

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable  
spake he not unto them”

No. 6

The wedding feast

The talents

The new cloth and the old garment,  
the new wine and the old bottles

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**BOOKS BY CLIFFORD AND DAISY STAMP:**

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*How Divine Love Meets the Human Need*

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*Satellites, Science, and Peace*

*The Man for All Men*

**BY ROSALIE MAAS:**

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*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 wedding feast

(*Matthew 22:1-14*)

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

The king who makes the marriage for his son and invites guests to the feast represents Principle. The feast is the flow of ideas given by Principle through its impersonal Christ, which means that a feast or flow of ideas is always ready for each of us.

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This feast is not insipid, but meaty. "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready." Principle through its impersonal, ever-present Christ is the impelling power behind the feast of ideas, and so those ideas are not pappy surface stuff without substance, but truly meaty. We need that meatiness to destroy the "physical plagues imposed by material sense" (S&H 575:5-6), to which Mrs Eddy refers when speaking of the marriage feast in the Apocalypse. We have to be able to analyze, uncover, and annihilate the claims of material sense, so that they are stripped of their coverings and their nothingness is laid bare. The feast of Soul is not trivial, "dainty afternoon tea" stuff. No one can meet major problems with mental blancmange, but the meat of Science is ready to nourish him and fit him for the challenges of the day. Referring to this, Jesus said to his disciples, "I have meat to eat that ye know not of . . . My meat is to do the will of Him that sent me, and to finish His work."

Those who were bidden to the feast — who should have been attracted to it because of their spiritual inclinations and background — made excuses and "went their ways, one to his farm, another to his merchandise." If we are spiritually inclined and have great spiritual potential, more things may try to divert us from following our true inclinations than if they had not been aroused.

In reading this parable it is well not to project the excuses onto other people or sects, but to examine our own attitude. In doing this someone with a healthy mentality will not lie down before the suggestions that he is actually like any of the phases of thought covered by these illustrations, but will immediately be awakened to feel that because he is not like that in truth, he will not allow himself to be like that for one more moment of time. To look at error honestly and see it as error is good, but it then becomes necessary to realize emphatically and clearly that it has no expression in our individuality. Jesus once said, "the prince of this world cometh, and hath nothing in me." If a man recognizes a claim which has tried to assert a princely domination over his character, he should be glad to recognize it, but made much more glad by knowing that it is only a claim

and is not true and therefore he will not let it manifest itself in his thinking and will not be identified with it.

The guest who chooses to go to his farm represents that type of thought which considers that it has a round-the-clock human activity requiring undivided attention and leaving no time, thought, nor energy to give to the spiritual.

The one who goes to his merchandise instead of to the feast represents the state of thought which wants to have spiritual ideas for better human conditions and is more concerned with the human conditions than with the spiritual ideas; it wants physical demonstrations to be the only proof of spiritual factuality. Like Simon the Pharisee, that type of thought may be said to "*love little*" (S&H 364: 23-24).

Those two attitudes of mind debar any of us from the feast, because to enjoy the feast we need the wedding garment of a full devotion to the spiritual, irrespective of the human results and with a determination not to allow a sense of responsibility to human activities to occupy our thought to the exclusion of any honest desire for the spiritual.

In Luke's version of this parable (14:16-24) the excuses are more detailed. One man begs to be excused because he has bought a piece of ground and must needs go and see it. The man with the farm, as we have seen, represents anyone who allows a sense of duty towards the human and physical to possess him to such an extent that he believes it demands his round-the-clock attention and overrides any claims of the spiritual. The man who has bought a piece of ground stands for those who cannot make this excuse, but nevertheless consider that development for material gain is of more importance than developing the spiritual, a realm which they feel holds no hope of human reward. Another man says he has bought five yoke of oxen and must go to prove them; if anyone acquiesces in the testimony of the five physical senses, feels the strength of that evidence, stubbornly contends for the finality of deductions based on this evidence, chooses to go along that path and takes on the inevitable burden attached to all this, it is his own reasoning which shuts

him out from the feast prepared by Principle. He just does not want to listen to Truth.

A third man says he has married a wife and therefore cannot come — he has married himself to sensualism in its many forms, invested his future in the material, and so cannot partake of that which is wholly opposed to this, namely, the ideas of Soul at the feast of Soul. Mrs Eddy gives the true sense of wedding when she writes, “Hourly, in Christian Science, man ... weds himself with God, or rather he ratifies a union predestined from all eternity” (Un.17:7-9).

In Matthew’s version the rest of those invited took the servants of the king, “entreated them spitefully, and slew them.” There are many attitudes of mind which do not want the feast of spiritual ideas, but those who indulge these attitudes are subconsciously envious of those who do want the feast and they consequently endeavour to ridicule and pull to pieces anything to do with the spiritual. But since man is spiritual, their spiritual instinct troubles them because of their attempt to throttle it. This disturbance may well cause them to turn on those they know to be right and set up a barrage of disapproval and dislike in an attempt to silence the spiritual instinct which is causing them turmoil.

“When the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.” Truth knows nothing of error and so does not send out armies to defeat it, but when error tries to oppose Truth, it destroys itself in doing so. Mrs Eddy says of God, “He need not know the evil He destroys, any more than the legislator need know the criminal who is punished by the law enacted. God’s law is in three words, ‘I am All’ ” (No.30:9-11). When we get into a mood of decrying the spiritual, refusing to acknowledge its effects on every hand, and endeavouring to undermine it with scorn, we are really burning up (for as long as we indulge this malpractice) our own ability to partake of the spiritual; we are engaged in a self-destructive process of using our “city” of reasoning ability to argue *against* the spiritual and *for* the material and we end by believing the arguments we put forward. As long as we entrench ourselves in this negative thinking, we are cut off



from Principle's feast. But it is because we *are* of Principle that we are not at ease (and may even suffer some form of dis-ease) in this attitude, and the wise man therefore quickly forsakes it and lets his true and natural self take possession of his thinking.

The king says to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." The servants go out into the highways and gather as many as they find, "both bad and good," so that the wedding is "furnished with guests."

This move on the part of the king to send out into the highways to bring in both bad and good to furnish guests for the wedding serves to show that there is in each one of us the instinct and desire to respond to the spiritual, no matter whether the arguments of mortal mind tell us that we are good or that we are bad.

In Luke's version of this parable the man giving the great supper tells his servant, after all the excuses have come from the invited guests, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." There is still room after they have come, so the lord says to his servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." We may belittle ourselves in any of the ways symbolized here. We may have a poor opinion of ourselves; we may feel disadvantaged in some particular direction; we may be hesitant about reaching out for what is at hand — the wedding feast of thought based on spirituality and consistent with Principle; we may feel that we have been blind to Truth and unable to see it clearly. But we have to silence all such suggestions, which are false even though they may be subtly cloaked in the guise of humility, and see to it that no matter what they say to us we are going to attend that wedding feast.

So the parable deals with the two aspects of error's attempt to stop the individual from enjoying the wedding feast of Soul's "infinite resources with which to bless mankind" (S&H 60:29). On the one hand Jesus points out that specific counter-attractions based on materiality — symbolized by the excuses about the farm, and so forth

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— can so occupy thought that there is no time to respond to those spiritual inclinations inherent in us all. On the other hand a poor opinion of ourselves can cause us to hesitate in responding to the feast of Soul; this must be dealt with as the king did here by demanding that we no longer allow the suggestions of sense as to our shortcomings to keep us from the feast, but put them aside and come determinedly into the feast which is ready and waiting for us all. Thus the Master is pointing out that an individual should be alert not only to the claim that the counter-attractions of sense have either substance or beneficial purpose in his life, but also to the fact that even if he is not subject to these counter-attractions, an untrue opinion of his own ability to respond to the spiritual may be excluding him from the feast and so has to be rebuked; without further ado he must see to it that he enters the feast-chamber of Soul by entertaining ideas which being spiritual are real and satisfying.

The two sides of the coin of this currency foreign to man's true nature are highlighted by Mrs Eddy when she writes, "Mankind thinks either too much or too little of sin. The sensitive, sorrowing saint thinks too much of it: the sordid sinner, or the so-called Christian asleep, thinks too little of sin" (Mis.107:32-3). Few people realize that the outlook of the "sensitive, sorrowing saint" is as detrimental to true character-expression as is that of the "sordid sinner". In this parable the sordid sinner is represented by those aggressively satisfied with matter's reality (those who said that they had a farm, merchandise, and so on), for all sin is based on belief in matter's reality and attractiveness. And "the sensitive, sorrowing saint" is covered by Jesus when he refers to those in the highways who have to be awakened from a wrong opinion of themselves and compelled to come to the feast of Soul.

Having dealt with these two claims which falsely educated reasoning would make on each one of us unless we are watchful, Jesus shows that once we have entered the areas of Soul with its true repast, we should realize that this is a wedding feast, that we have responded to our true selves and therefore are attending the marriage of Principle to its idea; this being so, it is essential to put on the

wedding garment of happiness and gratitude.

Matthew ends his version by saying that when the king came in to see the wedding guests, "he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." At first sight this may sound ruthless, but then we realize that Principle can address us in no other way than as "friend," and it is only if we make no appropriate response, no effort to change our outlook, that we cast ourselves out of its atmosphere of light and joy. On reflection we see how exactly right was the requirement that a wedding garment be worn, for to partake of the feast there must be a state of thought full of the expectancy of good and willingness to join in with its revelation. A wedding garment is not ordinary, but the most refined of garments, a thing of beautiful expression. When we put it on, it immediately gives us a sense of anticipation and joy and also draws out our best behaviour towards others — an attitude of intelligent understanding and alertness towards all that is going on and all the ideas expressed. We are fully prepared to contribute to the atmosphere. And so when we come to Principle's feast of Science, we must be clothed with our best expectancy and happiness and with an intelligent and truly intellectual approach towards that which is scientific.

Christian Science is the acme of true intellectualism, as Mrs Eddy knew, and it awakens genuine intellectual ability in the quick and perceptive appreciation of all that it reveals. True intellectualism can be overlaid by a surfeit of what calls itself intellectualism, but it is nevertheless present to be awakened in every individual who longs for that awakening.

The woman at the well said to the men of the city, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29) It was the intelligence of Jesus' words and their being filled with joy and promise which appealed to her, because he had

awakened an intelligent and truly intellectual response, and that is the wedding garment. The attraction of Jesus to her and to the disciples was the new world he was walking in, the world of Spirit.

If we are expectant that the ideas prepared for us by Principle will take us into new areas of thinking which meet our deepest desires and if we are full of adoration for what Mrs Eddy calls "the most adorable, but most unadored" (Mis.106:23-24), we have a consequent alertness to listen and partake, an eagerness and joy. How different that is from coming along merely because someone or a sense of duty pushed us and we are without genuine enthusiasm. The latter approach of itself casts us out — it is not Principle that casts anyone into "outer darkness." So we should never try to attend the wedding feast of Soul clothed with a sense of personal duty toward the spiritual and clad in the heavy garment of a false morality; throwing all that aside, we should don the wedding garment of a happy acceptance of the atmosphere of Soul, whose infinite resources supply a veritable feast of inspiration and conviction.

There is a wedding feast always waiting in every form of scientific thinking, but above all in the Science of being; and in order to partake of this it is essential to admit fully that we are wedded to Science and ready to partake of the ideas at the feast through our study and through the contribution of individual interpretation of what we have been studying. It is a wise student who says to himself when he picks up the Bible or "Science and Health" or any other of the writings of Mrs Eddy, "This is a wonderful opportunity and I'm glad I'm here. I will let no other thoughts come in to spoil my consecrated attention. I will wear the wedding garment of happy expectancy." Even "Science and Health" can become deadened if we approach it without a wedding garment and with a heavy sense of duty. If we have the wedding garment, it sparks off inspiration in every line, sentence, paragraph, and chapter.

Emotionalism is unbalanced excitement which can die down. It may cause a man to say of Science, "Isn't it wonderful?" and he may feel it at the time and yet not really know that it is wonderful. The demand for a wedding garment is a scientific demand because in no

science will anyone ever partake of its wedding feast unless he goes to it with full and joyful anticipation and gives it all his attention and consecration. And so to join in with Science there must be receptivity and responsiveness. We are not the makers of Science but partakers of it, therefore our mood should be one of coming into living rapport with it. Science itself is "altogether lovely" and harmonious and our attitude must be one of entering the rhythm and joy and realization of it, coming into the spirit as well as into line with its letter. "The letter of Science plentifully reaches humanity to-day, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, — pulseless, cold, inanimate" (S&H 113:3-8).

If Science does not cause a joyous anticipation which stirs the depths of mind and soul, it is not worth having. But when someone is not interested in Science and never gets going along its paths, he becomes envious, morose, discouraged and then "how great is that darkness" he is in. To touch Science and not touch it rightly is more dangerous than not touching it at all. Science is alive, so we must touch it with a sense of life. We cannot play with it, toy with it, or be half-hearted about it. If it were a human theory or if it were a religion, we *could* play with it; we could come to it as and when we wished. But it is an alive, dynamic, all-embracing whole and All, and so we must respond to it with expectancy and full awareness.

The man discovered without a wedding garment was "speechless." If we wish to wear the wedding garment of Science, we must continually speak to ourselves, and if necessary to others, the truths which Science reveals. We glimpse something of the wedding garment which Jesus wore when we read in "Science and Health" that his prayers were "deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love" (12:13-15). It was said of him, "Never man spake like this man." Let us see that we use our understanding of Science to give us that same quality of speech, filled with divine encouragement and certainty, and then we shall realize that we are properly garmented for the further feasts of Science which this will bring us. Mrs Eddy hints at the

effect of wearing the wedding garment when she says, "I agree with Rev. Dr. Talmage, that 'there are wit, humor, and enduring vivacity among God's people'" (Mis.117:10-12). If we don the wedding garment of accepting the spiritual as all, we find ourselves enjoying the experience symbolized by a guest at a wedding, where wit, humour, and vivacity usually do predominate.

The garment to cast off before we go to the feast is any sub-conscious looking at our own faults and wondering where we have gone wrong or are falling short, for this will make us "speechless." Love's wedding feast is always prepared and ready for us all, and Love has prepared us for it. Perfection is the theme of the feast, and the way to attend it is made clear by Mrs Eddy: "To-day you have come to Love's feast, and you kneel at its altar. May you have on a wedding garment new and old" (Message 1900, 15:18-20) — may the well-established and necessary teachings of Science so clothe your thought that you constantly find these basic truths renewed in fresh realizations.

The feast of Soul is continual, not a periodic happening for which we don a wedding garment and then take it off. So let us adopt more and more Principle's viewpoint, which knows nothing of certain days which mean more than others, but has continuous flow. We should expect this in our own experience, whilst being aware that nothing in the mortal will help us to experience it, because the mortal is set against it. Nevertheless it is divinely and scientifically natural, and expectation speeds our progress towards it. "God, the divine Principle of harmony, is ever with men, and they are His people" (S&H 573:15-17), without a break. If we accept this, we shall not have periods when we are inspired and full of joy and other periods when we are the opposite. If we realize that we have been educated by mortal mind to expect so much of the positive and then so much of the negative, in various admixtures, we can wake up to this and immediately start the process of true education by saying, "Let my expectation always be what Principle itself is expecting." God could not foreordain anything unlike His own nature, so why should we expect anything that God does not expect? Why should we not expect

and enjoy a perpetual wedding feast?

"Many are called, but few are chosen." Everyone is continually being called to the wedding feast, and so instead of being among those who pass the invitation by through not considering it intelligently, we should see to it that we respond at once and with joy.

We are wise if we acknowledge the joy that was inherent in Jesus from the beginning and right through his earthly career, until at the very end when he ascended he left with his disciples this precious gift, for Luke tells us that they "returned to Jerusalem with great joy."

This sense of joy was so natural to Jesus that before he was born and when his mother met the mother of John the Baptist we are told that her greeting caused the unborn child in Elisabeth to leap with joy. (See Luke 1:39-44.) From this beginning the theme of joy runs through all the teaching of the Master. In the Sermon on the Mount he tells the student that when he is disturbed by opposition to Truth he should "rejoice, and be exceeding glad" (see Matthew 5:10-12). He also refers to it, for example, in the parable of the treasure hidden in the field where the man for joy sold all that he had and also in the parable of the talents where the faithful servants were rewarded by entering into the joy of their lord. In the Gospel of John there is repeated reference to joy in those chapters in which Jesus was bringing home to his disciples qualities of thought which were uppermost in his own consciousness and which he wanted them to have. He said, for instance, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." He said also, "I will see you again, . . . and your joy no man taketh from you," "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." And in speaking to Principle about his disciples he said, "And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

Joy is not a mere Christian duty: it is an attribute of God. The Psalmist declared, "In Thy presence is fulness of joy." Joy emanates and radiates from God, and is part and parcel of the meaning of life

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and of our natural being as Soul's reflection of itself. It is unavoidable in its expression in man, just as much as living is unavoidable as the expression of Life.

The fact that in this parable the guest without a wedding garment was stringently rebuked reveals the importance of the sense of happiness and joyful expectancy with which the student should approach the feast of ideas to be had in his studies. How often do we put on this wedding garment which Jesus was asking that we should do? Mrs Eddy quotes Paul's admonition, "Rejoice in the Lord always," adding, "And why not, since man's possibilities are infinite, bliss is eternal, and the consciousness thereof is here and now?" (Mis.330: 11-13).



# The talents

*(Matthew 25:14-30)*

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then

at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The message of this parable can perhaps be understood better if it is seen as applying not to three individuals but to each individual and his threefold task. In this light it is not concerned with three different men — one having to trade with five talents, another with two, and a third with one — but with every man in his own individual way ("according to his several ability") having to use the five talents, the two talents, and the one talent given to him by Principle. Each one of us has the ability to deal with them in his own special way and therefore needs only to alert himself to the simple but profound requirements symbolized here by Jesus. The fact of the matter is that every single one of us can fulfil them and is bound to do so. The meaning of the parable will be universally fulfilled in this individual way.

A right understanding of what Jesus is teaching gives us all the work and all the joy essential to our manhood. He said, "I do always those things that please Him [Principle]," and this is our necessity too; through accepting all that is implied here by the five, the two, and the one we can attain to measures of demonstration and joy which the Master showed that he had and which are possible for us. The parable sets out the whole standard for man's activity, the whole requirement of Christian Science. The one thing which makes Principle go into "a far country" from us is ignoring its threefold demand through the "five," the "two," and the "one." The demand is at our door. Principle gives us these talents, these valuable abilities, to enable us to come up close to it and live as its expression — in fact, so that Principle is no longer in "a far country" as far as we are concerned. The closeness of Principle is only in the ratio that we activate the talents which Principle has given us. If we fail to use those talents, Principle is in a far country.

The five talents represent the senses of Soul, with which we can

dispute the claims of the five so-called material senses. The two talents stand for the instinctive sense that God is Father and man is son, which enables us to dismiss the belief of duality. The one talent stands for the ability to understand God, instead of giving up all attempt at comprehension.

Every man has been given the five talents of Soul-sense with which to see, hear, feel, taste, and smell spiritually. As Mrs Eddy puts it, "Even though you aver that the material senses are indispensable to man's existence or entity, you must change the human concept of life, and must at length know yourself spiritually and scientifically" (S&H 359:11-14). In proportion as we faithfully use or trade with the senses of Soul to challenge and reject the false claims of the five physical senses, we arrive individually at dominion over their testimony and gain increasing understanding of the purpose and use of Soul-sense. We enter into the joy of Principle's own knowing, for by reflection we become part and parcel of that knowing. It is one thing to know in theory the nothingness of the testimony of the material senses, but it is only by actually trading with or using the senses of Soul that anyone becomes convinced for himself that they are true "in earth, as ... in heaven," and in that way they become "other five."

To take the five talents in turn: we all have the faculty of true seeing, of spiritual discernment. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S&H 476:32-2); in other words, his true seeing was so true that it obliterated the seeing of sinning mortal man, but we have to recognize that sinning mortal man would have appeared to Jesus unless there had been the correction supplied by his true seeing through the lens of Science. He traded with true vision to exchange "the objects of sense for the ideas of Soul" (S&H 269:15-16), and the result was that "this correct view of man healed the sick" (S&H 477:3-4). We see people in our mind's eye even when we are not seeing them before our eyes, and so if we want our vision to be always happyfied and satisfied, and never saddened and dismayed, we are wise to call the true character of man into our vision and see him as God's own likeness if mortal reasoning is trying to present a

different picture. When the beloved disciple John saw a new heaven and new earth, his vision did not come through "the material visual organs for seeing" (S&H 572:27), but through the "consciousness which God bestows" (S&H 573:7-8) and in proportion as we let this consciousness be bestowed on us we have the reward of seeing this new heaven and earth right here. To take just one example: Mrs Eddy says, "One marvels that a friend can ever seem less than beautiful" (S&H 248:4-5), and she must be referring to our ability to be ruled by Soul in looking for the true character of that friend, for then we see definitions of its beauty far beyond our ordinary capacity if we measure by human standards of morality and goodness. Divinity takes over from humanity and we have a divine experience. Thus we "enter into the joy" of Principle's seeing of its own idea.

Mrs Eddy points out the path of true hearing in her lines, "I will listen for Thy voice, Lest my footsteps stray" (Mis.398:1-2). By trading with or using our God-given talent to listen for and hear the voice of Truth we avoid the straying footsteps which are a result of not listening for that voice and listening instead to confusing arguments. We need the determination expressed in those lines to be guided by ideas given us through the utilization of spiritual understanding. Jesus was fully aware of the voices of sense-testimony; for instance, we are told that on several occasions he knew the thoughts of his disciples and others, and being aware of them he corrected them with the true voices of reason and spiritual understanding. We need to cultivate the ability to annihilate through spiritual reasoning the many voices of false witness which constantly try to register as real.

When Jesus heard on one occasion a voice (and it became articulate to others) saying, "This is my beloved Son, in whom I am well pleased," and on another occasion, "This is my beloved Son, in whom I am well pleased; hear ye him," it was his clear spiritual understanding of his position in relation to Principle, his absolute conviction of what he was and why he was, which caused those words to be heard. Again, in Mrs Eddy's article "Voices of Spring" (Mis.329:1-332:11) it is evident that those voices are not just sound-impressions, but mental awarenesses made manifest in the many avenues of spring's

expression of itself through what we term nature. But again it is the spiritual awareness which causes us to be cognizant of these voices and without it they would go unnoticed. The Psalmist sang, "Day unto day uttereth speech . . . There is no speech nor language, where their voice is not heard," which means that we can spiritually hear the presence of God in all His expressions of Himself. Set against this are the so-called voices of error, epitomized in the symbol of the talking serpent. So we constantly need to use this talent of true hearing to produce the harmonies of spiritual conviction and eliminate "the jarring testimony of the material senses" (S&H 306:25-26), or the discords attendant on suggestions based on belief in matter's reality. The reward is so great, for our whole sense of hearing is transformed as we recognize and use its spiritual nature and enter into the joy of what Spirit is always hearing and saying.

Every one of us also has the Soul-sense of true feeling which we should develop, and we can and should trade with this talent to uproot the suggestions of false feeling which come to thought. For instance, the suggestion may present itself, "I feel rotten today" or "I've got that Monday morning feeling" (which is very much an inward impression trying to register with us but has no real existence). To make nothing of such suggestions we have to send out a stream of positive spiritual feeling based on the answer to the question "What is God feeling?" And therefore we should declare with understanding, "I feel certain, I feel well, I feel the presence of good in everything." We need a constant feeling outward towards good in everyone and everything.

Jesus must have felt the weight of the repulsion aroused by the leper in those who accepted what mortal mind claimed to exist, but he immediately countered it with the feeling of compassion and understanding which led him to touch the man. He felt no repulsion in touching the leper, but sent out a feeling of love and compassion based on absolute purity and certainty, and this brought healing. It was his feeling towards the man which led to the human touch which conveyed that feeling. He was not touching him with the thought, "I can touch you because leprosy can't hurt *me*." His was the touch of

## THE TALENTS

love towards the object of its affection, and as such was the inevitable human expression of what he felt. (See Mark 1:40-42.)

A clear illustration of the use of the talent of feeling is given in the incident of Jesus walking among the crowds and suddenly asking, "Who touched me?" His disciples misinterpreted this by thinking that he was referring to a physical touch, and so Peter exclaimed, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" (Luke 8:45). Then a woman came forward out of the crowd to confess that she had touched Jesus and had been healed of "an issue of blood," which had lasted for twelve long years and proved incurable at the hands of physicians. Jesus' consciousness was always aware of the presence of good, and that was the only feeling he entertained towards humanity; this alertness caused him to feel the opposite claim brought about by sensualism, the basic error which had plagued the woman. When he turned and asked who had touched him, "he must have felt the influence of the woman's thought; for it is written that he felt that 'virtue had gone out of him.' His pure consciousness [his constant feeling of the presence of good] was discriminating, and rendered this infallible verdict; but he neither held her error by affinity nor by infirmity, for it was detected and dismissed" (Un.57:10-16). He immediately used this true talent of true feeling towards the woman with such strength and depth that all sensualism was dissipated in her consciousness and she knew it.

Everyone has this talent, this ability to feel so continually the presence of God, good that he not only feels the bliss attendant upon this, but is also alert to anything which would oppose this truth through mortal belief. Sometimes the presence of sensualism comes to him as a shock and then it is wise to remember that question, "But why should we stand aghast at nothingness?" (S&H 563:7) and quickly call on himself to use his developed Soul-sense of the all-presence of good, not holding the error "by affinity nor by infirmity," but dismissing it as a lie. This puts him in touch with Principle, and from this position everything that his thoughts rest upon or touch is benefited accordingly.

We all have the instinct also to "taste and see that the Lord is

good," to become increasingly conscious of the true flavour inherent in everything, and this gives us the ability to trade with that talent to get rid of every bad taste, everything that leaves "a bad taste in the mouth," until finally we can no longer taste anything but the good. Our initial sense of this instinct of taste is that it enables us to distinguish what is palatable to us from what is not and to reject the latter. But through the work of rejecting as untrue whatever is unlike God, good, we find that we are learning all the time to taste truly and so eventually we are able to taste only that which is good. The reason for this is that there is no evil. So we go beyond tasting to see whether the flavour of an individuality or an incident strikes our palate pleasantly or otherwise and find that we can taste only the spiritual flavour, the truth, which is good alone.

A "nasty taste" is not a real thing which has to be overcome; it exists only in the imagination of the physical senses or the mentality influenced by those so-called senses. For instance, we may not like the flavour of a man's character as it strikes us, but if we proceed to challenge this and to see why his character cannot be undesirable or repulsive, because there is only one source of character, and we bring ourselves to taste the true flavour of that Soul-created character, we eliminate the so-called ability to taste the lie; we taste only what is good, because that is all there is.

The "governor of the feast" at the wedding at Cana in Galilee was impressed by the taste of the wine which had been produced by Jesus' demonstration, in comparison with the wine which the guests had previously drunk (John 2:9,10). In other words, the flavour of the inspiration generated by the wedding of two good people coming together with the normal expectations of what such unity would bring was outdistanced and surpassed in flavour by the realization which Jesus brought to that wedding feast — that instead of two individuals needing to come together for completeness, they were in fact two individual natures complete in themselves in their expression of all that is covered by the terms "male" and "female" and so were coming together in a higher unity of two individual completenesses co-operating for the purposes of good. What the "governor of the

feast" tasted was the spiritual outflow from the Master's consciousness. He tasted in humanly tangible form the effect of that scientific thinking, just as naturally as a child tastes the effect of mathematical thinking in the sum written on the blackboard and enjoys drinking in the intelligent flow of mathematical thinking. Wine was used as a symbol of celebration and rejoicing and so Jesus' higher realization inevitably produced a wine of the finest taste and bouquet as symbolic of this higher sense of the true purpose of marriage. Everyone present tasted the influence of the Christ consciousness which Jesus brought and which gave "to human life an inspiration by which man's spiritual and eternal existence [might] be discerned" (S&H 65: 4-6). This points to the fact that any one of us can utilize this talent of spiritual taste so that we increasingly relish the spiritual taste of thoughts truly inspirational.

Finally, we all have the Soul-faculty of smelling, or becoming aware of the aroma — the pleasantness, the grace, the attractiveness — of Spirit and spiritual things. When we are in the presence of someone who radiates a pure spirituality, we are conscious of a sweetness and freshness intangible by the physical senses. Smelling is very much to do with our response to our environment, to the mental atmosphere surrounding us. And so if we develop the spiritual sense of smell and we enter an atmosphere offensive to spiritual sense — and sometimes there is a subtle overlay of the artificial scents of materiality, masking the impurity which would otherwise be immediately apparent — we are wise to realize that if we breathe it in as real, it may confuse our thinking, but it cannot affect us if we quickly introduce that which produces the pure aroma of Spirit, for this dispels belief in an opposite to this. By developing a consciousness devoted to purity of thinking and expression an aroma is always diffused which is attractive and cleansing to the mental atmosphere. In the ratio that we live in the unpolluted atmosphere of Spirit and spiritual thinking there is conveyed to all who come within the vicinity of this consciousness the sweetness and fragrance of Soul's presence.

Jesus did not need Martha to tell him that the claim would be that Lazarus was in a state of decay and decomposition causing the un-



wanted smell graphically described by Martha in the words, "by this time he stinketh" (John 11:39). The Master had already dealt with any possible claim of decomposition through recognizing that although it might be a *claim*, in contrast to it was the everlasting freshness of newness; and so he called out of the grave a Lazarus as fresh in the sweetness of bodily aroma as the Lazarus they had reverently buried four days before in the winding-sheets of their limited affection. We need to practise the constant reminder of youthfulness and the expectancy associated with it so that we entertain no thoughts subject to decay or decomposition, but only those springing into fresh inspiration and therefore radiating the aroma of Spirit to our consciousness and thus to our experience.

Through illustrations such as these we glimpse something of the way the Master dismissed the lying suggestions of sense-testimony and then enlivened for himself the presence and reality of the true impressions of Soul through Soul's own senses. In order to follow him and experience the sort of life he lived we need to do the same.

We should be consistent in our utilization of these senses of Soul, which are ours to enjoy, because the attempt of the physical so-called senses to influence our mentality is strong and persistent. Mrs Eddy puts the issue very crisply when she says, "The five physical senses are the avenues and instruments of human error" (S&H 293:32-1). That is why it is essential to exercise our five talents actively and faithfully.

Education has taught every single one of us how to deny the testimony of the senses through accepting the truth of the situation in such instances as the sun appearing to rise and set through its own movement, and we find no difficulty in this. Therefore the overcoming of belief in the evidence of the five physical senses must be accomplished by the acceptance of the truth in opposition to it, and this truth can only be seen and then accepted through the cultivation of spiritual sense, or the detailed awareness of God's allness. There is no doubt that Jesus was conscious of the prime necessity of dealing with sense-testimony. He "stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, 'That withered

hand looks very real and feels very real;” — note the words “looks” and “feels” — “but he cut off this vain boasting and destroyed human pride by taking away the material evidence” (Un.11:14-19).

When we trade with the senses of Soul by dispensing with the claims of their opposites, we not only enter that realm of dominion and increase symbolized by being made “ruler over many things,” but also enter into the joy of Soul’s own awareness. We enter a realm where we are unable to be conscious of anything but what the spiritual senses report to us and so we feel a multiplication of their capacity in the infinitude of good. We experience for ourselves that “Soul has infinite resources with which to bless mankind” (S&H 60:29). The utilization of Soul-sense results in transforming in detail our whole conscious being, supplying it with riches far beyond anything which acceptance of sense-testimony could ever confer. Although we speak of using the senses of Soul, all we really do is allow ourselves to be used by them without resistance.

Through trading with the five talents in this way we become conscious of a tremendous sense of unity with Principle. This leads to the realization of the “two talents” which everyone has been given. They stand for every man’s instinctive awareness that there is a Father and that he is a son. Every Christian, every follower of the Master, knows that there is a God who is his Father and that he is a son. Those who are too interested in other things to look at it in this light are in the ratio of their use of intelligent thinking aware nonetheless that they are subject to basic principles of reasoning and conduct; they are conscious that they must conform in a spirit of true sonship to that which they may not wish to call God, but which is derived from the one Mind which has ultimately to be identified as the source of intelligent thinking. In other words, the two talents belong to all who express intelligence, no matter how they choose to define the relationship of man to his Principle.

When we trade with these two talents, with this sense of relationship to God, we find that it entails dispensing with a false sense of “two” — namely, duality, or the belief in matter and Mind as equally real. We realize that the Principle of which we are conscious must

be of the nature of Mind alone, with no admixture of matter. When we are left purely with Mind, we recognize that it is the only intelligent, creative, sustaining, caring factor; and because in human experience the paramount symbol of this is the parental set-up of father and mother in combination, it is logical to call this Mind Father-Mother, the parent Mind. "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation" (S&H 332:4-5).

The two talents become "other two" for us when we accept that because God is Father-Mother, the parent Mind, we reflect that Father-Mother individually. A study of Jesus' life shows that in everything he said and did and in all his dealings with mankind he demonstrated the parental outlook perfectly in a blending of fatherhood and motherhood, strength and tenderness. Statements such as "My Father worketh hitherto, and I work" reveal his consciousness of God as Father, whereas such declarations as "your Father knoweth what things ye have need of, before ye ask Him" point to his constant awareness of God as Mother, although he did not directly employ the word itself because of the prevailing mental climate.

It should be borne in mind that in the first chapter of Genesis God says, "Let us make man in our image, after our likeness." We should note the words "us" and "our" and accept that they establish the pre-eminent need to understand the truly dual nature of Being. And then the sense of "Our Father-Mother God, all-harmonious" (S&H 16:27) carries with it the further implication that we ourselves reflect a combination of those qualities which we associate with the masculine and the feminine. Thus we come to the true sense of "two" as "no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God's creation" (S&H 577:5-11).

The impulse to do anything — in the home, in business, in every sphere of life — is always accompanied by the creative, purposeful sense of the male, the father aspect, and by the attention and care

fostered by the female outlook, the mother aspect. As soon as we wake up in the morning, we begin to think what we want to achieve during the day — that is the creative sense of the male at work — and as this develops, the female sense comes into play with a realization of the care and attention required to attain the desired end in the best possible way. It all goes on in thought, and matter is not a factor at all. To take further our simple example: it is not the body which gets us out of bed in the morning but the sense of purpose which animates our conscious being and calls forth our love and responsiveness. At every moment of our day this interplay of manhood and womanhood goes on, and what and where is matter as this interplay continues without a break? It plays no part, for there is no part left for it to play. That is why there is “no impediment to eternal bliss.”

There is no doubt that Jesus knew that neither matter nor mortal mind can bring to man either creativity or care. It is the parent Mind's expression of itself which brings us these qualities and that is why they cannot be lost or frustrated. It was because of Jesus' continual responsiveness to his relationship to God as Father, expressed in the words, “neither came I of myself, but He sent me,” that he had an un failing and inspired sense of purpose. And it was because of his alertness to his relationship to God as Mother that he brought to fulfilment every job he was given to do; he knew that the same Mind which had imbued him with the purpose brought that purpose to fruition in immediate experience through qualities of patience, watchfulness, and unselfed love derived from that same parent Mind.

Unless these two character-expressions are balanced in purpose, we can lose out in the fulfilled demonstration of what we are here for. Thus to feel the creative or male sense and push that purpose without a proper recognition of the need to tend it with the female sense of care and attention can lead to a fading away of the original inspiration or to an aggressive attitude and activity which will culminate in ultimate frustration. On the other hand, to have only what may be termed the female side and wait almost inertly for someone else to provide a creative purpose is equally undesirable. Mrs Eddy tells us that “scientific growth manifests no weakness, no emascu-

tion, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood" (Mis.206:13-16). Therefore it is clear that we should cultivate a balance of these two wonderful aspects which go to make completeness.

Mrs Eddy shows us practically how to let "the 'male and female' of God's creating appear" when she follows those words by stating, "Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy" — surely a definition of true manhood. "Let us rejoice that we are subject to the divine 'powers that be' " — a definition of true womanhood. "Such is the true Science of being" (S&H 249:5-10). The realization in practice of individual man-woman completeness takes away the aches and pains and longings, the strains and the frictions associated with the sense of incompleteness which will otherwise present themselves. The claim that man lacks something without which he is not complete and that he must strive to attain what in fact he already has is a lie of the senses, of mortal belief, a lie standing in opposition to the strength and joy available to everyone who deepens his understanding and practice of this twofold nature and purpose of being.

Trading with or using these two talents must convince anyone that the whole activity is in the mind of the individual and has no relationship at all with his physical make-up, be it male or female; and from this he will move on to the realization that not only this, but everything else to do with him is in the realm of mind and that as far as his true nature is concerned matter does not exist. Thus again he will be blessed in the use of these two talents in that they will make him absolutely sure that there are not two factors to existence, matter and Mind, but one alone, and that he must base all his thinking not just on the onliness of Mind, but on the consequential nothingness of matter as a factor in his life other than as an illusion which has to be dealt with.

Mrs Eddy puts as follows the whole sequence of reasoning embraced in the "two talents" and the rewards of happiness which flow

from understanding and practising what they represent: "God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent — the divine Mind — include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, 'Our Father-Mother God'? And does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?" (Message 1901, 7:8-17) There is no doubt that we enter abundantly into the joy of the Lord when we reject the duality of matter and Mind and give ourselves wholly to the true and harmonious sense of "two," namely, the dual nature of God as Father-Mother and of man as the complete individual man-woman expression of that Father-Mother.

Through valuing and using the two talents we are led on again, this time to the one talent, the ability bestowed on each one of us to understand that there is only one Being. But now our sense of that one Being is not of a vague, mystical, unknown and unknowable deity; it now embraces everything that we have discovered through utilizing the senses of Soul (the "five") and realizing the closeness of relationship which this gives us as son to the Father-Mother, reflecting that Father-Mother in an individual blending of masculine and feminine qualities, as symbolized by the two talents.

Through actively using the "five talents" of Soul-sense we see analyzed, uncovered, and annihilated in our own experience belief in the reality of the testimony of the physical senses. This prepares us to use the "two talents" of the understanding of the Father-Mother God to get rid of a dual sense of man being both material and spiritual, and we do this through seeing that we cannot help but reflect the Father-Mother God in the constant interplay of manhood and womanhood in our consciousness and experience. We are then in a position to appreciate that all that is ever going on is the oneness of Principle and idea.

If we bury the living God in the ground of ignorance, in a lazy sense that He is incomprehensible and that man's relationship to God

is obscure and distant, we go right down into the ground with our false concept of God; and as long as we believe in this false concept there is taken from us that which is ours — our true being as Principle's expression of itself. The acme of Christian Science is the giving up of the mortal concept that "man has a mind of his own, distinct from God, the *all* Mind" (S&H 204:27-29). Only as we *use* this "one talent" of the understanding of the oneness of Principle and idea do we experience its truth. If we recognize Principle and obey it, we then find that we are at one with it and prove for ourselves that Principle and its idea is one. We prove the ultimate of oneness, embraced in Jesus' statement, "I and my Father are one." It is in *being* Principled that we learn that God is Principle and is All.

At this point in the parable Jesus shows through the story of the man who buried the one talent that without developing the "five" and the "two" humanity has a God hard to understand, hard to accept. This man stands for those who do nothing except admit that there is a God and through that inertness deify a ruthless and incomprehensible Being. The general teaching of false theology is that we should love God but do nothing about understanding Him. That is tantamount to burying God, and this emptiness has emptied the churches. The influence of this misconception is what causes a man to say, "I know there is a God, and that is good enough for me. We should not tamper with the name of God — it is sacrilegious to do so. We must not take the name of the Lord in vain." But that is exactly what he is doing — taking the name or nature of God in vain through an inactive conception of it, which offers no challenge to reason and wins no gift of inspiration. He ignores the one great challenge to man — the question "What is God?" which Mrs Eddy answered so magnificently. Note that the question is not "Who is God?" but "What is God?" Mrs Eddy roused thought out of a personal and deadened sense of God by breaking up the name into a sevenfold picture and a fourfold operation: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S&H 465:9-10).

It is abundantly clear in the Gospels — both in what Jesus said and what he did — that he was aware of all that was revealed to Mrs

Eddy in this statement. The man in the parable symbolizes thought which buries its God-given ability to ask and answer that question "What is God?" and so never grows in understanding.

The Master was exposing the blindness of worshipping a "dead" God. Once someone treats God as an idol, he sees God as a person to be feared rather than understood and loved, a God of incomprehensible whims who brings evil as well as good, and he has to resign himself to whatever comes along. Anyone who worships God as God without understanding Him casts himself into "outer darkness." If anything goes wrong, he says, "It's God's will. I can't argue with Him. He's a hard man. He even strikes down the child at prayer, but there you are — the Lord gives and the Lord takes away, and that is that. I'm not going to try to understand Him."

It is the inert Christian who quickly believes in a God who sends evil. He goes to church on Sunday morning and on Sunday afternoon he is saying, "Look at all these earthquakes and floods — oh well, they must be God's will." He certainly has a hard and ruthless God. The only punishment of this outlook is that as long as any man believes in God as good and evil, he takes anything that comes and calls it God's will, whether it is a personal or national disaster, and so persecutes himself with resignation to evil. He does not realize that his own inertia allows the sense of affliction to swamp his thought and thus magnifies and even helps to generate the calamities which he ascribes to God, that is, to his own concept of Deity. He does not see that the picture of apparent misfortune is projected by a lack of awareness of the nature of the divine Principle, Love and the scientific and logical conclusions radiating from it. If he would daily use his God-given talent to acquaint himself with God and the sevenfold nature of infinite Being, he would find in consequence the very principles and ideas which would lead his thought actively out of what had previously appeared as sheer catastrophe, and thus enable him to discern and experience life abundant. Instead of passively accepting the senses' picture of tragedy and laying himself open to the apparent effects of that error, he would strike back at the errors of belief from a position poised in Principle and win the



day not only to his own benefit but also that of all mankind.

Even if we deny that we would ever blame God for disasters and yet we give power in our thought to a mysterious force called evil over which God has little or no control, this is as bad as directly blaming God for sending evil, for all such thinking is based on ignorance of what the term God means and implies.

Mrs Eddy said in her sermon "The People's Idea of God": "Believing that man is the victim of his Maker, we naturally fear God more than we love Him; whereas 'perfect Love casteth out fear'; but when we learn God aright, we love Him, because He is found altogether lovely. Thus it is that a more spiritual and true ideal of Deity improves the race physically and spiritually. God is no longer a mystery to the Christian Scientist, but a divine Principle, understood in part, because the grand realities of Life and Truth are found destroying sin, sickness, and death; and it should no longer be deemed treason to understand God, when the Scriptures enjoin us to 'acquaint now thyself with Him [God], and be at peace;' we should understand something of that great good for which we are to leave all else" (Peo. 6:14-27). That whole sermon shows that the prevailing concept of God affects the entire life of a nation, and that is why this parable brings out a vital truth.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

Jesus was showing that some people believe that God is a hard, unreasonable being who leads them into positions which he has not properly prepared them to meet and in which he offers no help, but nevertheless expects results. They therefore bury any sense of obligation they may have had as regards thinking about God and endeavour

to forget what they term "religion" and its requirements. They feel that if they can thus bury the spiritual, they will be relieved of any necessity to respond to its demands. Naturally their concept of God is completely misguided, for Principle always produces the idea which meets the particular situation in every single instance. "God leadeth us not into temptation, but delivereth us from sin, disease, and death" (S&H 17:10-11). However, such people decide that it is not worth their while to make any effort to use their talent to understand God; they are afraid that if they do, they will come up against problems they are not ready to meet, for they are dealing with an unfair deity and all their best efforts will go unrewarded.

Jesus was saying to such people that instead of stalling because they resist taking the direct path and using their talent to understand God through the spiritual characteristics which define Him, they should look around them and watch those who are actively practising all that the term "God, good" means. They should go to the "ex-changers," the "usurers" or "users" of Principle in business, in art, in human relationships, in the animal world, and in every sphere of life and as they use their talent of understanding to observe the practice of principles derived from the one Principle and see the benefits accruing from this usage, this will give them returns in the form of a fuller and richer understanding of the nature and operation of God. If they study the expressions of intelligence, integrity, and love, for instance, in people around them, it will reveal to them something of the nature of the Principle of those qualities and they will thus find themselves learning of the nature of God and realizing that He is omnipresent in operation. This will yield to them a perception of Principle and its purposes which is outside ordinary religious sentiment and outside what they believe to be the obligatory spiritual channels. The "interest" of understanding which they will thus earn will lift them out of any inclination to think of God as a hard man with totally mysterious ways.

If a man feels that he does not understand that there is one Being and that this one Being governs all and evolves all according to its government and if he feels that he cannot accept spiritual teachings

on this subject, then he should go to the human world, where he would notice that all successful activity derives from obedience to the basic principles of relationship between men, this relationship being built on the fact that all men are created by that one Principle.

Trading thus with a sense of the oneness of being, he would find it multiplying in its oneness until it became allness and was discovered in expression everywhere. The wise man would then immediately say, "That includes me" and would live his statement to the exclusion of all suggestions that good is buried for man out of sight and can only be expected to give its reward at some future time. By allying ourselves to the oneness of Being and its allness through practising good in every avenue of consciousness, this great talent of the infinite One, far from being buried, becomes alive in experience not only through its spiritual interpretation but also through all the "usurers" — that is, all those whose success demonstrates that it has come about through obedience to that One, that Principle from whose infinitude flow all the rules and laws and their expression in the purpose of life. Such "usurers" do not see Principle as "a hard man," but as a necessity for achievement and as a friend. In any successful enterprise the rule is, "Obey the principle and the principle will be your friend and bring prosperity." It will not gather where it has not sown but bring fruitage in the ratio that a man has sown his activity according to its mandate. The greatest friend of mankind is the one infinite Principle, and to those who obey it this fact becomes more and more apparent with each progressive step.

The implication in the parable is that the man would have been enriched if he had taken what he saw of the human practice of Principle and traced it back to its wholly spiritual source. He would then have realized what it means to have one God, one Principle, and that One All-in-all. Instead of God being a blank to him, he would have begun to glimpse the vast picture opened up by the statement, "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and to-day, and forever'" (S&H 112:16-20).

“Take therefore the talent from him, and give it unto him which hath ten talents.” That is, the ability to understand God (the one talent) is lost to us unless we use the five talents of Soul-sense to correct and destroy the false testimony of the physical senses, since it is this false testimony which attempts to hide from us God, that is, the divine Principle in its true meaning and purpose. Not through mere words, but through the utilization of Soul-sense we come alongside Principle through true seeing, hearing, feeling, tasting, and smelling.

“For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” As expressions of Mind we are all gifted with intelligence, and reason “is the most active human faculty” (S&H 327:29). It is a fact of experience that when we accept this truth and use these Mind-faculties, we find that however little understanding we start with, it always multiplies into greater understanding along the lines of intelligence. Conversely, those who do not recognize this truth of their being will find that even what interest they may once have had in the things of the spirit will wane to the point of disappearance; and yet, because all this is against the facts of their true selfhood, they will become disappointed and possibly angry with themselves — and with all others who *are* engaged in using their intellectual capacity profitably. The answer for any such person must be to throw out the suggestions that man, since he is nothing more and nothing less than the expression of Mind itself, is anything but a being of active intelligent reasoning and then without further ado vigorously accept the truth of his being, thereby reaping the Soul-filled satisfaction of utilizing it.

And so this is the story of the “five,” the “two,” and the “one,” pointing out the main lines of our activity in life for the greatest happiness and progress. The development of the five talents of Soul-sense flows into the realization of the true and only relationship between the Father and His son, and thence to a consciousness of the magnitude and omni-action of the infinite One. Jesus from his earliest

days was about the Father's business through these very talents. And therefore he shows the essentials for the demonstration of "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18). First, we must use our talents of spiritual sense to reject the testimony of the five senses and let Soul-sense rule in our lives; since "Soul has infinite resources with which to bless mankind," this is bound to bring a divine and satisfying experience. Second, we must hourly cherish a sense of unity with God as His expression or son and see that this makes every single one of us the individual male-female reflection of the Father-Mother. This cuts out the existence of matter, and as we acknowledge that fact in our lives we have the joy of a sense of completeness which cannot be taken from us but ever unfolds from its inexhaustible Principle. Third, this leads us to accept that in order to understand properly the oneness and onliness of the one Being we must cultivate the understanding of how this unity of good operates through all the different channels of consciousness. Every one of these channels is covered by the seven names set out in "Science and Health" to depict the sevenfold nature of the one Being. Just as we recognize that the numerals in mathematics, the notes in music, and the colours of the spectrum define the unity of purpose or the oneness of the Being expressing itself in each of these Principle-based activities, so we should recognize clearly the value and necessity of what Christian Science has given us in the definition of God, the definition which Mrs Eddy gathered from the Bible, from the teachings of the great Master, and from her own individual revelation. The mental inactivity which leaves the understanding of the term God in the realm of mysticism and superstition without any attempt at scientific elucidation and reasoning is and always has been the greatest of mistakes, and being a mistake will always require rectification.

Everyone should therefore ask himself, "Am I fulfilling the requirements set out in this marvellous parable?" and should continually rouse himself to answer. As Mrs Eddy once wrote, "Answer at once and practically, and answer aright!" (Mis.177:19-20)

# The new cloth and the old garment, the new wine and the old bottles

*(Matthew 9:16,17)*

“No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.”

Luke’s version reads, “No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.” It is impossible for the new piece of cloth not to tear the old, and it is also impossible for there to be “agreement” between the new piece and the old.

This symbolizes an essential truth which applies on every hand — that the freedom of the spiritual and inorganic can never merge or blend with the organic and the organized. There will be criticism, conflict, and trouble between the two if anyone tries to put them together, for the one is opposed to the other. So the rule is that we should never try to attach the new cloth of Science to the old garment of belief in matter, for it cannot be done.

Why is this? The answer is that if we have the new cloth of Science, it is bound to be doing something for us, since it is permeating our thinking and it is revolutionary. What it is doing is weaving the garment of the Christ-idea based on spirituality as the only reality. If we try to apply this new cloth of Science to old concepts, which have materiality and its so-called laws as part of their fabrication (as in any human activity or institution based on the physical), we run into a worried experience and we lose the strength of the new cloth. So the art of Christian Science lies in not trying to patch up

the old, but to use our understanding of the new to find the unreality of that which seemed real and thereby allow the weaving of a new garment where the old appeared to be.

Mrs Eddy called her discovery Christian Science, and that very name shows that she did not try to put a piece of new cloth onto an old garment and associate her discovery with Christianity as it was then known. It had to be the new garment of scientific Christianity, the only true Christianity. Any man who sees the truth of Mrs Eddy's definition of "Church" as "the structure of Truth and Love" (S&H 583:12) and then tries to blend the new cloth of this purely spiritual concept into the old garment of a theological outlook on church as an organization will find that the new tears the old to shreds and so they can never "agree." But there will be no conflict if instead of trying to patch up the old by tying the new into its limitations, thought is devoted wholly to the new, to "the structure of Truth and Love," whilst acknowledging that on this human plane forms of organization are necessary as a "suffer it to be so now" until individuals no longer feel them needful to help them in their responses to that which may be termed the new, but which in reality has been the only thing going on in consciousness. There will be a genuine appreciation of present necessities, necessities which will pass away as they lead thought out of their channels into the open firmament of heaven, the kingdom of heaven in man.

We all tend to revere and hang on to our old garments, and so it requires alertness and much giving up of a sentimental sense of values to avoid attempting to sew a piece of obviously new cloth onto an old garment and thereby produce needless strains.

As students of Christian Science we can easily be caught out by the belief that matter can be patched up by Mind. There is no Science in this. To have Science, we have to acknowledge Mind and its manifestation as All-in-all. "One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it? Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only by understanding that

there is but one power, — not two powers, matter and Mind, — are scientific and logical conclusions reached" (S&H 270:2-10).

In the "scientific statement of being" in "Science and Health" are these words: "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal" (S&H 468:11-13). To the student there are two spheres — the spiritual and real, and the material and unreal — and his progress is measured in the ratio that the spiritual becomes the real to him and the material becomes the unreal. Here in earth's preparatory school the work of the student is along these lines and therefore it is progressive and increasingly joyous and certain. It goes on until all that is left to consciousness is that which is spiritual and real.

Belief in matter is the old garment with which men clothe themselves, and opposed to that is the new garment of the Christ-vesture, in which Mind is All and matter is definitely nothing. And so to try to handle matter with Mind — to try to patch up that which is concerned with matter by that which is concerned solely (and can only be concerned solely) with Mind — is devastating and results merely in making worse the tear (the sickness or whatever it may be).

We need to watch continually against the attempt to patch up the old garment. We cannot put the new cloth of the idea of man as wholly spiritual into the old garment of the belief that Mind and matter mingle. Man is God's expression of Himself, and so our sense of the true man — the spiritual, real man — must be that he is consciousness which is conscious of and demonstrates only those attributes expressive of the Being termed God, the divine Principle.

If we want God to work in matter, we have lost God. Man is Mind's idea — that is the new cloth — and this can never be blended with or merge into the belief of matter as real. Such a blending can no more be possible than mathematics blending with a belief that it is dependent on the written numerals. When we find a child who has written down  $2+2=5$  on his paper, we are not concerned at all with the figures as such; our one concern is to show the child that  $2+2=4$  so that he understands it and ever after will use it and experience its truth. If we find that someone believes that a physical organ or a



material something has gone wrong, our job is not to worry about the organ or bit of matter and try to put it right, because there is no *matter* to require healing. Our job is to help him accept that man is wholly spiritual and functions as a wholly spiritual being in perfect harmony, for the understanding of this enables him to experience that spiritual wholeness and harmony in every way which makes it real to him. The new cloth weaves a new garment for him. "It is the spirit that quickeneth; the flesh profiteth nothing."

Of course the body improves with an improved state of thought, because it is nothing more nor less than a tangible-to-sense expression of that thought. But the new cloth of Science operates in the realm of that thought, bringing it into the whole expression of goodness, which is the realm of Mind. In "Science and Health" is the statement, "The body improves under the same regimen which spiritualizes the thought" (370:5-6).

The seamless robe of Truth is you as you really are. Take it and wear it with the joy of its clarity of reasoning. Never be fooled into believing that there is any old cloth which could be allowed to spoil it, for Truth's garment can have no rent. Through Science find yourself for what you truly are, then clothe yourself wholly and finally in that finding, and rejoice that you have no other need than to keep alive to the wholeness of that seamless robe which is your expression of your true self. There are no old garments waiting for new pieces with which to patch them. There is one new garment waiting for you to take it and enjoy the freedom such taking brings. The fabric of that garment was spelled out in Mrs Eddy's words, "all is Spirit and spiritual" (S&H 331:24-25). Moreover, that is the only garment there has ever been.

To take but one example from the many which could be brought forward as illustrations of the fact that the new cloth cannot be blended with the old: a good human marriage is a partnership in which two individuals work together for the good of the family, and the new cloth of Science allows them to produce in that marriage conditions which are truly good both for themselves and for the children; the consequence is that the weaknesses of the so-called old

garment in their relationship to the children and also to each other are no longer there. The new garment of Science can and will even translate the old garment based on the creative purpose of marriage, so that the physical acts required lose their animality and are performed with a higher sense of love as a "suffer it to be so now;" they thereby lose a large measure of the erroneous forces associated with them under the guise of the old garment. This leads ultimately to a lessening of the physical claims and an increase of the spiritual qualities of love.

An understanding of this can make a big difference to an earnest student of Science, knowing as he does the basic truth that God is the only creator and then entering into marriage determined to have no other motivation but that one fact. This can lead to strains which may tear apart the relationship and therefore destroy the potential of a partnership working for the good of the family. In any case entering into the physical intercourse with subconscious turmoil (possibly not acknowledged, but nevertheless present) caused by the contradictions in his mind cannot be conducive to full happiness and health for himself and for any offspring. To apply the new cloth of Science as a patch on something opposed to its teaching is an impossibility, but to allow the new cloth of Science to demonstrate that there is no reality in anything opposed to its teachings produces harmony in our immediate experience on an increasing scale, as it did with the Master himself.

A child born of the intercourse between spiritually-minded and loving parents will start clothed with the new garment of an instinctive inclination towards and response to the spiritual. On the other hand a child born of intercourse in which physical lust plays the main part may well inherit propensities detrimental to mental and physical health, for lust is foreign to the true nature of man.

"Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children" (S&H 61:24-28). This surely indicates that during the period in human experience

when the "suffer it to be so now" of physical intercourse is the only means we are as yet capable of in the production of offspring, it should be controlled and influenced by an abandonment to the best of our ability of the physical side and a full clothing of our consciousness with those qualities of the new garment which express the spiritual in such attributes as tenderness and a true love and appreciation of each other's great value in character-expression. If this garment is taken on by two such individuals with a devotion which almost excludes the physical aspect, it must result in offspring already clothed in such a manner and therefore well started on their way to a wholly spiritual experience.

Generally speaking the experience of marriage is that love and appreciation cause the new cloth to grow beyond any possibility of being used for patching up the old garment, until the new cloth becomes a whole garment in itself, clothing its wearers in ever deeper and happier appreciation of each other and of the home and family. At that point the old garment is no longer a problem, for it has been reduced towards its native nothingness by the natural development of good through the individual and in the individual.

An observant person will find so many demonstrations of this truth of the natural growth of goodness in the family and between individuals that he can only echo these words: "the superabundance of being is on the side of God, good" (S&H 201:11-12). Mrs Eddy makes the following statement in her chapter "Animal Magnetism Unmasked": "Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community" (S&H 102:31-2). Mortal thinking may maintain that the primitive garment of marriage is based on lust and the fear of personal and racial extinction, but a little honest reflection shows the true motivating power behind marriage to be the unity of the affections. The recognition of this forms the backbone of every nation, in spite of the puny attempts of pessimism to deny it.

When considering ideals set before him by the teachings of Christian Science, the student needs to remember the words of the Master, "the spirit indeed is willing, but the flesh is weak;" he should en-

deavour not to take up an absolute position for which he is not properly equipped, because in so doing he may put strains on himself or his partner whose overall effect will be more detrimental than if they allowed themselves to respond to what are called natural inclinations as a "suffer it to be so now."

Whilst being fully aware of the wrongness of making a god of anything physical, Mrs Eddy was also aware that to make the teachings of Christian Science an excuse for selfishness was fraught with danger. And so the same individual who wrote, "May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned" (S&H 65:3-6) also wrote, "I hereby state, in unmistakable language, the following statute in the *morale* of Christian Science: — A man or woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfil all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved" (Mis.297:16-23). If there is to be mutual consent, one has to be sure that it is truly mutual.

With such standards held clearly in mind each individual will be guided as to how best to conduct himself along the paths of an issue of such depth and challenge that no one can outline for another how he should walk along those paths. But this is certain: growing mutual affection and an intelligent consideration of each other's needs, with a great desire to keep close together, will create the sort of atmosphere where Christ, Truth, *will* be found present at the altar and will "give to human life an inspiration by which man's spiritual and eternal existence may be discerned."

He who knew there was no sin nevertheless went deliberately through the processes of baptism, saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." But he immediately came up *out* of the waters of this finite process reaching to the infinite, and as he did so, the voice of Principle became articulate to consciousness: "This is my beloved Son, in whom I am well pleased"

(see Matthew 3:13-17). In our approach to all human processes tending towards the ultimate, which is the onliness of Spirit controlling our whole experience, we too can "suffer it to be so now" as we reach forward out of them and do not try to cling to the old garment of the human process as the be-all and end-all. If we acknowledge the spiritual purpose of any human activity and devote our lives to reaching towards *that*, we shall never be held back by trying to patch up the old garment with the new. Whether it is church organization, the organization of groups to study thoroughly the letter of Science, marriage for human companionship and the propagation of children, or any other human process, we shall move through it and out beyond it to the spiritual ultimate which it has echoed humanly, but which like all echoing eventually dies away. A healthy attitude conforming to the Master's statement, "I am not come to destroy, but to fulfil," leads to a balanced and happifying experience.

The point of the parable is not to apply the new cloth of the Christ as a patch on an admitted old garment as set up by human standards, but rather to use that new cloth to find that the old garment does not exist and never did exist; there in its place and without any loss, but with much gain, the new garment is ours for the finding through the reasoning of Science and obedience to that reasoning.

So the final and deep message of the parable is to follow Jesus and have no old garments anywhere to patch. We cannot put a piece of new cloth onto an old garment if there is no old garment to put it on. Therefore we must realize that there is no old garment needing a patch. Our work is to let the new garment be woven in thought where the old appears to be. This does not mean destroying any human institution through whose means we can discover the spiritual truth which it actually stands for, but it does mean putting on in increasing measure the new garment of the spiritual understanding of all things as woven for us by Christian Science.

"Neither do men put new wine into old bottles: else the bottles [made of skin in those days] break, and the wine runneth out, and

the bottles perish: but they put new wine into new bottles, and both are preserved.”

Just as there are no old garments in Science on which to put a new piece of cloth, so there are no old bottles in which to put the new wine. The pure inspiration of Spirit is the new wine which bursts all the old bottles into which men may try to confine or contain it. “God is Spirit; therefore the language of Spirit must be, and is, spiritual . . . Ear hath not heard, nor hath lip spoken, the pure language of Spirit” (S&H 117:6-7, 14-15). The language of Spirit can be understood only through spiritual sense.

All of us have experiences which are “out of this world” and they *are* out of this world and therefore we cannot through words fully convey them in their pure inspiration. In trying to do so, the inspiration usually bursts the old bottles of language capacity and is lost.

The cross of all great composers has been the endeavour to communicate in terms of sound what they have felt through Soul’s impressions. When they have done their best and we listen with consecration, we sometimes glimpse through the sound impressions the Soul which originated them and so when we come out of listening to a performance, we can only say, “Isn’t it wonderful?” We can say no more than that as its new wine flows through us.

We are obliged to use language in order to outline our conceptions of the spiritual, but language was made by men and is human, not divine. Therefore when it is used to define the divine Being, it is bound to be hampered, because the very meaning of words is “old bottle” material. But as long as we bear in mind the inadequacy of ordinary language, we are safe. We should never be satisfied with even the clearest expression of the divine through human language, but continually strive to reach beyond it to the better language and clearer articulation based on inspiration. At the same time, while there is the necessity of using human language, we should know that Principle will interpret itself, no matter how poor the instrument we use in our obedience to it. We should know too that nothing can stop man from understanding the spiritual and hearing the

language of Spirit in spite of the shortcomings of the medium of words. "Divine Love always has met and always will meet every human need" (S&H 494:10-11), and those shortcomings will be overcome by our realization that the new wine can and will actually change what we thought were the old bottles into new ones adequate for its expression. Jesus' inspiration was such that his new wine changed the bottle as it was poured in.

When he said, "Heaven and earth shall pass away, but my words shall not pass away," he was not referring to human language in any degree. If he had been, he could not have said it with truth, for his words *would* have passed away, since the language he spoke is no longer in use. He must have been referring to the spiritual language which we can understand in order eventually to reach out of the use of it into complete rapport with the divine Mind. The language he meant had nothing to do with a human vocabulary or dictionary, and it is that language alone which can express the inspiration of spiritual being. "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood" (S&H 319:21-23).

The most sophisticated intellectual approach based on the correct use of words will never be able to define the spiritual. If anyone tries to approach the words of Jesus or Mrs Eddy with a merely human sense of language, the wine will run out and be lost for him. What they said and wrote, taken at its face value of language, can be found self-contradictory, uninteresting, or merely peculiar. For instance, Jesus said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." If you take that statement on its face value as human language, it hardly shows signs of intelligent reasoning; it can scarcely be understood on a human basis, and no dictionary could help. But he who spake as never man spake spoke as God was speaking to him, and in doing so he fashioned words anew and made a new vocabulary. What makes the Beatitudes and the rest of the Sermon on the Mount and the other sayings of Jesus so magnificent was his abandon of any worship of words and his use of them without forethought as they spilled from the vast

unmeasured realm of inspiration where he lived and moved and had his being.

“Science and Health” was written in the same mood and attitude. No human pen worshipping at the feet of the correct use of words could have written so much in one lifetime, but that human pen controlled by inspiration used words which are super-correct and sometimes beyond human comprehension. They made a language of their own, of Principle’s own, often reaching beyond the meaning of any dictionary and yet always found to give the dictionary better definitions. Human language became translated into the language of Spirit.

Mrs Eddy used the term Mind, for example, but she had to be alert to see that Mind-science was not confused with mind-science — as it may still be today. The Science of Mind is the *divine* Mind’s expression of itself. Mrs Eddy was continually contending with human language. For instance, she says, “Prayer is the utilization of the love wherewith He loves us” (No.39:18-19). Someone might say, “That’s not prayer — prayer is asking God for something.” Mrs Eddy is reversing that definition of prayer by saying, in effect, “When you pray for something, use what you have through your understanding of God and His nature.” Jesus said, “For whosoever hath, to him shall be given.”

If anyone tries to confine the meaning of Christian Science to its letter, or feels that through study alone and being correct in his categories he arrives at the spirit, he will find that he loses even the true meaning and beauty of the letter — the wine of inspiration will be spilt for him. Of course we have to “study thoroughly the letter,” but if we worship the letter we do not “imbibe the spirit” (S&H 495:27-28). The study of the letter is purely to open the flood-gates of the spiritual and of spiritual inspiration, and if we regard it in that way, we are not putting the new wine of spiritual inspiration into the bottles of the letter for its own sake. The purpose of the letter in every subject is to lead us out of itself into that which it serves, just as the sound notes in music are made to lead us beyond them to the soul or essence of the music. We must



never deify any symbol or any form of human language, but always reach beyond it to the pure language of Spirit.

The textbook of Christian Science was written from the basis of the revelation to Mrs Eddy of the onliness of Spirit, and therefore all its sentences, paragraphs, and chapters, coming forth as they do from that wholly spiritual source, need to be approached with a desire to touch that source. Thus and thus only we find as we study thoroughly the letter that we are imbibing the spirit. We have the right attitude if we have admitted the truth of a wholly spiritual universe and man as the expression of a wholly spiritual Principle, for with that admission we find continual confirmation of this truth in the vast realm of expression which "Science and Health" employs and we also ensure that there is always the new wine of fresh revelation.

Mrs Eddy speaks of rising "from the scholastic to the inspirational" (the new wine). (See S&H 256:2-5.) Once anyone tries to put the inspirational into the scholastic, the scholastic will kick, because its methods and conclusions are challenged and he himself will be impeded in his true realization through not keeping to the pure language of Spirit.

Too often we feel that intellectual capacity is necessary in order to foster the ideas which bring the wine of inspiration, but nearly always that intellectual capacity, if worshipped, will burst under the strain of the inspirational and even the inspirational will be spilled and lost. Jesus once said, "I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." Trying to put the inspirational into the old bottles of the so-called "wise and prudent" causes it to lose its sparkle and originality. The "babes" are those who offer no interference through the preconceived notions which are old bottles.

The Master said to his disciples, "ye shall be brought before governors and kings for my sake ... but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." So often we do not have the

wine of inspiration in our speech because we almost worship what we are saying and we think it all out and want it to be humanly correct. The only real correctness is Principle's own correctness, and our one desire should be to be true to that. An admission that humanly we are inadequate points to the fact that divinely we are wholly adequate, and in the proportion that we lay our "earthly all on the altar of divine Science" (S&H 55:23-24), we pick up the fires of inspiration and voice the certainties indefinable by ordinary language. We are resurrected from human means into the acceptance of that divine eloquence which Soul alone confers. Sense can fashion magnificent tools. Soul alone can discard them and define reality in a manner which anyone can accept, irrespective of education or ability in the sense realm.

Another way in which the new wine of the Spirit will burst the old bottles is if we try to put the new wine of healing by the Spirit into the old bottles of healing by argument. If we attempt to do this, it can become a matter of the power of mind over mind, whereas if we use the human argument merely to silence our own ignorance, so that the inspiration of Spirit can flood our thought, the inspiration is not lost. The healing comes about not through "human platitudes, but divine beatitudes" (S&H 446:25), or the true wine.

In Luke's version of the parable we find this: "No man also having drunk old wine straightway desireth new: for he saith, The old is better." How often you and I have heard the equivalent of that. In every sphere men cling to the old wine as better and have to be brought to the new. They argue that the old wine is hallowed and matured by age, history, background, tradition, stability, and so forth. Obviously the more refined and sophisticated the senses, the more attractive is old wine in any form, and the lesson must be that if we are to enjoy the new wine in all its freshness, we must avoid indulgence in harking back to the old, other than appreciating what it tells us of the new. Maturity in anything becomes the symbol of age and finally decay unless it serves to so rouse the faculties of progressive manhood that the

individual recognizes the new as a cleaner and less burdened symbol of that which the old stood for; after all, the old in its day was a new symbol.

If men are steeped in old theology and its methods and moral concepts, they cannot be brought straightaway to desire or value the new wine of a pure spirituality, the recognition of the onliness of spiritual experience and spiritual being. But finally it has to come. "Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost" (S&H 281:27-1).

The progress of Jesus was in the ratio of his growing understanding of the pure language of Spirit and when that became to him the only language, without any further need of translation, he had ascended from the realm where translation is necessary. And so it is the development of our understanding and use of the language of Spirit which will take us along the same path, with immediate fruitage where we are. The new wine will no longer be contaminated by old bottles and will flow freely from its inexhaustible source.

*Other booklets in this series, covering all the parables,  
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