesty (see S&H 405:5-9), he finds that the continual exercise of the specific spiritual attributes in each case eliminates the opposite beliefs as naturally as light does away with darkness. The hatred, lust, revenge, and deceit are no longer part of his consciousness or experience in any direction or in any aspect. Error seen as error and made nothing through scientific understanding of its impossibility and through the practice of the truth of which it is a lie does not merely leave a man, but leaves all means of identity and all consciousness as far as he is concerned.

The joy of Soul is felt in its revelation of the sinlessness of mankind, which brings to the individual the joy of finding that that sin-

lessness has always been true of him and so there was nothing real to overcome and only the freedom and happiness of living the truth.

To turn from the claim of sin healed to the claim of disease healed: if a man has been healed of disease through mere faith — faith in someone else helping him, faith in Christian Science as a mysterious bestower of good, or faith in God in that same sense — then the danger of his position is that if the disease and its symptoms return, his faith has let him down and he has no understanding whereby to combat this attempt at a relapse. On the other hand there can be no return or relapse if he has been properly healed through his understanding of Christian Science or through the work of another individual uncovering to him the so-called cause of disease — whether it claims to be fear, heredity, age, accident, sin, a failure to express some character-facet essential to true manhood or womanhood, or any other of the myriad supposed causes of disease and inharmony — and then showing him that it is only a claim and has no reality or substance and in fact never truly existed. Through the understanding he has gained, or the practitioner has held, the disease cannot recur, for it was not physical disease healed by a blind faith, but a mental condition of belief in disease with a mental cause outside the perfect expression of the mentality of the normal man, whose only Mind is God. Mrs Eddy tells us, “Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding obedience to it” (S&H 184:6-12).

If someone believes he has been healed of a real disease through any form of medical treatment or through mere faith in a person or place, even if he calls it faith in God, in Christ, or Christian Science, he is not truly better but worse if he is left with a belief in matter made healthy; his belief in matter and in healthy matter is increased instead of diminished. He may be exuberantly grateful and feel rejuvenated and it is possible that this may continue for his physical lifetime, but the fact remains that he is now open to subtler forms of

error unless he sees clearly that it was not in matter that the disease originated or existed but in his *belief* in matter and his belief that diseased matter is something to be feared. "It is mortal mind, not matter, which brings to the sick whatever good they may seem to receive from materiality. But the sick are never really healed except by means of the divine power. Only the action of Truth, Life, and Love can give harmony" (S&H 169:23-28).

The one devil to be cast out is the belief in matter, and this belief may have been covered over through a belief in healing. "If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended" (S&H 167:3-6). The only healing is that which makes matter *less* real, and this comes solely in the ratio that the understanding which Science confers that man is spiritual and perfect becomes *more* real in some specific direction. The one path which leads to true health and a grasp of the fundamental realities of existence is the understanding that man is wholly spiritual and therefore subject only to the mandate of Principle, which when accepted and obeyed reveals to him his true selfhood and true health.

In "Science and Health" is the statement, "We think that we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until the liability to be ill is removed. So-called mortal mind or the mind of mortals being the remote, pre-disposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory. Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals" (230:27-6).

Mrs Eddy wrote also, "Blind belief cannot say with the apostle, 'I know whom I have believed.' There is danger in this mental state called belief; for if Truth is admitted, but not understood, it may be lost, and error may enter through this same channel of ignorant belief" (Ret.54:15-19). She saw that scientific healing is entirely different and so she stated, "When you have once conquered a dis-

eased condition of the body through Mind, that condition never recurs, and you have won a point in Science" (S&H 217:16-19). The necessity is to be so clear about the Science at the back of a healing that the error of belief can no more return than $2+2=5$ can return to the consciousness of someone who understands $2+2=4$. A child may have learnt by heart that $2+2=4$ and yet may continually forget this and write down other answers, but once he has been shown in a practical way which brings it home why $2+2=4$, it registers in his mentality in such a manner that never again can the disease of $2+2=5$ or anything else but 4 cause a relapse.

Faith can help someone temporarily, but unless it proceeds in the order of Science and becomes understanding, it has no lasting basis. Many an individual comes to Christian Science through faith in it, but then through his contact with its teachings and perhaps with the assistance of others his faith takes on the character of understanding, and it is in this movement that the strength of Christian Science lies. "Sickness is the schoolmaster, leading you to Christ; first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness. Therefore good is one and All" (Rud.11:3-8).

You go along with a child on a bicycle and you hold him and he thinks he can ride. But if you teach him the naturalness of balance, he has got it for himself and he cannot lose it. The principle of balance has been revealed and he can never return to a position outgrown — in this case, faith in someone else keeping him safely on that bicycle. In a similar way, in Christian Science you do not leave a patient leaning on another's ability. You show him that the ideas given by Principle were what healed him. These ideas demonstrated that the disease never existed and the reason why, and this scientific realization constitutes genuine healing. Taking it all back to Principle restores it to its proper home, not as a personal demonstration, but as an activity of divine Mind.

All true healing must turn a man to Principle, showing him what he is and why he is, demonstrating to him that he himself is the ex-

pression of God, and that it is this truth understood which establishes his strength and his immunity from recurrence of the error.

Jesus did not leave anyone with a sense of being “empty, swept, and garnished” through some mysterious process which by-passed individual consciousness and left him free to carry on exactly as before. In his healings two motions are apparent. The first is the healing of the belief of sin, disease, or death, and here he was fully aware of his own responsibility to Principle and his individual ability to demonstrate it. The second was the showing of the individual whom he had healed how to take on his own responsibility to Principle, so that there was no recurrence of the error of belief. This second motion is not always recognized, but always present.

An outstanding example can be found in his words to the man at the pool of Bethesda after he had healed him, and just when the man must have been enjoying relief from the years of belief in infirmity. He had been mesmerized into inertia by superstitious beliefs, and Jesus let the uselessness of superstition expose itself in the man’s own words and showed him that his state of health was nothing to do with superstition; therefore he did not have to wait around for anyone or anything, but had the power to respond at once to the demand, “Rise, take up thy bed, and walk.” Then it is as if the Master was determined that he should never return to his old ways of thinking, but should recognize and maintain the wholeness which had been demonstrated to be his. He detected that he had not yet thoroughly shaken off his inclination to accept superstition as a line of reasoning, for he found him in the Temple, the very centre of superstitious concepts of God, often producing inertia in those content to “leave it all to God” in blind faith. The Master said to him, “Behold, thou art made whole: sin no more, lest a worse thing come unto thee” (John 5:14). In other words, he was warning him not to slip again into one of the greatest sins — namely, the inert acceptance of beliefs based on superstition — and the best way not to fall back was to go forward in enjoyment of his new-found spiritual freedom and wholeness.

To the woman identified as having been healed of a chronic “issue of blood,” he said, “Daughter, thy faith hath made thee whole; go in

peace, and be whole of thy plague." By "faith" he did not mean blind faith; he was making it plain to her that her own determination to go to him and touch his garment in order to be made whole, although it had seemed born of desperation, demonstrated not only a discernment of the Christ ideal of manhood, but also a courage diametrically opposed to the anaemic resignation and fatalism supposed to be associated with the female, which had plagued her through her submission to it. He wanted to emphasize her exercise of courage both before and after she experienced healing and thereby show her how never to return to the acceptance of those beliefs often attached to the female. She had displayed the element of strength which was the true male element for which she longed and thereby had thrown off the curse on woman — namely, female beliefs blindly accepted as unavoidable. (See Mark 5:25-34 and Luke 8:43-48.)

Why was it that disease was unreal to Jesus? Because it was so clear to him in detail that man here and now is a wholly spiritual being, living in a spiritual world, not subject to beliefs of matter and mortal mind, but subject only to the divine Mind and its influences on all his thinking and experience. As a spiritual being, as the presence of qualities that reveal God, he is immune from every belief of limitation and discord, for it is only in the realm of mortal mind and matter that limitation and discord can be conceived of or hold sway. When Jesus saw the man with the withered hand, for instance, it was so real in his thought that there can be no uselessness, since man is the perpetual expression of God's being, that he could not accept for a moment that the man was bound and fettered in mind and body by that belief. For this reason he was able to get the man to stretch forth his hand and discover and enjoy the usefulness which was his to be exercised. (See Matthew 12:10-13.) The spirituality of man was not mysterious to the Master, but supremely natural as the only reality. That was why he could "carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — [and] insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind" (S&H 116:15-19). In proportion as we follow the Master there will be no returning

unclean spirits in our experience.

Faith-healing says, "God will heal you here in matter, here in your physical body." Understanding tells us, "There is no matter, and you have no material body. The only thing that is going on is God and His expression of Himself, and you are that expression individually reflected, and therefore you are wholly spiritual and perfect now." The understanding of this removes us from the realm and the experience of mythological thought-processes which are based on the lie that matter exists and is real. The fundamental error is always belief in matter, for it is this which leads to acceptance of the picture it presents as real and substantial.

A man may believe that he has been lucky enough to be relieved of a disease and so is now "empty, swept, and garnished" in relation to it, but he may also believe that that disease is still a reality rampant in the world and there are thousands of unlucky individuals suffering from it. There is no Science in such a belief. It has left the error as something which very much exists. The error remains in his consciousness as a reality. There is no Science unless he understands that there never was or is that error for any man anywhere, since it is non-existent and never had entity. So instead of congratulating himself on having come out of an error, he should see that it has no existence for anyone anywhere at any time, because there is no such thing. If there *was* an error, it could return. If it becomes nothing, it cannot slip into thought at any point. The only thing to do with any belief of disease is to make it nothing and keep it nothing.

Healing which does not make the error totally unreal to the patient, but merely isolates him from its influence, is no safe healing. If there is reality in an epidemic of disease in the world, there is no true safety in our feeling that we are secure from its effects, for such an attitude magnifies the belief that the epidemic exists. The only reliable course lies in understanding why there is no epidemic and seeing that the truth of its non-existence embraces not only us but all mankind. If something can spread, it must have started somewhere, so if we see that it could never have started, since it never had any cause, it is obvious that it could not take on the character of an epidemic.

Therefore the safe path is to devote thought to realizing that whatever the disease may claim to be, it never existed and could never possibly exist in the realm of Spirit to which we are now consecrating our understanding.

The error has to go out of all consciousness as far as we are concerned, so that we see that it has no "space to occupy, power to act, or vanity to pretend that it is man" (Mis.173:18-19). We are responsible for our consciousness of all consciousness. To admit an error as existing and as affecting others is surely nothing more nor less than malpractice in the realm of Science and stands in contrast to fully scientific reasoning. If something has been very much to the fore in our own experience, we are responsible for establishing the truth forever in the safety of Soul by knowing that no lie about it exists anywhere. That which is scientifically true is universally true and must be known as such. Principle can allow only perfection for everyone — and nothing else. Truth is universal or it is not Truth.

So the rule is that the rooms of consciousness that have been filled with error have to be emptied, but those emptied rooms must be filled with Truth. If they are, the "seven other spirits more wicked" than the first cannot gain entrance. Those seven stand for everything that tries to stop a man thinking intelligently, reasoning spiritually, enjoying a calm certainty, being controlled by Principle's processes in all his affairs, and aware of the strength of individuality, the clarity of Truth, and the resting assurance of Love. The seven synonymous terms for God equip us with the ability to destroy the multiple lies of sense-testimony and mortal reasoning embraced in Jesus' reference to "seven other spirits more wicked than himself."

Healing based on the realization that there *is* no matter and therefore no mortal mind and no adverse influences to approach man and enter his house, is strong and safe in the ratio of its realization that the reason for all this is the sevenfold nature of God, comprising the source and substance of all consciousness and all experience.

To recapitulate: all the way through this parable Jesus is bringing out very plainly by inference the difference between faith-healing and scientific healing. The opening words, "When the unclean spirit is

gone out of a man," imply that if anyone holds to the belief that sickness or error has "gone out" of an individual, he is admitting that such an error did exist and in fact still exists. All forms of faith-healing uphold that belief. Scientific healing, on the other hand, which is the only real healing, penetrates beyond faith with the true understanding available to everyone through Science, whereby it is seen that disease or error never existed and therefore has not gone anywhere. "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S&H 470:32-5).

Mrs Eddy elucidates this point further when she states, "Invalids say, 'I have recovered from sickness;' when the fact really remains, in divine Science, that they never were sick" (Un.61:28-2). In other words, if we believe that we have been healed of something, but we still allow it to be a something, although we may feel that *we* have been relieved of it, this can happen only in that area of consciousness which is covered by faith, for scientific healing, true healing, can be accomplished only by knowing that the claim never existed, never established itself. This is the point of differentiation between Christian Science and all other forms of healing and is underlined in Mrs Eddy's statement in answer to the question, "What is the cardinal point of the difference in my metaphysical system?" "This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught" (Un.9:27-7). So the important point of differentiation is knowing the unreality of disease, sin, and death, instead of giving them reality by believing that they have been overcome in particular instances but do still exist outside those particular instances. If they had ever existed, there would have been a moment when God did not exist. Science must be universal Truth in order to

be Science. We are never safe if we believe that we can enter a little sanctuary called Christian Science and be secure from something real which still exists to plague others. To enter the sanctuary of Christian Science we must reason scientifically as well as Christianly.

The parable serves to emphasize the one fact that never for a moment can we admit that error ever happened or existed. To Jesus there was no wonderful healing of a withered hand, for example; there was only the recognition by an individual of the ability which had always been there for him to accept. All that the appearance or claim of error should ever do to any of us is to enhance in our thought the presence and onliness of good and the absolute certainty that the error never existed.

When Jesus speaks of the unclean spirit going out of a man but then walking about seeking rest, he is showing that in belief the unclean spirit still exists as an entity, even though removed from the immediate experience of the individual, and belief in its entity increases its power to operate. The truth of any healing is not that the devil or disease has gone out of a man, but that the individual's belief that there *was* a devil or disease to go out has been proved untrue; therefore the only thing that has gone out is not a sin or disease, but the lie that there ever was a sin or disease to go out. An error, being an error, can never be true or ever have been true. It can have no existence at all at any time. True healing recognizes that sin or disease has not gone out of a man, but was never there to go out and in fact has no existence whatever. This truth understood ensures that it can never return, whereas a belief that it does still exist but that the work in Christian Science has removed it solely from the experience of the particular individual makes it in the first place more real in thought by giving it entity and in the second place opens the way for it to activate itself in a similar or a different form in that individual's experience. The only true healing is the outcome of realizing that there *is* no sin or disease, either in that specific form or in any other form, and therefore it is not a question of its going out or being removed from one individual's experience, but rather a question of that individual being healed of his belief that it ever

existed for him to have. That is true healing.

This parable issues a challenge which is the most invigorating and health-bestowing that man can have and is therefore the one which when taken up is the most attractive to him and the bestower of that true joy to which Jesus referred when he said to his disciples, "your joy no man taketh from you." The practice of Christian Science is an outward flow of Truth emanating from the divine source of a clear understanding of what God is and therefore an emphatic certainty as to what man must be in all his expression of that Being. This is certainly a faith but a faith made scientific through understanding and an understanding which leads to further revelation. Mrs Eddy tells us that with Jesus "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). How desirable it must be to come in some degree closer to having that Mind "which was also in Christ Jesus," as Paul puts it.

So when the Master issues the obvious challenge in this parable, he is really rousing thought to accept the wonderful opportunities which his teachings present to men and to put them into practice in a manner which eliminates everything symbolized by the term "unclean spirit." Moreover, this will show the student the importance of understanding clearly why the unclean spirit has not gone out of a man, but has never existed anywhere, in or out, and therefore manifestly can never return.

The astute steward

(*Luke 16:1-13*)

This is usually considered the most puzzling parable of all, but what men cannot make out, the divine Mind interprets clearly, and when understood this parable is one of the wisest. The divine Mind and not the human mind wrote it and it is filled with divinely scientific reasoning

“And he [Jesus] said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true

riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The parable begins: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." When Principle calls us to make a return as to how we are getting on (as it is always doing, for Principle is perfect and therefore always expecting perfection from us), our reckoning may be that we have been ineffective in our stewardship and have nothing to show — no fruitage, no results. We may feel that in all honesty a poor account must be given of our progress in Science and in our human relationships and activities. We may even feel so disheartened that we decide we should no longer make any effort to serve Principle.

But this steward did not adopt that sort of attitude. "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed." He was not going to waste his energy in tilling the soil of depression, disappointment, and self-condemnation. He felt, "I'm still an individual and I can still do something for myself and I can still work in the best way I know, and that is what I am determined to do."

"I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses." What he decided to do tallies with sound commercial practice. He went to his lord's debtors and told them to reduce the amount of their debt, thereby making them his friends, and his lord commended this as astute. The latter realized that he had a steward who had used his initiative and would in future be a good manager of his affairs.

One of the essentials of good business is keeping the turnover going. If the manager of a store found that his goods were not selling and business was at a standstill, he would recognize that he would

go out of business unless he reduced his prices and caused turnover. If he did this, he would not only be commended by his principals when they saw the position, but he would also have made friends of those he had benefited, so that even if he was thrown out of that particular business, he would be taken on by people in another business, for they would know he was popular with the public they wished to serve. If this store manager said, "The price that was set on the goods is the price I've got to get," the goods would stay unsold and he would lose his job.

That is the plain business side of the story. The spiritual side of it is in line with the teachings of Jesus that if a student has set his sights too high, he is wise to moderate and reduce the demands he makes on himself to a level which is within his present ability to meet.

If a man tries to do the equivalent of walking on the water and finds that he cannot, he may get disappointed with where he is. That yields no fruit in Science except an unhappy student, who will probably soon become an angry student and may even turn on Science until he wakes up. Principle could not commend that process. But if like the steward he analyzes his own thought, he can make a sensible deal. His sense of his obligations to Principle enables him to see that he has asked too much of himself and that if he sticks to that position, he will soon be out of Science. He has no intention of just being thrown on society or the work of others, nor of tilling the soil of unrewarding human effort. By an honest assessment of his own stage of understanding, he can arrive at what is right for him in meeting his responsibilities to Principle.

"So he [the steward] called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty." Oil is a symbol of spiritual consecration, and so this is an illustration of a student realizing that in aiming for 100 per cent consecration to the spiritual alone, cutting himself off from all good human activity, he is demanding too much of himself in his present stage of understanding. Many students of Science are disappointed with themselves simply because

they have set their sights too high. They stall and may even go out of Science because they try to be perfectionists before being attuned to perfection and becoming accustomed to its atmosphere. They start off at the deep end, instead of coming to the deep end through spiritual growth. They think they are on the right track and they have plenty of heady inspiration, but the time comes when they learn that they are trying to live at a level which is above them and is not *them*. As Jesus put it, "the spirit indeed is willing, but the flesh is weak."

The wise course therefore is to cut that 100 per cent demand by half and learn the true meaning of the coincidence of the divine with the human which the Master taught and demonstrated in his life. We read of Jesus as a boy that he "increased in wisdom and stature, and in favour with God and man." He was not only progressing in his spiritual understanding, but also in his understanding of humanity as humanity and therefore learning how to help men and women. He was not going round with his head in the clouds, even though he had learnt the divinity of all being.

If your car is stalling on a hill, you quickly change into a lower gear. If you insist on staying in top gear, you strain the engine and then the car stalls altogether. A student of Christian Science can strain himself and finally stall if, for instance, he forces himself to study for perhaps four hours instead of saying in all honesty, "I find I can read and study for half-an-hour and enjoy it, but after that I can't take any more." The good driver changes down *before* there is any strain on the car.

It is a question of degree and quantity, not of quality. The oil in the story was still oil and was not changed to watered-down oil. The quality does not go, but the quantity which one individual can take or digest is what he needs to measure.

"Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (S&H 485:14-17). Mrs Eddy wrote also that we should be "undisturbed by the frightened sense of any need of attempting to solve every Life-

problem in a day” (Un.5:12-13). She says too of the Christian Scientist that his “purpose must be right, though his power is temporarily limited. Perfection, the goal of existence, is not won in a moment; and regeneration leading thereto is gradual” (Mis.85:9-12).

Another important application of this parable has to do with a different extreme — becoming absorbed in human activities and worthy causes to such an extent that in our enthusiasm and sense of duty we outdistance our ability to meet the strains imposed by participation in these activities and end by being able to accomplish very little.

If we feel that we have been led into a particular activity by something in our individual nature which finds its means of expression in that direction, the devil always picks us up on the road we are walking and tries to run us out. It tries to exhaust us on the road that is right for us, but right only in proportion to our balanced intake of spiritual compensation and spiritual strength. So the solution is that we should never give undue importance to any good human activity in itself, but adopt the apparently ruthless but clear and simple rule set forth in this parable and stop allowing it to absorb all our time and thought. If we fail to do that, it loses the quality of good by the very fact that it has excluded from our thought the inflow of spiritual strength required to meet its demands. Whether our good human activity is in a business or a profession, in the home, or in some form of charitable service, we find that if we cut down our human absorption in it and give time and thought to the spiritual reasons why that particular activity exists and to the source of the intelligence and love which it entails and our ability to serve its real purpose, we shall make a far better job of it and have a far happier and more successful time. Whilst performing our work faithfully according to the basic principles involved, we shall realize that we owe to Principle everything, including our ability to fulfil the work, and therefore it is to Principle that our real devotion should be directed. This realization enables us to cut down by fifty per cent our disproportionately devotional attitude towards the job and yet perform it even better than before, because we have reserved our prime loyalty for the Principle

which gives us the ability to carry on our human activities with maximum effect.

The following paragraph in "Science and Health" emphasizes the practical advantages awaiting those who do give specific time, either through study or through individual contemplation, to ideas concerned solely with the spiritual. "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity" (S&H 128:4-19).

In one sense Jesus engaged in a life of good human activity for mankind, but he never allowed that activity to absorb him and so become out of proportion. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." This is a statement which summarizes his continual experience, not just one period of his career. He was always coming forth purposefully into the world from the divine Principle of all being; but instead of staying in the world in thought, he continually left it after performing the deeds of human goodness which testified to his consecration to the source of all good, and returned to Principle for spiritual refreshment and in full acknowledgment of its allness and onliness. He understood that this human experience is a language speaking to us of divinity in all its aspects but only in the ratio that we develop the spiritual understanding through which alone we can translate that human language into the language of Spirit, which tells us unmistakably of God's omnipresence and omnipotence. Through fidelity to the spiritual we find the human scene speaking back to us

of that spiritual in constant realizations of its presence and purpose, and in consequence healing can be accomplished, as it was in Jesus' day.

And so the student should be balanced and honest in his demands on himself and give the consecration to the spiritual which he can happily fulfil, for this brings him the inspiration he longs for and also impels and enables him to do good for others in the human scene without losing the balance essential for success.

"Then said he [the steward] to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." The wheat is a symbol of the bread of Truth and is used in the Bible in connection with learning and teaching. So this is an illustration of a student realizing that it is no good having or giving a sense of Science which is above the comprehension of himself or his hearers or is aloof from anything human. The ideal is put in the words of the beloved disciple John, "That which . . . our hands have handled . . . declare we unto you."

Why does the steward reduce the debt from one hundred to fourscore measures of wheat? "Fourscore" indicates that Jesus knew the importance of what is symbolized throughout the Scriptures by "four" and its multiples. Few people pause to acknowledge that all constructive reasoning follows a fourfold process, and that this was symbolized by the city foursquare in the Apocalypse with its four equal sides. If we take the word "city" as symbolic of the active reasoning which goes on continually in consciousness, we discover that a fourfold process is clearly discernible, along whatever line such reasoning is specifically directed. To illustrate: we start with *seeking* answers. This leads us to the *finding* of certain answers. We then pursue those answers by *using* them in practice; and this demonstration of the enlightenment which has come to us brings us to a *realization* of its timeless scientific basis. We can then see that our seeking is awakened by what the Bible calls the *Word* and that "In the beginning was the Word," the forever creative Principle; that our finding comes about because of the *Christ*, "the true idea voicing good, the divine message from God to men speaking to the human consciousness"

(S&H 332:9-11), that idea and message which Jesus expressed so consistently that he was called Jesus Christ; that our using demonstrates the impelling power of *Christianity*, since true Christianity is the acceptance and practice of Christ-ideas; and that our realization points to the eternal *Science* which the whole fulfilled activity illustrates. We can then begin to comprehend why it was revealed to Mrs Eddy that the four sides of the city foursquare in Revelation correspond to the Word, Christ, Christianity, and Science. Then in turn we begin to see why the "one hundred" of the perfection of Principle in its own realm has to be reduced for human comprehension to the "four-score," this fourfold activity of thought which makes that perfection understandable and demonstrable in our own experience. John saw the holy city as "coming down from God out of heaven, prepared as a bride adorned for her husband" — that is, reasoning based on the perfection of Principle coming down to a language not only understandable and acceptable by mankind, but also filled with the expectancy of joy, care, and fruitage.

"The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration" (S&H 259:11-14), but the basis of the thought and demonstration process must be developed by the individual in order to avoid a blind worship without demonstrated understanding. So here Jesus shows that if our sense of spiritual perfection is reduced to an approach whereby the emphasis is on the fourfold activity of the spiritual (represented by the fourscore measures), we realize that for us and for all mankind the call of the hundred per cent perfection of Principle operates in consciousness in a fourfold manner comprehensible right where we are. The individual first feels the pull of perfection as he seeks for it, because that seeking is impelled by the Word of revelation itself. He then discovers that as soon as he seeks, he is led to measures of true finding — he feels the Christ operating in consciousness, bringing enlightenment and certainty. This spiritualization and Christianization of thought rouses him to use in his life-experience what he has found, in a manner beneficial to that experience. All this then ushers

him into a recognition of what the hundred per cent perfection of the Science of being is and *how* it operates in practical realizations for him in that fourfold activity which John the Revelator symbolized in the city foursquare.

John saw the holy city as coming down from God out of the heaven of the hundred measures of divine perfection and appearing to men in a way which makes that perfection relevant to their experience. Thus the Word of revelation shows each of us the Christ of our understanding of it, and this develops into our discovering it everywhere in the Christianity indicated by the third side of the city, which leads in turn to a fuller and better realization of the presence of the one Being in its Science, that Science having been indicated in the previous movements of thought. Through that "fourscore" comprehensible-to-thought method of divinity Science now appears as a practical proposition whereby we are enabled to know that "as in heaven [the hundred measures], so on earth" God is "omnipotent, supreme" (S&H 17:3). It was this which led to the commendation which the steward received, and it is this method of reduction from a whole perfection to an understanding of how it operates in our consciousness which the Revelator and later Mrs Eddy brought to mankind. That is why she was inspired to write, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S&H 146:31-1).

To take a simple example: we are sometimes amazed at the way in which the young people of our generation attain a house for their homing in this age of what appears to be tremendous expense. A little reflection will show us that the same process taking possession of human reason has had similar results through all history. There was a time when wages were very low in comparison with today and the price of a house also very small by present standards, but the gap between the two was similar and therefore the same formidable picture presented itself to human thought as it does today, and yet then as now the intelligent process derived from divinity and expressed by humanity brought the answers. The individuals concerned *sought* means whereby to attain the end which was their ideal; through

seeking they *found* the possibilities available to them; and through accepting what they had found they were guided into the *use* of those possibilities in practical application or demonstration; and this naturally led them to *being* in possession of and actually living within the walls of their idea¹ aware of a rounded-out unfolding of their original desire for a home of their own. This illustration in relation to home-building applies in all walks of life and especially to our instinctive longing to find ourselves within the walls of what John called the holy city, which for us means a realization and complete certainty that here and now our whole experience is embraced in the activity of the one and only Being and presence known to us as God. The process derived from the perfection of Being has always and always will operate in the experience of man through what is termed the city foursquare — that is, through seeking, finding, using, and thereby not only realizing the presence of good in immediate experience, but also feeling something of the Science which impels the whole unfolding from the purposefulness of seeking and flowing right through to fulfillment. The ultimate for us all is the realization to which the Mars Hill orator pointed when he said, “Whom therefore ye ignorantly worship, Him declare I unto you ... for in Him we live, and move, and have our being.”

Jesus was showing that instead of trying to talk over the heads of other people or talking to ourselves above our real understanding, we should bring it all down to reasoning which is still based on Spirit and spirituality, but understandable in its practical application both by ourselves and by anyone listening. He is making it plain that everything stalls when we try to keep reason at heights above the level where it is reasonable to ourselves and our listeners. The wise steward of spiritual things immediately recognizes this and through inspiration reduces what he is saying to the appropriate level.

When we try to think out on a basis of human cleverness how to reduce something in Science so that it is understandable by a particular individual, we ourselves may have a satisfied feeling and the person may even nod in agreement but still may not really be touched. We cannot reduce Science to human apprehension except

through the touch of Love which gives us a genuine feeling for the individual, as when we feel for a child and then the language in which to convey a spiritual truth spontaneously comes to us. The love we feel awakens us to the adaptability of Love and makes us responsive to intelligence. Love liberates our thought and speech and leads to the liberation of the thought of the other individual. "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action" (S&H 454:17-21).

If we are a faithful steward, we are always allowing percentages of pure Science in the ratio of the understanding which we discern in our friend or ourselves. We do not bulldoze on with something that is 100 per cent true but hits a brick wall of non-comprehension and bounces back. If we see that what we are saying is going way above the heads of our listeners, they as well as we are losing out in response to Principle; and we are not helping them because we are not giving them the stepping-stones to Truth. We are wise at that point if we quickly admit that we have set our sights too high and we resolve to share what we know that we do know and have seen demonstrated; in that way Science becomes understandable to our hearers and there is a mutually happifying experience.

When someone says, "I can't understand all this deep Science; I admit it must be deep, but I can't understand it," his first inclination may be to give it all up. But he will make good progress if instead of this he recognizes that what he needs to see is the practicality of the fact of infinite Mind, for instance, and realizes something of the truth of intelligence in his daily life; and so on with the other synonymous terms for God. The "platoons of Christian Science" must be "thoroughly drilled in the plainer manual of their spiritual armament" (Un.6:25-27) before addressing themselves to deeper questions.

We can be carried away with the inspiration of a big picture in Science, but we are wise if we do not leave it at that and instead substantiate our inspiration through the spiritual reasoning which leads to spiritual understanding. "Honesty is spiritual power" (S&H

453:16), and we are not being honest if we are getting nowhere by merely repeating statements about man being spiritual and perfect without challenging ourselves as to what those statements mean to us according to our highest present understanding. This was Jacob's experience as he progressed Spiritward; he rested his head on the "stones" of what he honestly did understand of the calculus of reality. (Genesis 28:11.) As he rested, he had that wonderful vision of a ladder reaching from earth to heaven with the angels of God ascending and descending on it. He saw and felt that the honest upreaching of spiritual sense would always be met by a down-embracing from Principle.

In our study of the spiritual it is helpful to bring down what we read to an illustration which makes it real to us. For instance, the three words "God is Love" perpetually need translating to our present apprehension, even though that apprehension will constantly rise.

To take another instance: the statement "Nothing ails you" is 100 per cent true, but to buffet an invalid with that "superficial and cold assertion" is neither Christian nor scientific. (See S&H 460:14-23.) The statement must be reduced to the "fourscore" of language which explains why it is true, so that it becomes acceptable and therefore full of healing.

There is no loss and no condescension in this process of reduction, because what we gain is not only the ear of our listener but also an increase in our own understanding. It can be said that a man's mastery of a subject is in proportion to his ability to express it in simple language.

Mrs Eddy demonstrates the importance of this reducing when she says, as we have seen, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live," and also when she states, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God" (S&H 561:16-20).

Jesus was the great exemplifier of this process of translating the divine down to a language, whether symbolic or direct, which was logical and understandable to his hearers. Again and again he used the language of reason rightly directed, based on the particular living experience of his audience, whether this had to do with farming, the business world, or anything else. He appealed to men through truths which were obvious to them in their own sphere and thereby won a hearing for the spiritual point he was making. All his parables illustrate this.

He continually referred to the spiritual ultimate, as when he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." But he also instructed men continually in how to attain to a fruitful harvest — for instance, in the warnings he gave in the parables of the sower and of the wheat and the tares. In other words, he did not leave men only with the scientific ultimate, so that they would simply say, "Well, there is no need for any improvement in our thinking because the harvest is already white without any process." That was the scientific fact, but he showed them how to attain it by avoiding the snares and deviations of human reasoning and human absorption of time (as in his parable of the sower) and by not giving too much attention to the tares or evils of this world other than to see that only by consecration to the harvest of the perfection of man here and now can they be dealt with and bound into their native nothingness (as in his parable of the wheat and tares). All that is symbolized in this parable of the astute steward by the one hundred per cent of the scientific ultimate, which was certainly presented to men by the Master, and the "fourscore" of the means and methods of attaining it, which he took care to make clear also. Mrs Eddy writes of the simplicity and the fidelity with which he ministered "to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding" (Ret.91:18-20). He did not set them standards too high for them.

A man loses touch with his students if he tells them things for

which their thought is not prepared. Jesus did not make that mistake. He himself carried out what he taught in this parable, for he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." In the story the steward saw his mistake and rectified it, but the Master foresaw the danger and never made the mistake. He did not ask of the disciples the standard which he did demand of himself. He took only his three most proficient students with him on the occasion of the transfiguration (see Mark 9:2).

In John, Chapter 16:16-29, we have an instance of the disciples not understanding what Jesus was trying to tell them about his forthcoming crucifixion and resurrection. Some of them said amongst themselves, "we cannot tell what he saith." Immediately he became aware of this puzzlement, he put what he wanted to say to them in terms which would make it simpler for them, and after this they declared, "now speakest thou plainly." Mrs Eddy explains that Jesus accommodated himself to "immature ideas of spiritual power, — for spirituality was possessed only in a limited degree even by his disciples" (S&H 313:26-28).

John tells us that "grace and truth came by Jesus Christ" — not just the truth but also grace, the ability to accommodate himself to the atmosphere in which he found himself so that the truth would be defined in a way that made it acceptable. Mrs Eddy gives an enlightening interpretation of that line in the Lord's Prayer, "Give us this day our daily bread" in these words: "Give us grace for to-day; feed the famished affections" (S&H 17:5). Anyone who has developed his innate ability to express grace, to adapt himself to his present position, will always experience that he is fed according to the needs of that hour; this is true whether it is a question of human feeding through supply in particular directions or of divine feeding through being given the specifically satisfying ideas in their exactly right amount in order to find the situation conforming to the Principle which is Love.

"And the lord commended the unjust [dishonest — New English Bible] steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." If

through our being dishonest about our present capacity and therefore unjust to ourselves we have set our sights too high and displayed "a zeal . . . not according to knowledge," as Paul puts it, but we are quick to lower them, Principle will approve this, because the effect on our own lives and on the impression we make on others will be such that it will glorify Principle. A stalled theologian aiming at a perfection which truly does exist, but to which he has not yet attained through a real humility, is no good to anyone. The "children of light" may be too idealistic and not as practical as the "children of this world." If a man follows the highest path he can take in all honesty, it will lead him to the spiritual in the best way for him.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." If we do not closet ourselves in a convent of good, but are friendly towards the ways of ordinary good people, we shall see how they respond to the spiritual in their own sphere — responding to intelligence, for instance — and so although we shall not be able to go along with them all the way, we shall nevertheless learn from them and be able to make use of what we have learnt to improve our own service to the spiritual, which is our real master.

Jesus was called "a friend of publicans and sinners," and so he must have watched them and learned from them. For example, he admired the publican or tax-collector Zacchaeus for not letting his smallness of stature prevent him from seeing Jesus as he passed by. Zacchaeus climbed a tree, which was symbolic of his thought being raised above its normal level, so that he saw and appreciated the man who radiated the consciousness of Principle which had appealed to him. Then, because he had been active and alert in making a success of his business according to his own standards, he was active and alert enough to see that he had been mistaken in some aspects and should at once set this right. The practice of quickly seeing where he was making mistakes in his business and correcting them promptly had made him prosperous, and that practice had furnished him with the necessary mental pliability to enable him not only to see his mistaken methods of getting money when measured against the teach-

ings of the Master, but also to put things right immediately and publicly. The public declaration meant that it could not be just a thing of words alone or of temporary excitement. When he saw the value of rightness, he went straight for it. (See Luke 19:1-10.)

The world was Jesus' textbook and he brought to it the lens of Science by which to read it. That lens of Science translated it to him into ideas of God, and the lens was his admission that Principle is All-in-all and therefore we must be able to find that it is All-in-all.

He made friends of "the mammon of unrighteousness" in the sense that he made friends with the ideas which emerged for *him* in watching those who served mammon. He saw that Principle was still operating even amongst the servants of "the mammon of unrighteousness" because men follow their instinct that they are entitled to good and have no need to lose it. And so although he did not go along with Pharisaical doctrines, he was able to point out to the Pharisees when they were ready to accuse him of breaking the law (by healing on the sabbath the man with the withered hand) that even they responded to Principle, in spite of the fact that doing so meant contravening the rabbinical law forbidding doing anything at all on the sabbath. He told them what he must often have observed — that they broke this law themselves when one of their sheep fell into a ditch on the sabbath; commercial expediency demanded that they should rescue it that same day. He saw in their practice (as distinct from their doctrines) their admission that good is available at all times, without reference to the day of the week, and in that way he was their friend, even if they did not recognize this. (See Matthew 12:9-14.)

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." If we use common sense and reason sensibly according to the conditions presented to us (in our home, in our business, or anywhere else) and we cut down the demands we make on ourselves in line with what we honestly feel we can accomplish properly, then we shall also use common sense in that which is more important, and so all our responses to Principle will be right and wise.

“If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” In other words, if you cannot be a good business man with a store you manage for shareholders, or if you do not conduct yourself sensibly in ordinary human affairs, you will not deal well with your affairs in the realm of the spiritual; you will not have enough common sense to see where you are setting your sights too high in Science and modify them accordingly, for what men call common sense, if it be true common sense, is the realization given to man through Science.

“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” Jesus is making it quite clear that we cannot serve the spiritual and the material (as such), but he is also showing us that in what we term the material world there are such signs of intelligence, honesty, and love that through recognizing this, thought is led to a position where matter as matter disappears; however, as a language telling us that in fact only the spiritual exists it does provide confirmation of this truth of Spirit’s onliness when we use correctly our powers of observation. Jesus’ so-called material world spoke to him of the spiritual and only world with such clarity that he was able to restore that material or symbolic world to its rightful expression of the spiritual, which expression might have become distorted to those looking at it through the eyes of ignorance.

An honest student will learn so much from the world around him that finally he will realize that it is not a material world at all, but a spiritual world talking to him in language which he can understand. This realization must come to everyone, for we cannot get rid of matter as matter, but through developed spiritual discernment we find that it melts into disappearance to consciousness and individual experience in the ratio that its spiritual purpose unfolds to our understanding.

We cannot serve God and mammon, but we can serve God through

being practical according to the ways of mammon — either in business or in dealing with ourselves and the capacity of our understanding — by sticking to what we really know and know that we know and letting it develop naturally, instead of trying to know what we do not understand or could not explain to someone else.

Common sense is really responsiveness to Principle. “Science would have no conflict with Life or common sense, if this sense were consistently sensible” (Mis.105:12-13). If we are guided by human pride, it drives us on regardless of the effect on ourselves and others. If we are guided by Principle, we quickly see how to cut down the demands on ourselves to the point where we can fulfil them happily and without strain. In this manner we learn how to be real servants of Principle, operating with Principle’s full approval and praise.

Anyone who like the steward acknowledges the present human limits of his capacity and arrives at a sensible compromise experiences not only release from strain, but also that most desirable thing of all — a full allowance to the mandate of the Principle which has fashioned him for where he is and therefore defines the capacity whereby he will fulfil his role completely.

It is wise to bear in mind continually that in this wonderful parable, which shows us how to reduce the divine perfection to our understanding in a manner which is really divine for *us*, it was only the quantity and not the quality of both the oil and the wheat which was reduced. In other words, we must never allow ourselves to depart from that statement, “all is Spirit and spiritual” (S&H 331:24-25) by paying tribute to matter as being real in any degree whatever, but we can so learn from the activity apparent to the senses as they reach for Soul in the so-called realm of matter that finally as matter it has no substance to us at all, but serves only to show us clearly that all *is* Spirit and spiritual.

The following words from “Science and Health” embrace what Jesus was bringing out in this parable: “The divine demand, ‘Be ye therefore perfect,’ is scientific, and the human footsteps leading to perfection are indispensable ... Imperfect mortals grasp the ultimate

of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much. During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (253:32-2; 254:12-23).

Mrs Eddy wrote also, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (S&H 426:5-8). Neither Jesus nor Mrs Eddy ever ignored the footsteps, but the ideal was always in the forefront of their thought.

The mustard seed

(Matthew 13:31,32)

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

What Jesus is emphasizing in this parable is the propagating power of Truth. “A grain of Christian Science does wonders for mortals, so omnipotent is Truth” (S&H 449:3-5). Truth, expressed in any way and at any level, humanly and divinely, has in itself the power of propagation, and we should expect to see this. A farmer has absolute faith in the propagating power inherent in the seed he sows, and we should feel the same about the seed of Truth.

The farmer knows that once he has sown the seed, its propagating power has nothing more to do with him. Jesus said, “ye shall know the truth,” — that is, accept it and affirm it, — “and the truth shall make you free.” We do not make the truth or make it make us free. Truth sown for Truth’s sake has all the propagating power in itself which is required. So our job is to sow it, regardless of the value placed on it by mankind. We have only to plant it well into the ground — to accept it fully. “Leaving the seed of Truth to its own vitality, it propagates” (Mis.111:15-16).

We need to sow the seed humanly and divinely, until such time as we find that it is one and the same activity. We should bear in mind the range of Truth: it ranges from true human statements to true divine statements about Principle and its idea and the Science of being, but, at whatever level and in any degree, Truth expressed has unfoldment built into it, just as a seed has built into it all that it

requires for coming to full growth.

And so if we say to someone spontaneously and genuinely, "You do look lovely in that outfit," or "What a sweet face you have" or "You do look well and happy today," or "I'm so grateful for what you have done," that apparently small and supposedly insignificant remark has the power to generate good. We have all experienced what a difference comments such as these have made to our happiness, and we have also experienced the converse — that if someone says, "You do look tired and ill," we don't feel so good!

We all wish we could raise the dead, and this sometimes makes us despise such apparently small things as little kindnesses. We forget that if we make a kind and encouraging remark, we may well be raising an individual from something which was deadening him. Like Peter we often feel impatient to walk on the water, but again we should remember that here and now in every little instance we can "walk *over*, not *into* or *with*, the currents of matter, or mortal mind" (Un.11:3-4); we should not neglect this, because ultimately it will lead to the understanding which Jesus had that there is no matter, or mortal mind, to act as a separating factor. For Peter walking on the water was merely an exhibition which served no purpose, whereas with Jesus it was natural to walk on the water to reach his disciples. (See Matthew 14:22-33.)

The Master was drawing attention in this parable to the magnitude of the growth of the mustard seed in relation to its size, and every one of us has examples of this when an individual reminds us of something quite small which we said perhaps years ago which has grown for him into a "tree" of Principle and influenced his whole life. From time to time someone will tell you that the first thing which convinced him that Christian Science was worth while was a remark made about himself or how he was looking which really cheered him up, and that apparently trivial statement grew for him into a sense of the "tree" of Principle and Science which proved a lifelong inspiration.

The seed of Christian Science can be sown as much by saying, "You do look well and happy" as by saying, "You are well because

you are a spiritual idea of Principle." In each instance Principle dictates the sowing or framing of the declaration of truth in order to meet the requirements of the case. It is Principle which gives the perception of the presence of good.

We can say spontaneously to someone, "You do look well," knowing this is not because of the body but because of his individual expression of Soul's joy and certainty; or we can notice that he looks tired and say to ourselves, "That cannot be true from the standpoint of Truth, because 'God rests in action' (S&H 519:25) and 'The consciousness of Truth rests us more than hours of repose in unconsciousness' (S&H 218:7-8), and the only consciousness there is is Truth itself." The important thing is declaring the truth in order to dispel the state of thought focused in tiredness. The sowing of the seed of Truth according to the call upon us is bound to create an atmosphere with a healing and regenerative effect. "Speak the truth to every form of error" (S&H 418:28-29). Jesus was recommending the sowing of Truth through all known means if we wish to find ourselves in the atmosphere which we could define as the "kingdom of heaven."

In a railway carriage on a very hot day everyone was grumbling and fussing. But there was a child in the corner who kept saying, "Isn't it a lovely day? Isn't it a lovely day?" and noticing first one thing and then another as she looked out of the window. Finally the whole carriage was filled with the sense of a lovely day. That child was just naturally responsive to the presence of good, but there could have been a Scientist in that corner thinking to himself, "There is no mortal mind to express itself in grumbling, because there is only the one divine Mind fully expressed in gratitude for itself" and the same results could have been produced by knowing that truth in Science. So any truth, whether expressed divinely or humanly, provided it derives from Truth itself, has the power of propagation which will develop it into the stature of the "tree" of Principle necessary for that condition; and there inspired thought can rest.

We do not always have to make statements of metaphysical Truth and, vice versa, we do not always have to make humanly cheering

statements. The great thing is to declare truth on all sides in whatever way is shown us to be appropriate and then know that, however small, it has in itself all the propagating power of Truth.

It is just as fallacious to think that Truth can only be sown by statements of human good as it is to believe that it can only be sown by purely scientific statements without any relation to humanity. It is just as wrong to be a solely humanized Scientist, concerned only with the blessings of good without relating them to their Principle, as it is to be a solely metaphysical Scientist without reference to the immediate picture. We must have the coincidence of the divine with the human as much as the coincidence of the human with the divine. Some people err on the side of metaphysics and have to learn to let that coincide with its human expression. Others err on the side of the human and have to learn that this is not good enough in itself, since it needs to be scientifically empowered.

We cannot have Science without Christianity any more than Christianity without Science. The two are one, whichever we put first. A Christian is a man who recognizes God, good, in every symbol everywhere. A Scientist is a man who from the standpoint of looking at everything from the point of view of God, good, translates it into the language of that Principle so that it speaks back to him of that Principle. The best Christian on earth was the best Scientist on earth, therefore the best Scientist was the best Christian, and his name was Jesus Christ. "It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other" (S&H 135:21-26).

Mrs Eddy shows very simply the effects of sowing the seeds of error or the seeds of truth when she writes, "That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: 'You look sick,' 'You look tired,' 'You need rest,' or 'You need medicine.' Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child, 'Mamma knows you are hurt.' The

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better and more successful method for any mother to adopt is to say: 'Oh, never mind! You're not hurt, so don't think you are.' Presently the child forgets all about the accident, and is at play" (S&H 154: 24-2). In each case these are seeds of thought apparently as small as the mustard seed, and yet in the first instance they agree with error and do no good, whilst in the second they turn the child's thought into happy channels and have a health-giving effect.

The art of sowing the seed of Truth needs to be cultivated, since to thrust ideas which are admittedly absolutely true upon those unable to accept them if presented from this absolute point of view is like a gardener planting his seed in such a position that it has to make its way through a heavy stone, rather than coming up in soil which can readily receive it. Here as always we need to take note of what Mrs Eddy wrote: "Jesus' wisdom oftentimes was shown by his forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human heart to receive startling announcements. This wisdom, which characterized his sayings, did not prophesy his death, and thereby hasten or permit it. The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world's temporary esteem; but the prophecies were fulfilled, and their motives were rewarded by growth and more spiritual understanding, which dawns by degrees on mortals" (Mis.83:27-12).

If we are conscious of Truth and we speak Truth, however small it appears in human measurement or scientific measurement, we should realize that it is bound to become an expression of the tree of Principle, for "one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle" (Pul.4:12-14). We cannot measure goodness or Truth, but we can sow the seed. Its growth and expansion is a matter for Principle. No idea of Principle has any limit to it.

Instances of the growth from a seemingly minute seed in every aspect of life show that we should practise the continual sowing of Truth in all the areas of conscious experience and expression in the "field" before us. We can leave it to the Principle which gives us the

ability to do the sowing to further its purpose with beneficial results, both for ourselves and those to whom the sowing is addressed.

We should *expect* to see beneficial results from Truth expressed, even though we cannot outline the forms those results will take. "A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market" (S&H 225:16-19). "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases" (Rud.9: 21-23); there we see instances of a mustard seed, a grain of Truth, growing into a tree whose leaves are for healing, and it confirms that it is the truth which makes free and we have only to know it.

Even if it seems that we have but a small understanding of a great truth, "a grain of mustard seed," nevertheless that seed of Truth has the quality of Truth itself and dwelling with it will cause it to grow into a conviction of Principle, a tree rooted in Principle, and a continual source of inspiration.

Mrs Eddy in her true humility wrote towards the very end of "Science and Health" of her "present feeble sense of Christian Science" (S&H 577:28). She saw her present sense of it as a mustard seed, but she knew that that attitude allowed for infinite growth, expansion, and progress, for she knew the Principle behind that mustard seed. Even the Master acknowledged the mustard seed of his understanding when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and in that acknowledgment he pointed the way for us. Just as he expected his own understanding to grow into the full tree of Principle, he implied here that we should expect the same if we obey what the parable asks of us, however small our understanding may appear to us to be.

The mustard seed grows into the "greatest among herbs," and we read in the first chapter of Genesis that man is given the herb bearing seed and the fruit of the tree for his true meat. So it is good to note that the propagating power of Truth is as beneficial to the sower as to all those directly blessed by its expression. When we sow the seeds

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of Truth in the field of experience around us, we ourselves are partaking of that sustaining Truth as much as the recipients of the sowing.

Jesus went on from the tree to the birds of the air to show that a grain of Truth has no limits to the areas in which it can spread. Our initial ideas in Science grow into a firm sense of the tree of Principle, but from that tree we should find ourselves taking off on "the wings of the morning" with further developments of those ideas which Principle has for us if we will take them. These ideas have their basic lodgment in the branches of Principle, but they rise for us with healing in their wings and lift us into realms of fresh realizations of Truth where thought has not previously soared.

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

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