

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable  
spake he not unto them”

No. 8

The wheat and the tares

The leaven

The alert servants and the  
irresponsible steward

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*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 wheat and the tares

*(Matthew 13:24-30, 36-43)*

With each of these parables of Jesus one can only seek to show the mainstream of reasoning that runs through it. Every one of them is such a marvellous condensing of Truth, such a jewel of purity and depth, that light continually radiates from it as more of its facets are illumined.

The parable of the wheat and the tares offers great encouragement to the student and shows him the way to a continuous heavenly experience, instead of one attended by discouragement and dejection.

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil;

the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

As an individual goes forward in Science or in any activity and is doing the best he can in the field before him, he is operating as the Son of man. The Son of man denotes the expression of those true principles of manhood which are derived from the one Principle called God. The standards of true manhood and their requirements as they unfold to him may cause the individual to become very much aware of the shortfalls in his performance. "Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives" (S&H 207:2-4). Knowing his good motives, the individual may be surprised and disappointed at the tares which thus appear. They may become so real to him that he feels, "I can't go on. I'm no good, and there is no point in my trying to do anything in Science until I have got rid of all these errors." What the parable tells him is this: "Go on. The tares are no part of the wheat which is steadily growing and they cannot affect it in any way or interfere with its growth or fruitage. It is the work of the devil, or the false reasoning of mortal mind, to make you believe otherwise. It is only because you have been asleep — there has been a lack of alertness — that you have regarded the tares as having any real substance, even temporarily, and they have taken your attention from the wheat and the strength of its growth."

Because we are not one hundred per cent perfect now in human manifestation, our progress towards this, if fruitful, may reveal qualities which associate themselves with us through various beliefs of mortal mind, and which, being foreign to our true nature, will eventually pass out of our lives. Experience shows that with the growth of the corn and especially at the point of its "bearing fruit," as the

parable puts it, the tares often appear. With our growth in understanding along the lines of Science discrepancies in our character-expression are bound to come to light. The parable is saying: Do not be disheartened by the appearance of the tares, especially at the time of some fruitage in demonstration, because that very fruitage shows that you are on the right path. Go forward with your progress and your understanding.

When tares appear, the tendency with the earnest student is to halt in his line of development, thinking that he must eliminate all error before he can be qualified to proceed any further in the line of good. If this subtle argument were adhered to, the tares would become more important than the wheat; and in pulling up the tares the growth of the wheat would be retarded and possibly temporarily arrested. Discouragement could destroy the rooting and growth of true character. Therefore the student is told by the Master to go ahead with his growth in spiritual understanding.

In her first address to The Mother Church (Mis.106:15 — 110:12) Mrs Eddy spoke strongly and clearly about the need to recognize one's errors, to repent of them, and then reach to an understanding of good through freshly stimulated loyalty to the fact that "good is infinite, All." She said, "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). Surely this parable gives the answer as to how to deal with both these false tendencies. First recognize and identify clearly the tares, the errors, and immediately realize that they are the work of mortal mind and not inherent in the individual ("An enemy hath done this"); then just as immediately and without further delay (there are not "yet four months, and then cometh harvest," as Jesus said) move over to harvesting the specific truths about which the errors are lies — "by reversal, errors serve as waymarks to the one Mind" (S&H 267:24). This will always result in the tares being bound into their native nothingness and the consequent healthy rejoicing of the student.

And so we should all have an honest admission of the inconsis-

tencies in our character-expression, but instead of concentrating thought on them as realities, we should have a much keener discernment of our growth Spiritward and the inspiration this brings. Growth "is the eternal mandate of Mind" (S&H 520:26) and no one can avoid this; it is a law of being throughout eternity.

The recognition of an error *as* an error — that is, without a vestige of reality — is, according to Science, the beginning of its annihilation. "Error found out is two-thirds destroyed, and the last third pierces itself" (Mis. 355:13-15). This healthy attitude of mind is what the parable points to as the right one, for it does say that the tares were noticed and not ignored, but it then underlines that they must not be realities to the extent of our thinking that they could interfere with the growth of the corn; they should be seen as powerless, able only to work out their own extermination. In the meantime the job of the student is to press on with growth in Science, with continual emphasis on the fruitage to which this entitles him.

Humanly it is true that in the ratio of our progress errors are uncovered and will appear to be magnified, and at this point the earnest student often forsakes this progress through his feeling that until the errors are dealt with he cannot make that progress. This inclination must be wrong because it goes against the teaching of the Master in this parable and against the teaching of Science in that it makes error real and substantial before calling upon the student to root it out. This attitude ensures failure since it is non-scientific, for it is impossible to destroy anything that is real. According to the method outlined by Jesus in this parable we lessen the reality of error by cultivating our growth Spiritward, towards what he calls "the time of harvest" — that is, towards the realization of our own goodness as the son of God, or expression of Principle. How often the endeavour to get rid of a fault in character-expression on the basis of admitting its reality and then trying to overcome it through human goodness or will-power results in the error becoming more real to us and more stubborn and our efforts increasingly disappointing. Therefore we should watch against the inclination to do this and follow the instructions given in this parable, heeding not the human cry, "You



must destroy error before you can reach to good," for obviously only by reaching towards good in any form of science do the errors which may have appeared in our performance decrease, until they are finally annihilated.

If a mathematician looked over the shoulder of a small boy doing a sum in arithmetic and saw written down  $2+2=5$ , the only thing it would spark off in his mind would be  $2+2=4$ . The point to bear in mind is that he would not have to go through a process of correction in his thinking, for when he looked at the computation as it appeared to the senses, nothing else would register with him but  $2+2=4$ . He could of course help the small boy if asked to do so, but from his standpoint the impact would be of the manifestation there in front of him of the science which controlled his thinking. And so when we "let this Mind be in [us], which was also in Christ Jesus," we shall, like him, behold "in Science the perfect man," who will appear to us "where sinning mortal man appears to mortals" (S&H 476:32-2). We shall find that without effort we shall be spiritually scientific and that whatever manifestation of error presents itself, it will only quicken in our thought the truth of which it is the supposititious opposite. We shall not seek a reason for the tares or how they came into being, because to us they will not be there, but only "the works of God" being made manifest. Whenever we do come to this Christ attitude, we shall heal the sick as Jesus healed, for through our understanding we shall release the consciousness of the individual concerned to express itself as it really is; when the truth and the truth alone occupies fully the consciousness of one individual, all that comes within the radius of that consciousness finds itself freed from the lies which hampered its expression. This was a continual experience with Jesus, for he left everything to "the time of harvest," but that time was always present with him, as he indicated when he said on another occasion, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

We should always bear in mind that the tares are fundamentally nothing to do with any of us, but are the result of the false education

of mortal mind. Our course should be to take education from the divine Mind and not stay back. We must "let the dead bury their dead," and follow the Christ ideal to the best of our ability.

"Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it" (Mis.111:15-16). This parable shows the importance not only of non-interference with what Principle is doing, but also of seeing that Principle is working and of intelligent acquiescence in that operation, rejoicing with Principle in what it is doing for each and every one of us.

Because Principle has its own way of working things out, it is wrong to interfere with those ways on the basis of human judgment. How often parents with the best will in the world have tried to root out the evil that has appeared to them in their child, and in so doing have not seen what Principle is doing for that child. They have finally come to accept that Principle's ways are far more thorough than anything the human mind could outline or devise. No man can say to Principle, "What doest thou?" We cannot always see how Principle works, but have to learn to admit that Principle is doing its work and will not suffer interference. It cannot be thwarted in that work and it is not up to us to see something thwarting it, but rather to see that there is nothing which can possibly thwart it. That is our work.

We try to interfere in the name of good, instead of yielding to Principle by knowing that it is at work, producing the right combination of circumstances and the right conditions for the best growth and fruitage, even though some of those conditions may appear to us to be opposite to Principle. We should not go to sleep over the situation, but should accept that Principle has sown the seed and is doing the work. It will "overturn, overturn, overturn . . . until he come whose right it is." To Principle there is no enemy, no contender. "The greatest wrong is but a supposititious opposite of the highest right" (S&H 368:1-2).

It was the knowledge of this which caused Jesus not to interfere with any of his precious students. He must have been well aware of the tares growing alongside the wheat in the character of Judas — of the "tares" of meanness, jealousy, etc., growing beside the good seed

which he himself had sown — but he knew that the good seed had its fruitage in Judas and therefore instead of remonstrating with him (as he certainly could have done, for we know his supreme powers of detection and correction), he was the servant of Principle. What he did know was that Truth could not but be triumphant; although the tares would gather themselves together and be burned in the brief agony of self-destruction in the potter's field, this he would never have allowed had it constituted a catastrophe. He saw that the lesson Judas would learn was a much better and quicker lesson for him than if he had been kept forcibly on the rails. (See John 13:21-30; Matthew 26:47-54, 27:3-10.) With Peter too and others of the disciples Jesus did not interfere.

He knew that Principle is not outside us — it is operating through us and as us. That is why we are all growing towards the time of harvest. The devil tries to tell us something else to discourage us or cause us to halt to get rid of that which *it* says is real, but Principle knows nothing of that unreality. If we follow the impelling good, we reach the harvest in continual enlightening experiences and growing realizations.

“The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness” (S&H 300:13-22).

The Master tells us, “the harvest is the end of the world.” The end of yesterday's world comes to us hourly as a new world of greater understanding breaks upon our thought. For instance, when we accept that there is only one divine Mind and it is All, that is “the end of the world” we have lived in before. The world of minds many with all the possible dissensions and disruptions this entails is no longer so real. The fruitfulness of that realization of one infinite Mind is what causes the tares to show up, because previously we unthinkingly

allowed the possibility of dissension and discord; but our growing understanding of that one Mind will also show up the impossibility of those tares, and so their claims will become increasingly unreal to us and more and more impotent in our experience.

What the parable indicates is that *only* good is going on all the time. Mortal sense can manufacture and see error running parallel to that good, but he who thinks he should personally tear up error has made a reality of it. He who knows that there is no error in factual being is not disturbed by the mirage of evil rampant, any more than he would be by the shadow caused when light is thrown on an object.

When we have a picture of evil as very real in some situation and our first inclination is to take precipitate action to uproot it on the basis of its reality, our only and immediate reaction must be to see that if God never made it and knows it not, it is not there as a reality to be uprooted; and from this basic truth we should go on to entertain the angel thoughts which substantiate this truth to our understanding, until they lead us to the harvest of our own individual conviction that the truth we have declared is really true to *us*.

If opinions were voiced about our best friend which were completely un-Principled and untrue, our first and only reaction would be that they were lies and had no foundation. Then we would both allow and cultivate a flow of truths (the angels of our Son of man) relative to our friend and they would finally so occupy our consciousness that we would enjoy a harvest of even more wonderful realizations about him than we had ever had before. The tares would have been recognized as tares or lies and then left alone, whilst the wheat of true thinking would have effortlessly obliterated those so-called tares. Anyone who did not adopt this direct and clear loyalty to God would temporarily suffer from his admission of error as real and from his conviction that being real it now had somehow to be overcome. It is wise to bear in mind also that "our best friend" need not always refer to someone else, but may apply to our own true selfhood.

Principle's ideas are bound to come to every individual, either here or hereafter, but always in the "hereness" of his experience, and being Principle's ideas they cannot help but burn up the errors

decisively and enhance the beauty or righteousness of that which is good.

Once the individual takes his stand right up to and alongside Principle and its perfection, he finds Principle embracing his whole consciousness so that it becomes clean and clear, without a vestige of impediment. That is why Jesus ends the parable: "Then shall the righteous shine forth as the sun in the kingdom of their Father." It is a simple fact — and can be experienced by anyone — that all the weights drop away from him and all the mists disperse when he truly does stand with a feeling of clarity and certainty equal to Jesus' description of shining forth "as the sun in the kingdom of [the] Father."

When the tares are burned, there is "wailing and gnashing of teeth," but this applies only to that state of thought which clings to the belief that the handling of error involves first admitting its reality and then trying to eradicate it — an impossible task on that basis. Mrs Eddy says, "*by knowing the unreality of disease, sin, and death, you demonstrate the allness of God*" (Un.9:28-1), and so we must start with the unreality of evil and not with a sense of its reality. A man who puts on plenty of clothes to stand up to a storm and then opens his front door to find the sun shining cannot help but be disappointed. Some people so over-emphasize the presence of tares that they become disturbed and envious at the progress of him who follows Principle and destroys the foe of self-depreciation, going forward with the best he can, knowing he is loved of the Father. There are individuals who spend so much time watching the tares in others' fields of expression that they seldom if ever have the time of harvest or accept those angelic thoughts which dispel suggestions of limitation in their fellow-men. One of the signs that we have allowed Love's presence is when weaknesses in our own expression of Principle or in that of others become so unimportant that they are permitted to destroy themselves, whilst the good becomes so enhanced that inspiration reaches down from heaven to lift us to a higher plane. Mrs Eddy wrote, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker. To me the reality and sub-

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stance of being are *good*, and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man. So long as I hold evil in consciousness, I cannot be wholly good" (Un.49:8-14).

And so when Jesus opened this parable with the words, "The kingdom of heaven is likened unto a man which sowed good seed in his field . . ." he was saying, in effect, "Do it this way, have this attitude of mind, and the results will have the quality of heaven or harmony." He was like a master musician demonstrating the beauty of a piece of music with his instrument and through this activity saying to a pupil, "Do it this way and instead of having a difficult time you will find yourself in the realm of harmony which speaks to you of the very soul at the back of it all."

# The leaven

(*Matthew 13:33*)

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

Why did Jesus use the leaven as a symbol, and what did he mean by it? The only thing continually leavening human thought and experience is Truth. “Eternal Truth is changing the universe” (S&H 255:1). Truth is forever demonstrating its own wholeness and onliness, and knows no impediment to its expression. This leaven of Truth has caused all progress in all channels of life. What is it that makes man reach forward always for a better aeroplane, a better form of government, or whatever it may be? It is the call of Truth. Man feels the call of the ideal urging him on and on to seek and find something nearer to that ideal in form and functioning. What satisfied him yesterday is constantly being supplanted. His whole impulse is to express Truth and come nearer and nearer to a perfect expression, and that is because man is Truth’s idea. This is what impels a leavening process, continually at work.

It is because Truth is complete, whole, and already established that it is forever agitating all systems of reason and thought to a better end and will continue to do so. Those who accept this can enjoy it and in their degree can have what Jesus indicated when he said that the kingdom of heaven is like the leaven. Any man dedicated to a scientific process will tell you that in his following of Truth’s unfoldment in that process he finds his greatest joy.

And what could the Master have meant by the three measures of meal other than the three main categories of human thought with which we are all concerned and which in “Science and Health” have

been spelt out as science, theology, and medicine?

Man is productive through science, through being open to and responding to the principles and laws involved in every activity of human life.

He also feels a need for guidelines, and that is the area of theology. He needs standards of judgment and appreciation, and this he finds in conceptions of the nature of God and God's man and all that flows from response to these. Mrs Eddy shows in "The People's Idea of God" that a nation's idea of God crucially affects its activities in all directions — its treatment of men and the way it regards the relationship of one man to another in every aspect of life.

Thirdly, man needs cures for his ills and also methods of avoiding those ills, and these come under the heading of medicine. He needs both the preventative and the curative aspects which Mrs Eddy saw to belong to true medicine, the medicine of Mind.

And so those three terms — science, theology, and medicine — embrace every department of human experience.

What is the significance of the woman in the parable? Those who have responded best to the impulse of reaching towards perfection (that is, to the leavening process forever going on) have always exhibited qualities associated with womanhood — the patience and care in the bringing to birth of an idea and in the tending of it which are essential for the safe birth and happy furtherance of that idea in human consciousness and experience. It is not a matter of sex; whether they are men or women, those who express these qualities of womanhood have been and are the best servants of the leavening process of Truth. Jesus was the greatest individual leavening influence there has ever been among men, and in an examination of his work here on earth we find not only the strength of true manhood, but also all the compassion, care, and understanding associated with the true sense of woman.

He certainly acted like leaven in the three realms of human thought which can broadly be termed science, theology, and medicine. He said, "I am not come to destroy, but to fulfil." He did not come to destroy the purpose of science or theology or medicine, but to



fulfil it in each case on a higher basis and so make it more palatable to reason.

His leavening influence in the field of science was immense, but he did not come to destroy that purpose — rather to fulfil it in glorious degree. Again and again, for instance, he refuted the so-called laws of natural science as to the necessity of process, represented by the “four months” before the “harvest.” He proved the immediacy of Spirit when without meal in the case of bread and without monad in the case of fish he multiplied immediately a supply of food equal to the need of the crowds; he did not destroy the purpose of the bread and fish in sustaining and satisfying men when he took those few loaves and fishes, for he caused them not to be changed in purpose but to be multiplied in fulfilling that purpose without any limitations and in fact to an overflow beyond the limits of the normal method. (See Mark 6:34-44.)

To take another instance: he did not destroy the rightful urge of men to span any space separating them from a desirable destination. He fulfilled it when he walked on the water to his disciples in refutation of a so-called law of physical science, proving it no law at all. And when they had “received him into the ship . . . immediately the ship was at the land whither they went” (John 6:21). The truth to which Jesus said he had come to bear witness was the leaven which he introduced into the womb of human thought; and it has been activating itself in various degrees from that time forward. Today we find that the so-called law of gravity is a law which mankind is seeking and finding human means of subduing through aerial flight or even better nullifying by getting rid of earth influences, thereby learning that no such laws exist, as is the experience of those who have journeyed in space.

Jesus continually acted as the leaven of Truth in the sphere of theology; he lifted it out of the unleavened, uninteresting condition in which it had been left by mere dogma and arbitrary interpretation. The heavy-going attitude instituted by ritualism was exchanged for the joyous uplift indicated in his dynamic words, “it is the spirit that quickeneth; the flesh profiteth nothing,” “God is a Spirit; and they

that worship Him must worship Him in spirit and in truth." He did not destroy the purpose of theology to put men in right relation to God, but fulfilled it matchlessly by demonstrating the truth of his statement, "I and my Father are one."

Neither did he destroy the purpose of medicine to cure the ills of men, but he certainly acted as leaven in that realm, for he alone lifted medicine from matter into Mind. Others before him had glimpsed that leaven, for it had always been at work, but it was he who brought it into specific outline and purpose. An examination of his healings reveals that all the time he was healing in the realm of Mind — healing the mentality of the patient with ideas derived from the perfection of God as Mind. To the man with the withered hand influenced by the inertness of the atmosphere in the synagogue he gave a rousing call to his mentality and his latent ability, "Stretch forth thine hand" (Matthew 12:13), and it was this which brought healing. To the girl laid out in the expression of death by the insipid surroundings and lack of challenge in her home life he brought a mental call which stimulated the purpose of life; "Damsel, I say unto thee, arise" (Mark 5:41) was glorious in its meaning for her — and for anyone. With the man at the pool of Bethesda, which had five porches, symbolic of sensualism and its resultant laziness, he called on him not to wait on superstition, but to act on his own behalf, pick up his bed and walk, and furthermore not commit again the sin of inertia (one of the worst). (See John 5:1-15.) So through all the healings we can trace the purposefulness of Jesus in introducing as a leavening process in medicine the great element of Mind. He did not dispute the purpose of medicine to bring relief and health to men, but he also showed the non-necessity of matter in the fulfilling of this purpose.

If we today take the lesson given by the Master's example in the realms of science, theology, and medicine, we can accept that the leaven of Truth will not destroy the aims of good in any sphere, but continually further them.

"In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating

from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal” (S&H 118:13-25).

In science the needed leavening element which changes it into the purely spiritual and positive is the realization that only the spiritual can be scientific. That only is scientific which is “based on divine Principle, demonstrated according to a divine given rule, and subjected to proof” (S&H 341:15-16). The basic error of science as a mode of mortal thought is that it believes in matter as the important if not the only factor to human existence and on this basis develops its so-called scientific theories in the various realms of thinking over which it endeavours to hold sway. It formulates would-be laws, but they are proved to be no laws at all because their foundations are fallacious and they are constantly nullifying their own supposed potency through contradiction. Such contradiction is often called progress, which may be true in the sense of progress out of itself, destroying its own previous theories. Material science is truly “a kingdom divided against itself,” whereas that which emanates from Principle and takes form in spiritual law has unfailing consistency, unity, and wholeness.

In the case of theology what is needed to leaven it is pure joy. Anything which introduces a leaden, duty-bound sense, weighed down with sorrow, sin, penalty, and beliefs of fallen man, reduces theology to a mode of mortal thought and makes it ineffective. When Mrs Eddy read of Jesus’ healing of the paralyzed man, it acted as the leaven of Truth in her thought and exposed the false sense of theology which had plagued her. More than this, his words, “Son, be of good cheer; thy sins be forgiven thee” (Matthew 9:2) filled her thought with the true theology which permeated all Jesus’ teachings

and healings, for it dismissed sin and its results as a factor in human life, whereas the old theology which had dogged her had enlarged the whole belief of sin as a reality which had to be overcome.

Medicine becomes merely a mode of mortal thought unless the material is dismissed as a factor in healing, so the essential leaven here is the exclusion of matter as the basis of reckoning and the foundation of so-called laws. Mind is the only real curative factor in all forms of medicine as applied to the human condition, for it is with the divine Mind that we correct the errors of the human mind, thereby healing it, and this healing is reflected in its substratum, called the body.

True science, true theology, and true medicine reflect "power and grace," as Mrs Eddy says. They are dynamic, demonstrable, and effectual, and because they all emanate from Truth in its wholeness, they are continually changing human concepts of science, theology, and medicine.

Both with Jesus and Mrs Eddy there was tremendous joy and happiness in watching the leaven at work in people and in history. Mrs Eddy wrote, "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it. Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the book. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world" (My.114:23-3). She also says that "the world feels the alterative effect of truth through every pore" (S&H 224:1-3).

For instance, in the realm of science we can watch the leaven of Truth at work today as scientists increasingly acknowledge the mental nature of matter. To physicists matter is not substance as most men conceive of it: to them matter is expressed in formulae and dealt with by formulae. Scientists are admitting too that there can be no laws inherent in matter. We can observe also how time is breaking

down as a barrier in human thought. Children begin to reason at a much earlier age than they did — the whole expectation of human thought has altered. Friends in Canada one hundred years ago must have seemed almost banished, but today a man in London can get on a plane and be with his friends in Canada for lunch the same day. Neither is it an accident that man has grown beyond the perimeters of earth and therefore begun the exploration of space. Today it takes less time to reach the moon than it took to cross the Atlantic fifty years ago. The speed with which matter's nothingness is being seen is accelerating, and what is behind this is the divine fact that there is no matter — that is why time, space, and every form of separation are being reduced and reduced in human thought. Every one of these things is the result of the leaven of Truth in the realm of science. Something dynamic is going on in the minds of men, and the Principle at the back of it all can only be Truth.

The leaven of Truth is plainly at work in theology too. Men's attitude to God is undergoing a revolution. Dogma and ritualism are being overthrown and every outgrown concept of God, Jesus Christ, fallen man, the church, the devil, and so forth is yielding to a new and better concept; and this process will go on, as it always has. The spiritualization of human images of Deity has gone on unceasingly. Today there is a deeper respect growing amongst mankind for the fact that all men have one common Parent, one cause, which makes them equal in ability and rights of expression, no matter what their race or colour or the human classification to which they belong. Mrs Eddy wrote, "Discerning the rights of man, we cannot fail to foresee the doom of all oppression" (S&H 227:14-15). The recognition is growing that "there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3: 11), and the basis of this recognition is that there is one infinite God, good, one common Principle. As this dawns increasingly on thought, it is bound to lead to the admission that war and conflict are unintelligent and therefore inadmissible. Today the evidence of this leaven of Truth is very apparent, and because it is the leaven of *Truth* we should dismiss the fears which may otherwise try to occupy thought.

It is obvious that the leaven of Truth is at work in the field of medicine, for today the advancing and devoted medical man is repeatedly finding that the state of the patient's mind is of more importance than the manipulation of matter through chemical or physical processes, and he is practising as best he can in accordance with this, as seen in the increasing use of psychiatry. Men are turning more than ever before to mental influences to find causes and therefore cures for disease. When it is seen that it is in mind that healing has to take place, it will not be long before it will also be seen that Mind alone can supply the needed medicine.

Today the leavening processes of Truth appear to be accelerated, in a manner which is sometimes so challenging to human thought that it is forced to turn to the divine for confirmation of the ultimate good beyond the apparent disturbances. The leaven of Truth has its inevitable effect and men must accommodate their thought to it or it will seem to them explosive and they will perpetually wonder "Where is it all going to end?" It is salutary to realize that our grandparents and their grandparents asked that same question in relation to the happenings of their time. And so today men must enlarge their conceptions and allow for the working of the leaven, instead of being troubled and alarmed by the brimming over the rims which they see in every aspect of life. For instance, the leavening process of Truth is being seen more and more in human marriage, and to anyone who may find disquieting the happenings of today these words of Mrs Eddy from her chapter on marriage in "Science and Health" are more than helpful: "The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone" (S&H 65: 29-32).

To take another example: men fear inflation, but they would cease to do so if they were certain that the manipulation of pieces of matter can have no effect on true values or the divine law of supply leading to demand and demand increasing the supply. All that happens is that the leaven of Truth impels an ever higher sense of this. The inflationary experiences of a matter-world are far outdistanced

by the values we find in our lives as we let our thinking be based on Spirit, for this yields dividends of real substance and also expresses itself in sound human results in our immediate experience. The effects of so-called inflation will always be overcome by producing more of that which is of the quality of true substance, and this is done by increasing our acceptance of Truth and our practice of the qualities of true manhood which Truth impels. We all know of companies engaged in some creative purpose where those who work for it express qualities of integrity and service with true contentment and happiness, and these companies are usually outstandingly prosperous, irrespective of a world in which the negative is constantly disseminated through the media and general human thought. Reduce such groups of individuals to just one and that one ourselves and we find that if we have the same attitude, based on letting our thinking be controlled by Spirit and the spiritual, the answer must by spiritual mathematics be the same.

Leavening in bread-making is a chemical process, and we should not be surprised at the effects of the chemicalizing process in human thought as "truth urges upon mortals its resisted claims" (S&H 223: 29-30). Everything stodgy, unpalatable, and indigestible is challenged and agitated by the leaven of Truth. Therefore as Truth works in human thought, there are bound to be correlated disturbances. They sometimes attract our attention more than the ultimate resulting good, but we should look always to the outcome and not be distracted by the fermentation process. We need to be certain of the leaven of Truth at work and then we shall never be tempted to accept any argument that everything is going from bad to worse and that doom awaits mankind from the activities of scientists, theologians, and medical men in their respective spheres.

The matter picture will always be changing and always perturbing to human thought, but only because it is proving its inability and its nothingness. Matter *can* only show you its nothingness, and it is doing this all the time, especially when men try to endow it with power. The spiritual, because it is Truth, does control the realm of our experience and will take care of it whatever the circumstances may

appear to be. Symbols may change, but they only prove their inability to stand in the way of spiritual fact, which never changes and whose laws remain forever the same. Only when men will not accept this do they suffer.

The parable shows that the leaven of Truth is *hidden* within the three measures of human thought known as science, theology, and medicine. Truth itself is forever untouched by materialism in science and in theology and in medicine, but it is within those realms that Truth evolves itself to human view. The seed is in itself in each case.

Science, for instance, holds within itself all the processes of evolution towards something nearer and nearer Truth, and no one can stop these or interfere with them. Therefore we need never worry about the ultimate path it is taking. It is the same with theology, and with medicine. Science is incessantly talking to the scientist, theology to the theologian, medicine to the medical practitioner, showing what truly belongs in each sphere and what needs to be thrown off and discarded, continually rebuking dogmatic materialism, continually evolving its own clarifications, continually teaching its adherents, continually urging improved ways and means.

The leaven of Truth, the tremendous progressive process unceasingly at work, is "hidden" in the consciousness which constitutes science, theology, and medicine because no one can say what is going to evolve in the development of any of them. We know that there will be progress, but who can tell what form it will take? It is hidden to men. What can be said is that the leaven is active and will continually produce a "child" or improved conception from the womb of thought. Man is "but the humble servant of the restful Mind" (S&H 119:32). Mind knows. Even the Master, as he looked ahead, said, "of that day and that hour knoweth no man . . . neither the Son, but the Father." Truth would not be infinite if it could be outlined, fully defined, and therefore circumscribed humanly.

So although the leaven is hidden and no man can tell how developments will come about, we know that the leaven is there by the fact that it is ceaselessly leavening the lump, and we know too that it will go on doing so. History has shown that the leaven is always appear-



ing and revealing itself to human consciousness according to the requirements and ability of that human consciousness to be developed out of itself into a higher expression of intelligence and humanhood, forever reaching to the divine.

Development in their particular spheres is not in the hands of the scientists or the theologians or the doctors, but in the hands of Truth itself. The leavening process will go on until the whole is leavened — until the whole of human consciousness is translated into the divine, until science, theology, and medicine are seen as purely spiritual. At that point all science will have dispensed with matter as its basis and will use it only as symbolic of ideas which are Science-based and Science-created. All theology will have become perfect response to Principle, and all medicine will have become Mind.

Science, theology, and medicine have an immense activity in the realm of their own perfection, established and finalized in that perfection. Human thought has a process *towards* that perfection, and so the true leaven is hidden in the three measures or “modes of mortal thought” until we become acquainted with what divinity means in those three aspects in all their purity.

The leaven in human understanding is the activity of a process overcoming errors and *leading* to Truth. The leaven of Science is the activity of Truth for Truth’s sake and only in the realm of Truth. It has no process of overcoming error: it is the activity of perfection, of Principle. Similarly, true theology has no redemptive process. The Principle of true theology can only say of man, “This is my beloved son, in whom I am well pleased.” There is no process towards that, but the joyous activity of *being* it. True medicine cures nothing, but shows that there was nothing to cure. That is the medicine of Mind. But in each case the process of divinity, perfection’s process, is hidden from us until we admit the wholeness and perfection of the divine. The constant teaching of the Master was that divinity is hidden in its true presence, purpose, and meaning so long as we think that there is a process towards it. The moment we see that God is a divine Whole and All, the sense of process goes. It is the true womanhood in man which brings a full acceptance of perfection, with

nothing to be done other than to live in that realm of perfection. That is "conception unconfined" (S&H 323:11-12), and it destroys the travail associated with a false sense of womanhood.

As long as men cling to belief in matter, they will have a leavening process, and it will take time, and even a long time, but Jesus showed by his example that no man need be involved in the process, for it is finally a question of acceptance and responsiveness, not of time.

Those who mistakenly worship matter or materiality suffer, because of its self-destructive nature, but this brings home the fact of matter's unreliability and unreality. So even if the leavening has to come through suffering instead of through Science because of resistance to Truth, the leavening will still take place and still fulfil itself, whichever way men choose to experience it. They are free to take the way of Science, however, and not the way of suffering.

If we accept a gloomy picture of the state of the world today, we would have had every reason to do exactly the same had we lived in Jesus' day. His country was overrun by Roman legions, and to take but one instance an individual could be beheaded for his outspokenness (as was John the Baptist) or stoned for his indiscretions (as was demanded by the scribes and Pharisees for the woman taken in adultery), but had we walked with the Master, would any such thing have troubled us or appeared in the least real? Today we are privileged to walk with that same Master, with the same Mind which was in Christ Jesus, and if we do so, we shall happily admit that the leavening processes of Truth are improving the world around us, but that we can and should step out into that experience which Mrs Eddy presented in her poem:

"My world has sprung from Spirit,  
In everlasting day;  
Whereof, I've more to glory,  
Wherefor, have much to pay." (Mis.vii:17-20)

By "paying" undivided attention and consecrated thought to that truth we shall experience every day in increasing measure the presence of good and find, as Jesus did, that the whole is leavened.

The parable shows that men can enjoy a heavenly experience if

they become aware of the continual activity of Truth to a growing extent in human consciousness. They can then follow this through until it leads them back to the source of the leaven, or Truth itself.

Jesus knew the Truth that caused the truth of reason and revelation which he employed, and today by recognizing the processes of his example men will be led back to that Cause and will be able to turn and reason from it and with it. They will then be governed by it in the leavening processes, which will parallel in quality the benefits illustrated in the life of Jesus, and they will be in the vanguard of progress.

The benefactors of the race have always in some measure responded to the leavening process. Although in its fulness it has been hidden from them, its purposefulness has motivated them instinctively and so step by step we see the advance of men towards that which they describe as the millennium. But all that this word implies must be present and available in the exact ratio that the individual accepts the hereness and nowness of perfection, with its mandatory power over human conditions and human laws, as the great Exemplar proved for us. In other words, whilst we can agree that the leavening process of Truth will maintain its activity in the three major realms of thought which constitute human experience — science, theology, medicine — we should also realize that if it can work to an ultimate end, this end must be available to that consciousness which surmounts all processes by the law of acceptance, for whenever man has accepted truth, that truth has immediately shown itself to be true for him.

The leavening process is only to arrive at Truth, and all process is a reversal of the absolute truth already established by Science. "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind" (Un.11:24-27). Mrs Eddy, released to that viewpoint, made prophetic statements such as these: "The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, — he will look out from them

upon the universe; and the florist will find his flower before its seed" (S&H 125:25-30). She was at the desired destination before the full unfolding of these events to human view. So if we keep as close as we can to Spirit, which is Truth, we shall be where no leavening is needed, since it is required only to bring human thought into line with Truth. We shall dwell with the consummation, and through so dwelling fear and doubt will be removed from our consciousness and experience.

So the rule is to rejoice in what we see of the leavening process and to refresh ourselves with the fact that what we do not see is nevertheless forever going on in the womanhood of thought, "till the whole [is] leavened." Above all we can realize that all the laws of progress emanate from the Principle of ultimate perfection. This outlook endows us with a happiness which intelligently surmounts every picture of world conditions and gives us the certainty of heaven yet to come for ourselves and all others, because instinctively we know it is already here. Because we know it is here, we should realize that it is our right and duty to claim it now, and this can be done by any sincere student of Science. "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations" (Un.6:4-9). After reading those words, it is our privilege to say, "I will have it sooner rather than later for the whole human race, because the entire teaching of Christian Science shows me how to do so."

Here, to illustrate this point, are some of the things a student can do, with benefit to himself and others: thinking of the incident previously cited in which the ship carrying Jesus and the disciples was immediately "at the land whither they went," the student can happily see how the leaven of Truth in the realm of science has caused men to find better and better human means of transport, for the instinct of unity between men has broken down the barriers to the actual experience of this to an extent that allows the individual to

reach a desired destination more and more quickly as the years go on. But say he accepts into his thought the truth that anything which will ultimately be found to be true must already be true here and now, and thus when he is faced with the prospect of making a journey he looks into the spiritual realm for his answers and realizes that because Principle must have initiated all the thought and instinct associated with that journey, its completeness already exists in that Principle and being complete cannot possibly be interfered with in its unfoldment; therefore he, being subject to that completeness, is already established at the desired destination. If he accepts this truth — and it is true — he will find as countless others have done that in his journeying the claims of time and space, of inconvenience and possible dangers will be reduced to a remarkable degree, even to an extent which may cause him to say, “It seems only a moment ago that I decided to come and here I am and everything flowed perfectly to that end.”

Again, the student will be best equipped to understand the vast scope of theology in the activities of mankind and the reformations taking place in this sphere through the leavening processes of Truth if he practises individually the Christian requirements set forth in the two great commandments of the master Christian, Christ Jesus — “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind” and “Thou shalt love thy neighbour as thyself.” This is the way to take on that Mind “which was also in Christ Jesus,” and it entails actively acknowledging that there is but one God, universal and All, and one family of God, man and the universe. In this way and this way only the individual enters what may be termed the realm of theology, just as only through practising the requirements of the principle of music does he intelligently enter that realm and understand its workings and the changes taking place in its forms of expression. Here then through practising obedience on his own home base to the two great commandments given by Jesus he will observe that in spite of surface readings and emptying churches there is an intelligent attitude evolving in the minds of men with regard to the nature of God and also a world-wide awakening

to the needs of all the races of the world and their right to have those needs met. The call to love one's neighbour is stimulating actions in a measure which shows that men are becoming aware more than ever before of those neighbours and of their obligations to prove that neighbourliness. There is a general dissatisfaction with parochial and sectional thinking and practices in the field of religion and the growing recognition of one Being, one universal divine Principle, the same for all. The awakening to these things and the movements taking place as a result may appear to be small and needing much strengthening, but nevertheless compared with a short time ago in these activities based on the teaching of theology — namely, one God and one outcome of such a God, that is, all mankind — the leaven is at work to an outstanding degree.

The idea of the universal brotherhood of man is growing so fast that its practical application has not been able to keep pace, but (as in all spheres) once the idea and its requirements are known and felt, the fulfilling of those requirements is bound to follow. So no one need have any doubts about the ultimate victory of good in the experience of everyone everywhere. But the student, having admitted with gratitude the certainty of final universal good, should not go to sleep in mere complacent expectation of this, but should play his part in bringing it about by turning his whole attention to his own expression of that good in whatever areas he finds himself. If any of us practises the two great commandments given by the Master and practises loving our neighbour as ourselves in our home and business and community, it will not be long before that neighbour is beyond the bounds of our own country and the God we have learnt to obey in our immediate vicinity is admitted to be in the vicinity of everyone, and so the omnipresence of God becomes established in our thought as a natural spiritual fact instead of merely a theoretical belief. Then we no longer stand aghast at the immense needs apparent in all parts of the world, because we have become convinced that they will be met in exactly the same way as we have found them met in our own experience — that is, through obeying those two great commandments of the best exponent of God's

universality, the man Christ Jesus, from whom neither race, creed, nor the teaching of dogmatic materialism could hide the presence of God in and for everyone. This being so, commitment to and obedience to his requirements will usher us into a similar experience and lead us into the true realm of theology. We shall see theology as it actually is — the outcome of the impelling purpose of Principle to make itself felt and known by men, which means that its forward movement in the greater understanding and appreciation of the nature of God and man is assured.

Again, say the individual has a great and genuine desire to help mankind as well as himself in the problems which beset men in this mortal sphere as regards both health and other expressions of freedom from the slavery of the senses, and say he realizes that this desire, being true, must have come from Truth itself and because of this must be fully equipped to manifest itself, for to Truth there is nothing to impede its expression. Say that in accepting this he banishes from thought the tendency to measure his ability according to his belief in *his* understanding of Science and instead goes forward on the basis that Truth called him and therefore Truth will furnish him with all that is required to fulfil the purpose of that call. Such an individual will discover that his capability will far outdistance his previous estimate of it when looked at from human standards; he will soon be thinking, as others have done, "When instead of hesitating I went forward in response to that right desire, and followed the leadings of Truth, I was overjoyed to find that I could fulfil all its requirements. All the limits I previously put on the experience just went. What had appeared impossible not only became possible, but so obviously so that all other reasoning was swept aside." In other words, accepting that very essential leavening effect of Truth on human thought which the Master responded to with such statements as "I can of mine own self do nothing ... the Father that dwelleth in me, He doeth the works," the individual finds for himself that this leavening destroys the egotistical sense of personal responsibility or personal triumph. So here again the leavening of Truth when accepted individually and without procrastination brings immediate benefit to mankind.

Every such experience shows that the leavening process of Truth points to the fact that Truth is already here and requires no leavening process. As already quoted, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities."

There is an unweighted joy in following these truths of spiritual reasoning without any further argument or so-called human reasoning; and hearing the Master's words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and noting how quickly children of our acquaintance accept truth without any long process of human reasoning, we realize that we can do the same. The practice of these propositions will prove to the practitioner their truth in increasing measures.

There is a spiritual world. Jesus and Mrs Eddy moved into it for their experience and so found that it was the only world, the all-in-all of Mind and its expression. Mrs Eddy tells us herself that she found "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24:17-18) and all that the Master said makes it plain that this was his experience. It was from this standpoint of arrival in some degree at the kingdom of heaven that they were able to note the leavening processes of Truth with joy rather than apprehension. Surely therefore the call upon us is to do the same to the best of our ability, and if we apply ourselves to this we shall be surprised at the extent of our ability.

Mrs Eddy tells us, "*Trust in Truth, and have no other trusts*" (My. 171:1-2); and in the spirit of that command we can also bear in mind her words, "Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony" (S&H 324:2-4). Instead of obstructing that harmony with beliefs in evidence based on sense-testimony, we should know that sense-testimony has never supported Truth and play our part in precipitating the ultimate through having that gladness and that trust in Truth.

"Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom" (S&H 118:10-12).



# The alert servants and the irresponsible steward

*(Luke 12:35-48; Mark 13:34-37)*

“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

“Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be

beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

The main point here is alertness in service to Principle under all circumstances and the joy and satisfaction of being Principle's idea.

The whole passage begins with Jesus saying, "Let your loins be girded about, and your lights burning." He was showing the importance of alertness, being ready for action, as he himself always was.

The good tennis player is the one who is alert in returning the ball according to the way it is played to him. The champion is the champion because he is continually alert in his responses and is happy to be so. Too often we are absorbed in our own thinking and so are not alert to what is suddenly thrown at us, and perhaps an hour or a day later we realize that we missed an opportunity to say something. The healthy state of mind is always prepared to accept the challenge of Principle, because scientifically that challenge could not come unless the individual already held the answer. We should expect the same Principle which brought us the challenge to draw from us the responses given by itself.

Jesus had alerted himself to be the responsiveness of Principle to itself, to its demand on itself. As soon as any call came, he quickly accepted it as his own consciousness moving to express itself in the flow of good, and so he responded immediately. "I will come and heal him." The immediacy of his healing was the immediacy of the acceptance of good without the hesitation involved in believing that something has to be overcome in order for the good to flow. The length of our hesitation defines the length of the treatment we give. If we immediately saw and felt and knew good alone, this would define for us what we call instantaneous healing. Whenever error, so called, touched Jesus' consciousness, it did not touch it as error but at once sparked off the living truth about which it was trying to be an error.

When he went to the well in Samaria because he was thirsty, he had not outlined what would happen there. He played the ball as it came to him. After he had asked the Samaritan woman for something

to drink, her question was a teasing one: "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9). She was implying that it was her attractiveness which had broken down the barrier. Jesus was instantly alert to the mentality of the woman as it appeared to be, but through spiritual sense he immediately interpreted her question, which to the human senses could appear motivated by sensualism, as the sign of a mentality which had always been reaching out for satisfaction and therefore was always in a state of prayer. "Desire is prayer" (S&H 1:11), and that word "desire" applies to many aspects of human longing and need. The Master's spiritual sense and alertness could only read the spiritual message and therefore cause him to follow it up with the answers which her true self had been seeking and also finding, but which had been temporarily hidden by the veil of materialism. Her later invitation to the men of the city, "Come, see a man, which told me all things that ever I did: is not this the Christ?" should show us the wonderful side to her nature which Jesus had discerned and revealed.

Spiritual alertness is known by its ability to perceive the spiritual factor and motive at the back of everything, even though the surface appearing at any time may be loaded with that which material sense can only interpret as material in purpose and character.

A Scientist with his loins girded about him — that is, clothed in spiritual thinking and affirmations — will certainly detect the claims of error, but always only as claims of error, having no entity or reality and existing only in the realm of belief, whilst his discernment penetrates to the actual and only thing that is going on. It is not spiritual alertness if he finds error in others or in any condition and finds this alone, but it is spiritual alertness if he identifies the specific truth which casts the lies into self-oblivion.

The Principle which is Life must be forever calling on itself for fresh expression of itself, and that calling on itself is calling on its idea. We *are* Principle's idea or expression, so if we are alert right where we are, Principle flows through us and there is the coincidence of the human and the divine.

“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” Here Jesus brings in a picture of servants ready to greet their lord on his return from a wedding, and this evokes an atmosphere of joy and fulfilment, an expectancy of good and happiness. If we realized that Science is always coming from the wedding of Principle and its idea — therefore laden with and radiating good — and we were waiting for it in that attitude of mind and with that expectancy, then in the exact ratio of this we would receive it in that way. Principle is always coming from the wedding of itself to its own idea and therefore to us. That is the spiritual atmosphere to which Principle invites us. It is wise to note how often Mrs Eddy couples the term Love with the term Principle. This changes the sense of demand to that of inspiring and loving invitation, impelling response. Principle calls us to the wedding of “the Lamb’s wife, — Love wedded to its own spiritual idea,” and this is followed by the marriage feast, “for this revelation will destroy forever the physical plagues imposed by material sense” (S&H 575: 2-6).

So we should be on our toes not only expecting ideas, but also expecting ourselves to be fully in rapport with them, fully wedded to them. Too often we think of an idea of Principle as being above us or beyond us, or that we are not equal to it. We should find ourselves ratifying “a union predestined from all eternity” (Un.17:8-9). We and the idea *are* one, so we have only to accept that unity and thereby experience the coincidence of the idea and ourselves in our intelligent expression of it.

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” The student even of mathematics has to admit that when he has served the purpose of its principle by bringing his thought into line with the mathematical calculus, he finds that this serves him in any direction he wishes it to do in the mathematical sphere. And so it is that when we are serving the divine Principle in a true expectancy, we have the

feeling that *it* is serving *us*. We cannot be waiting for it in joyful certainty without being in a frame of mind which allows Principle to express itself through us in what will be to us new and satisfying ideas.

“And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.” Because Jesus lived in a constant realization of good’s ever-presence without a time element before its manifestation, we can safely assume that he was not referring here to certain times of day. Because also he was above all men familiar with the Scriptures and their definitions of character-expression, we may well take it that he had in mind the states of character-expression defined at the beginning of the Bible in the story of the seven days of creation and in this case specifically the second and third days. Accepting this, we see that he is saying first of all that we need to be alert that we are not caught out in the “second watch” by missing the point of the second day and its firmament to divide the waters under it from those above it. The tendency is to think that the purpose of this firmament of understanding is to separate evil from good, but this is one of the biggest errors of the human mind and leads to constant misapprehensions, for it presupposes that evil exists as a reality. “God never said that man would become better by learning to distinguish evil from good, — but the contrary, that by this knowledge, by man’s first disobedience, came ‘death into the world, and all our woe’ ” (Un.14: 27-2). Whilst the first surface impression may be the separation of good from evil, we have to acknowledge that this cannot be the true meaning, for if the waters under the firmament stand for evil, then how could the dry land of the third day emerge from those waters being gathered together unto one place? In other words, how could a dry land conviction of the reality of *good* be derived from the gathering of the evidence of *evil*?

What we do need to activate is our understanding of the distinction between God (symbolized by the waters above the firmament) and man (symbolized by the waters beneath), the distinction between Principle and idea, Cause and effect. Jesus himself did this constantly

and consistently in his declarations of the Father and the Son and the relationship between them. For instance, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." The relationship was always correct in his thought. He never became inert through thinking that it was God only and he never became egotistical through thinking that it was man only. He kept the relationship right, and that is the only way to approach the Science of being and the only basis of progress.

Our best sense of both God and man is bound to be elementary — the waters above (our sense of God) and the waters beneath (our sense of God's expression in man and the universe) are *both* waters and classified in Science as "elements of Mind" (S&H 507:3). Even our present highest ideas of God are "but the sign and symbol, not the substance of good" (Un.61:18) and must go on improving; and our understanding of man and the universe as given us by reason and revelation is similarly elementary and must also go on improving, with an ever-growing realization of what perfection means. But when this vital distinction between God and man is kept clear in thought and we see the importance and magnificence of both God and man, we are "blessed" by order and harmony. There is no other way to be active and scientific as a servant of Principle, conscious of the distinction between Principle and idea, but also accepting that we are that idea, fully dependent on Principle and necessarily expressing its perfection, and *because* we are, we can be it where we are. We can then say that Principle comes and finds us "in the second watch" serving its purpose rightly under the guidance of the second day picture. Principle always found Jesus balanced in thought in the spirit of that "second watch," and the same can be true of us.

Referring to the lord coming "in the third watch," Jesus now lays stress on the need to be alert to the meaning and dynamic purpose of the third day of creation. An outstanding point of that third day is that it is the waters under the firmament (symbolizing God's expression of Himself in man and the universe) which are gathered together unto one place so that the dry land appears and brings forth

fruitage. This symbolizes that we can only gather a "dry land" conviction and certainty about God from His expression — that is, from the evidence of His presence in man and the universe. Every conviction of the existence of Principle can come to us only through Principle's expression in man and the universe. That is where Jesus found his own solid "dry land" certainty of the ever-presence and reality of Principle — in the spiritual interpretation of the lilies of the field, the birds of the air, the consistency of nature, and in the character-expression and activities of men and women. His constant ability to heal stemmed from his constant realization that the expression called man is really the presence of Principle in its manifestation of itself.

And so if Principle comes to us in the realization of this "third watch," how blessed we shall be in demonstration; and through that demonstration the solid "dry land" conviction of God's onliness and "everywhereness" will appear. What is more, from this conviction there will certainly grow fresh ideas further confirming God's presence as the one and only Being — according to the symbolism of this third day the seed will be in itself. Jesus stresses the necessity of being alert and active in the "third watch" because of the tendency of the human mind to ignore the fact that it is here on earth that we have to find continually the affirmation and re-affirmation of good in all the activities of man and the universe. In our present state of understanding nothing else will enable us to stand on firm "dry land," or give us a conviction born of experience, unassailable by wavering doubts. Principle will always remain a vague somewhere-above-us Being, however much we try to gain certainty merely through our understanding of the synonymous terms for God in the absolute, unless we constantly use that understanding of the absolute to demonstrate it here on earth where we are (that is, in the waters beneath the firmament). All our understanding and work will be unfruitful unless we acknowledge this, which is why the Master emphasized it here in these words about the "third watch." Is not this point underlined by Mrs Eddy when she states that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw

God's own likeness, and this correct view of man healed the sick" (S&H 476:32-4)? It was here in the human scene that he gained his immovable conviction of what he had beheld in Science. Otherwise it would have been mere theory without any relation to present experience.

"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." If we knew the value of the state of mind in rapport with Principle — the necessity of which is clearly indicated in the reference to Principle coming in the "second watch" or the "third watch" — we would never allow ourselves to be deprived or robbed of it. Nor would we allow ourselves to be robbed of the golden gift of expectancy.

Discouragement, self-criticism, fear, stubbornness, anger, and so forth are thieves with apparently reasonable arguments, always ready to break into our thinking and create a mood depriving us of awareness of Principle's presence. But if we are alert to them as thieves and not as *us*, they need never make headway into our consciousness and steal our peace or joy, for they have nothing of Principle to support them. If we think of them as *us*, we are apt to be on the defensive and to feel, "This is me, and I can't do anything about it." But if we recognize them as thieves, we can be on watch to prevent their entrance. "Error found out is two-thirds destroyed, and the last third pierces itself" (Mis.355:13-15).

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." The Son of man stands for the coming of the Son of God to men where they are and in the language and symbolism which they understand. The Son of God is Truth, the ideal, already fulfilled, and because it is already fulfilled, there is no doubt whatever about its unfolding to us as the Son of man. The Son of God and the Son of man cannot be divorced, for they are one, as Jesus showed when he spoke of "the Son of man which is in heaven."

The Son of man "cometh at an hour when ye think not." It is therefore wise to keep thought alert in expectation of the clarity of thinking and inspiration symbolized by the coming of the Son of



man, even though it is not in our hands to dictate the time when this illumination takes place. Suddenly, as clear as a bell, comes the realization for which we have been longing, proving that it is not we who bring it, but the activity of Principle in our consciousness and experience.

So often the breakthrough, the realization, does come unexpectedly, when we are doing something like washing the dishes or driving, and maybe the day after we have been thinking everything out. The fact remains that the Son of man *will* come, here or hereafter — that is, at the time we are seeking or when we have put it all aside and are busy with other things. Therefore if it does not *appear* present at this moment, we should always be expecting that Principle, which is ever present, will be made known to our understanding where we are and in a manner which will bring us joy and certainty. We must keep thought “alive to His promises” (S&H 373:4-5). If we adhere to the ideal, we shall be taken towards it. The things that stood in the way of our realization will be dissipated.

Principle unfailingly holds the initiative and we cannot step into Principle’s shoes and dictate the where, when, and how of its unfoldment to us. Our task is to be Principle’s expression and then we shall have the joy — and it is a joy — of discovery and newness as Principle unfolds our unique expression of itself, which has always been in Principle and known to Principle. “What Deity *foreknows*, Deity must *foreordain*” (Un.19:3-4), and so there is no doubt in Science about the revelation for us of what is already known to Principle.

At this point Peter asked, “Lord, speakest thou this parable unto us, or even to all?” The parable of the steward which follows was Jesus’ reply to this question of Peter.

“And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?” This is a story of service to Principle and to the ideas given by Principle. The ideas of Principle constitute its household. Each one of us is a steward of the ideas which come to us from Principle. Our job is to serve them and actively feed them by dwelling with them and letting them speak to us

until they reflect back to us a meatier conviction than when they first appeared.

Our sacred stewardship of the household of Principle is something to be taken to heart. All Principle's ideas call for service from man. They ask for devotion of thought in order that they may mature and return in increasing measures of good to us. Every idea of Principle is a challenge to us to rise in service to it — that is, to contribute intelligently to what it is saying until we understand it more fully and it gives us a better concept of Principle. This is in line with Jesus' statement, "My Father worketh hitherto, and I work." All such work is self-rewarding, but too often is neglected. For instance, if we take any statement of Mrs Eddy's, we cannot allow it to remain mere words or to be in any degree pulseless and cold; we must see the real meat at the back of the words, and the capacity to do so comes from the Principle which gave us that statement.

We do not find real satisfaction if we are letting thought wander, instead of keeping it directed to the specific ideas which we know call for attention and feeding from us right where we are.

In speaking of "ideas of Principle" we need to understand that these ideas range right through the whole experience of conscious thinking. The highest ideas may be found in our realizations of the perfection of man and the universe as the expression of Principle. The lesser ideas may be found in our obedience to the symbolic principles which control every human activity in which we engage and which finally derive from the one overall divine Principle. Every idea impelled by Principle is equal in importance — equal in quality, though differing in the range of enlightenment which it covers — and they are all one in purpose and necessity on this plane of experience. The housewife conforming her whole thought to ideas of Principle given to her in the realm of cooking, for instance, is alert to reject any haphazard thinking which takes her attention off the matter in hand. If she allows her thought to wander off into dreamland, she may become disappointed and disgruntled with her results, until she wakes up to the need for consecration to the work in hand and to the ideas embraced in and supplied by the principle of that work; she

may appear to get away with impatience in some direction which she considers purely spiritual, but the place where she gets a quick rebuke for impatience is at the cooker, and so the lessons of obedience which she learns in the kitchen are important ones in the "plainer manual" of her "spiritual armament" (Un.6:27). It is the same with any other human activity. If someone is in business, he is not merely concerned with a particular product; he is in the business of obedience to Principle with regard to that product — its making and distribution and all the relationships this involves — and he is soon pulled up if he is not obedient. Our whole being is important to Principle, and the joy of accepting this truth has no limit to its endowments.

If we become poor servants in any department of the household of Principle, it will reflect itself in every other department. What really counts is our response to the call upon us, whether or not it appears mundane. We need the chastening of the apparently mundane until it is removed by Principle because we have fulfilled its good ends. Jesus could not stay on earth, for the reason that he had fulfilled the purpose of all the chastening processes, but it was because he had done so that he was ready for higher service. Through his patient obedience to a patient God in dissolving with the universal solvent of Love the adamant of error (see S&H 242:15-20) in every seemingly small encounter on the way he was eventually able to stand in the judgment hall and be slapped on the face without being disturbed.

"Blessed is that servant, whom his lord when he cometh shall find so doing." Man's only real joy in life is to be a steward in the household of Principle. This work has been given him by the Principle which is Love, and when he is about that work, it is wonderful and he feels the blessing of service to Principle. Mrs Eddy says, "conscious worth satisfies the hungry heart, and nothing else can" (Message 1902, 17:24-25). When Jesus was about his Father's business in this way, there is no doubt that he was conscious of the approval of his Father and of his own worth as the expression of Principle. Referring to the effect of this, which he knew his disciples would experience in their turn, he said, "These things have I spoken unto

you, that my joy might remain in you, and that your joy might be full."

Man is the expression of intelligence, the expression of Mind, and in order to *be* what he is, he must take the continual flow of ideas from Principle and serve them into the meatiness of a greater understanding than their original presentation brought him — "give them their portion of meat in due season." As we acquiesce in what we are and to the best of our ability set about the work given us by Principle, our true selfhood is developing to us and it is as if Principle approves and blesses us. The words "This is my beloved Son, in whom I am well pleased," whilst sounding to others as if they were uttered by a voice from a separate Being in heaven (Matthew 3:16,17 and 17:5), were actually expressive of Jesus' realization of what Principle is knowing of all its ideas. Here in earth's preparatory school anyone applying himself faithfully to responsiveness to Principle, whether it be in the expressions of art or in the expressions of love in the home, will find that in the ratio of the purity and unselfed love which is present, he will receive a feeling of approval and happiness indefinable to sense, but sacred to him in experience.

"Of a truth I say unto you, that he [the lord] will make him [the steward] ruler over all that he hath." Devotion to the ideas of Principle brings a sense of dominion and ever-deepening conviction. "He of God's household who loveth and liveth most the things of Spirit, receiveth them most; he speaketh wisely, for the spirit of his Father speaketh through him; he worketh well and healeth quickly, for the spirit giveth him liberty: 'Ye shall know the truth, and the truth shall make you free'" (Message 1901, 9:27-2).

That is the positive side of the parable. Now comes the warning side.

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

If we tend the ideas of Principle and dwell with them, they take on for us the meatiness of conviction, and then the continual inflow from Principle brings blessing through that very activity. We feel Principle coming to us more clearly through the tending of its ideas. But if we believe that Principle is not coming to us and inspiration is a long time in arriving and we cannot make out what is going on, we may decide that we are not going to serve Principle; we are not even going to take the ideas we have from Principle and work with them until they become true meat. Instead we may become angry with ourselves and beat up Principle's ideas, as it were, criticizing them and telling ourselves that they are ridiculous and that we will no longer bother with Science. We may begin to "beat the menservants," who symbolize the requirements to stand up to error with courage — we may tell ourselves that there is nothing to be gained by continuing to rebuke the claims of disease, for instance, in any of its myriad manifestations. Or we may start to "beat the . . . maidens," who represent the simpler demands for our obedience — to be loving, gentle, persevering, patient, for example. We may "eat and drink, and . . . be drunken," not only believing that we need food, drink, and rest in order to maintain our strength and ability, but actually arguing for them to the exclusion of the realization that whilst they may be a "suffer it to be so now" of our human experience, they have no final part to play and therefore should never be relied upon but denied any quality which obviously cannot obtain in matter, but belongs to Mind alone. Accepting sense testimony in any direction puts us off balance in our devotion to Principle and thereby temporarily causes what is here covered by the word "drunken." We are then "cut in sunder" with conflict and wrestling. This can temporarily throw us out of our sense of Science and even make us disbelieve and reject it.

We all need to be alert to this attempt of mortal mind to make us discouraged with our own progress and from that standpoint to turn against the channels of good and even scorn them. If we recognize that this is not us but is the whispering of mortal mind trying to insinuate itself into our thought-processes, we shall rouse ourselves to new and stronger loyalties to the spiritual, and this in itself is a

victory for good.

Anger and disappointment was what overtook Peter at the trial of Jesus. He could not see what Jesus was about, because he had thought of him as a militant for good and now he appeared weak and ineffectual. So Peter, who was a very active man, got angry with the whole affair and tried to deny any connection with his Master. He attempted to find his "portion with the unbelievers," which of course was impossible. For a time he was well beaten up by conscience, but his "homing" was sure and certain and he was roused to a greater sense of service than ever before. On the other side of the coin there was John, who may not have understood what was happening, but through his love did not question it and just wanted to be there to learn, and through his learning learnt to love more. He was always a steward in the household of Principle.

The rule is that we must carry on serving Principle's ideas and not get discouraged, because Principle will suddenly dawn on us in a way that we probably never imagined and we must be continually expectant of its coming. An elaboration of what this attitude involves is given in this quotation from "Science and Health": "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony" (495: 14-24). Note that this passage starts with the word "illusion" applied to sickness and sin, for that is all they ever are.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

The "stripes" stand for pangs of conscience. To put it negatively, we could say that if we do not face up to what we are, but try instead to be what we are not and to dodge the issues of life, then it is not Principle but our own conscience which is the whipping agent, making us disturbed and angry. But looked at from a higher standpoint we could say that the "stripes" are not a form of punishment, but rather a form of awakening to what we are and what we have to do. Our true conscience is our awareness of what we are and therefore of what we need to do. Conscience is man's instinct for God's perfection and allness, his plumb line, and it is proof of the ever-presence of perfection; without it he would never realize that he was temporarily falling short: When conscience is disturbing him, he is refusing to accept its message, but eventually it will *goad* him on. If he does accept its message, because he is active in the spiritual, that conscience *calls* him on and gives him good direction. The beauty of conscience is that it points us to the truth, and the only final truth is perfection. If conscience shows us the error in thought and we merely stay with that error, we have not heeded the real call of conscience, which is always progressive. So the "stripes" are given by man's instinctive knowing of his ability and necessity to respond to Principle, proving that every man is sound and Principled in reality, although some may temporarily try to resist that fact of being.

All that the prickings of conscience demonstrate is that it is impossible for a man not to be what he *is*, and therefore any attempt to neglect this work must bring apparent suffering, because it is impossible in Science. We *are* the expression of intelligence, the expression of Mind. We *are* the presence of Principle and consequently can find happiness only in being what we are.

Mrs Eddy gives the positive sense of "stripes" when she says, "and 'with his stripes [the rejection of error] we are healed'" (S&H 20:15-16). So the stripes are not a negative form of punishment from Principle, but we ourselves spurring ourselves on, as Jesus continually did quite naturally. He did not inflict on himself any punishment, but as Paul says, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne

of God." He never allowed himself a lapse in direct antagonism to all that was un-Principled. It was said of him that he "loved righteousness, and hated iniquity." Anyone devoted to work controlled by a principle knows the necessity of this, for there is no resting on one's oars. Jesus certainly never relaxed in his perpetual reminder to himself of the requirements of Principle. His was a continually forward-moving activity, always causing a greater demand on himself and therefore calling forth a greater response.

The Master differentiates between those who know they should be tending Principle's ideas and knowingly neglect what they realize to be required of them and those who are not aware of the need for such service. The fact that those who are not aware still receive *some* stripes (though fewer than those who do know and yet are slapdash or casual about their obligations) shows that instinctively everyone knows whether or not he is obeying or responding to Principle. Those who try to trample wilfully on this instinctive sense will eventually receive measures of rebuke or suffering to break this "stubborn will," callousness, "self-righteousness," and "stupid rest" (see Mis.398:5-8). He who endeavours to ignore his own recognition of what is right and to dispute the need for service to Principle will one day have to wake up more actively to its requirements than he who has failed inadvertently and quickly accepts the health-stimulating mandate of Principle.

Jesus was pointing out what is perfectly logical: in the ratio of a man's understanding and expression of Principle must he meet the greater demands which that understanding brings to him. The sergeant-major in the army has won his promotion through being both able and willing to fulfil his duties; he knows what his new position demands in advance of what was previously asked of him, but he also expects the newest recruit to begin obeying the basic requirements of the service.

Principle is ever impelling men forward into greater areas of understanding and demonstration of its own perfection. Therefore when we respond in some degree to that perfection, Principle is bound to lead us forward into increasing measures of responsiveness. "Man is the offspring and idea of the Supreme Being, whose law is perfect and



infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love. Infinite progression is concrete being" (Mis.82:15-20). The student will find that this law will always apply in his experience. He will never come to the end of infinitude and what it means in terms of the joy of expansion. Jesus held this unlimited concept of how Science would operate for the student when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

There is a similar parable in Mark's Gospel: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Every man has his work to do, and he also has to watch. Watching is and must be twofold — it means watching against errors in our thinking and performance, but how can we detect them unless we are watching the ideal, unless we are watching Principle and its works and manifestations and refreshing thought with that?

There is no hardship attached to watching. Hardship arises only if we resist it — like trying to go to sleep before we have cleared our thought of something troubling us by facing up to it. We have to be "instant in season, out of season," and nothing brings truer happiness.

Jesus is showing the need for continual alertness. The human mind has a tendency to drop off in its enthusiasm if results are not apparent or if there seems a long time without clarification of thought or the inflow of inspiration. It is apt to go to sleep in self-criticism or else in discouragement, as the disciples did in the garden of Gethsemane, thereby losing one of the greatest opportunities of their lives to express true friendship and appreciation of what their Master had already done and was about to do for them and for all mankind.

Here in this parable he was warning against this very tendency. Keep going, he was implying, and the Son of man will come, often when you least expect it. Frequently it comes at the darkest hour, before the dawn, represented by "at the cockcrowing," or it may come in any phase of human thought and feeling. So we must be ever expectant of Principle breaking through our apparent ignorance; and it will do so best when we will not admit that ignorance, but constantly lay claim to that Mind which was also in Christ Jesus.

If we feel the suggestion of discouragement after reading a parable like this, we need only agree that in every walk of life men and women are under normal circumstances naturally alert to errors that would occur and also to the realization and practice of good. The housewife, the business man, the sportsman find their happiness in this alertness and obedience to the principles of housewifery, business, sport. Their real satisfaction and joy stem from that. No housewife is happy in slovenliness, no business man is happy if unprincipled methods enter his business, nor is any sportsman happy with anything in his performance which is out of line with what is required by the principle involved. The simple fact is that for happiness in all walks of life man needs to find everything responding to the activity of Principle according to the ratio of his understanding of it and to be included in it through a full responsiveness. This parable, imbued as it is with the spirit of happiness indicated in the reference to the lord returning from a wedding, calls upon us to see that our thinking is continually wedded to Principle, whether in relation to the activities of everyday life or to those higher contemplations and realizations which come when we give time solely to ideas embraced in the realms of consciousness classified as the purely spiritual.

We cannot remind ourselves too often of the simple but profound truth that we are divine because we are nothing more and nothing less than Principle's expression of itself. Therefore we experience human happiness in the exact ratio that we express that divinity in our daily and hourly living where we find ourselves to be.

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

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