

CLIFFORD STAMP AND ROSALIE MAAS

“Without a parable
spake he not unto them”

No. 9

The salt of the earth, and the light
of the world

“These are the things which defile a man”

The sheep and the goats

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BOOKS BY CLIFFORD AND DAISY STAMP:

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How Divine Love Meets the Human Need

Revelation and Demonstration for You

A Scientist Opens His Bible

Satellites, Science, and Peace

The Man for All Men

BY ROSALIE MAAS:

(published by The Foundational Book Company Limited)

The Bible for Everyman

At the Start of the Day (written under the pen-name of Faber)

FOREWORD

“Without a parable spake he not unto them” (Matthew 13:34). This series of booklets took shape from ideas which were given to the authors by Principle as they studied the parables of Jesus, those masterpieces of a master teacher and demonstrator. Through them they learned of the true Science of being and its direct application to human living. The ideas which unfolded proved outstandingly kind and persistent in their persuasiveness and very much alive with freedom and happiness as well as with the imperative demands of Principle on its student. Because they also proved fruitful as they were assimilated, they are now made available in a spirit of sharing. They are not final nor mandatory; there is no question of telling anyone else what to do. Nevertheless the ideas recorded will by the very nature of their origin lead the reader to truths which will define themselves in ways unique to his own individual manner of thinking. As Mrs Eddy puts it, “In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and fishes, — Spirit, not matter, being the source of supply” (S&H 206:15-18).

From the infinitude of the Mind which gave them it is clear that the parables have many meanings other than those presented in these booklets. May these particular interpretations be as helpful to the reader as they have been to those who had the privilege of entertaining them.

The following abbreviations of the titles of writings by Mary Baker Eddy are used in this series of booklets:

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Un.	<i>Unity of Good</i>
Pul.	<i>Pulpit and Press</i>
Rud.	<i>Rudimental Divine Science</i>
No.	<i>No and Yes</i>
Message 1900	<i>Message to The Mother Church, 1900</i>
Message 1901	<i>Message to The Mother Church, 1901</i>
Message 1902	<i>Message to The Mother Church, 1902</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ Scientist and Miscellany</i>
Chr.	<i>Christ and Christmas</i>
Po.	<i>Poems</i>

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The salt of the earth, and the light of the world

(Matthew 5: 13-16)

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Salt is one of the most important flavouring ingredients known to men, and it is very much associated with life, so Jesus was using it to symbolize that we all give distinctive individual flavouring to life. He is telling us that we are — not will be — the salt of our earth, that we are here to give flavour to life and that if we neglect this, in the ratio of that neglect we shall temporarily lose the ability to be what we are; we shall apparently reject ourselves from our life-purpose and so be rejected and left behind by advancing humanity, trodden under the feet of life's purpose.

It is vital to realize this and not try to dodge the issue. We are an influence wherever we are, through the power of thought. We can be as good or bad an influence silently as we can audibly, and we need to be alert to this too. Unless we see that the influence we have is flavoured with the inspiration of Life, the particular part we play in our particular circle of life will have no appeal to men and will do no good. Moreover, it will be rejected by all that is progressive in their thought. We all know how anyone with an intelligently optimistic and positive outlook appeals to us, whereas a pessimist belaboured with negative thinking has no attraction.

We have it in our power to use the salt of Life to make the flavour of this particular day and our individual world happy and constructive, instead of miserable, dull, and pointless, for all that we

experience is the outcome of our thinking and we have it in our own hands to place our reliances and expectations in the right quarter. Here we are and we have everything available to us to make our individual "I am" a joyous expression of the one great I AM. There is plenty in this moment of conscious being which would try to detract from our certainty, happiness, and health; but it is up to us to get on with knowing the truth which flavours our lives and acknowledge that this truth will make us free (free from any negative would-be influence), as Jesus stated elsewhere. What can stop us? Some foreboding, some doubt, some depression? We have present with us everything we need and all the principles and guidelines we require to throw out any such suggestions, whether they are rooted in heredity, general world beliefs, or anything else.

The Science of being is based on the fact that Principle must have its idea or expression of itself in order to be Principle. Because man is that idea, he has a purpose, and whether he likes it or not, that purpose is to be the idea or representative of Principle. Our one and only purpose is to be the presence of the expression of God. Without that purpose we would not be.

The truth is that we are appointed by Principle or we would not be here. We are alive; we are here to represent Life. We are intelligent; we are here to represent Mind. We are loving; we are here to represent Love. We cannot evade the fact that we are here as the representative of all that is covered by the seven synonymous terms for God revealed to Mrs Eddy — Mind, Spirit, Soul, Principle, Life, Truth, Love. (See S&H 465:9-10.)

Jesus' great strength lay in his realization that he was the purposefulness of God individually expressed. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." We all have this same purpose. To take only one example, we are here to bear witness to the truth that love properly expressed has a wonderful effect on people because everyone is a son of God and God is Love. If we genuinely love, we are bearing witness to that truth. And it is the same with every other truth.

Jesus did not say, "You will be the salt of the earth," but "*Ye are*

the salt of the earth," so we need have no doubt about our having the required "saltiness." What we do need is to accept that we are the expression, the representative, of God. The Master was very clear about this, and what he said of himself he knew to be true of all: "he that hath seen me hath seen the Father." That was his answer to Philip's request, "Lord, shew us the Father, and it sufficeth us" (John 14:8). His reply indicates that he was almost astounded that such a request could be made.

So because man is the representative of God and is the salt of the earth to give it flavour and life, he should admit at once that he is equipped to be what he is. We sometimes acknowledge that man must be the expression of God, the representative of Principle, but then doubt that we can do the job. To approach life with that attitude is to invite defeat from the outset, whereas to accept that if we are the representative of Principle we must be fully qualified and equipped for that position is to ensure success. If the vitality of Life has given us the ability to flavour life, we can and must be the salt of our earth.

Unless salt had its distinctive quality within itself, its particular character could not be introduced from outside. How could anyone make it salt unless it was already salt? So Jesus was showing that unless man had his distinctive individuality, there would be nowhere from which he could get it. But the fact is that we all have this distinctive individuality, expressing the one infinite individuality, and we have only to use it to find that we have it. Is it not true that the qualities covered by the term "salt" are spiritual qualities derived from Principle and in fact are impelled by Principle in its expression of itself? Therefore as soon as an individual decides to be the salt of the earth, he will find that his decision has simply caused him to come into line with what he already is as the expression of Principle.

"By its own volition, not a blade of grass springs up" (S&H 191: 21). Even a blade of grass has a purpose given it from beyond itself. We may say that if one blade of grass were removed, it would never be noticed, but that was not Jesus' outlook. He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the

ground without your Father.” He was referring to what was regarded as being of practically no value, and he was saying that it is not for us to believe that we can remove anything from Principle’s expression of itself. “Thou canst not make one hair white or black.” The importance of everything derives from the importance of Principle, and only by recognizing the importance of everything do we realize the power and importance of Principle. We should not try to deny or interfere with the fact of the importance of everything, for it is already established.

Mrs Eddy says that “one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun . . . A single drop of water may help to hide the stars, or crown the tree with blossoms” (Pul.4: 12-14, 18-19). If it were possible to take “one” out of mathematics, there would be no mathematics. Everything is indispensable and purposeful in a universe of intelligence. And so we should arrest the selfishness which makes us forget how much we mean to others and how much it means to them if we express Life. We all have purpose for each other in the interweave of divine intelligence.

Apathy is defined in “Science and Health” (249:24-25) as a phase of the dream that life, substance, and intelligence are material. In practice, apathy means not bothering to do anything spiritually constructive, but allowing thought to drift and to take no actions in the right direction. For instance, it means not rousing oneself to say something helpful and inspiring to someone which would uplift him from his weariness or enslavement to a mortal belief.

Jesus was issuing a challenge. He knew that there is no attraction without challenge. Fundamentally men do not want ease, because that always leads to dis-ease, to dissatisfaction. What they want is a challenge, and the bigger the challenge, the more they appreciate it. So he was saying to each one of us, in effect, “You are the representative of Principle, therefore you must join in with that truth and be united to its inspiration and purposefulness. If you do that, you will bring flavouring to life. If you don’t, you will be rejected by the progressive thought of mankind. Your life will have no interest or

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appeal for men. What you say and do will just fall flat, unable to meet the demands of the modern world and of present-day intelligence. You will temporarily lose the saltiness of your salt and forfeit the respect of humanity as it advances towards its ideals."

Salt is no good to anything if it is just kept in the salt-cellar. It must be used or it does not give its flavouring. If the salt has lost its life-giving power, what is the point of it? Inert, complacent Christianity is no Christianity. It does not conform to the teachings of the Master. There was nothing inert or complacent about him. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." All forms of theology have lovely little paths *leading* to perfection. The only divinity is perfection, and that perfection expressed by man.

So Jesus is saying in this parable, "For goodness' sake accept that you are here for a purpose, here to give flavour to life, here to make it full of colour and vitality both for your own good and for that of all mankind." In doing that, you will find your true individuality and its value.

Mrs Eddy wrote that we can "rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing" (My.165:19-22). That impartation of truth, health, and happiness is the true salting which appeals to all men. Moreover, it gives us a practical, operative way by which to define to ourselves what and why we are as spiritual man. If we take advantage of this ability which is ours, we find that we can only fulfil it by expressing spiritual reasoning and in this spiritual reasoning we find what goes to make up our own being as the man of Spirit, or spiritual man. We also prove that in our own area of activity we are indeed the salt of the earth, which has lost none of its flavour.

People love to be with someone whose life and conversation are flavoured with the inspiration of Life and Truth and Love, enhancing all that is good, so if we find that we are not making this kind of impression, we should look to ourselves and our saltings and realize that we are equipped to give that flavour to our world and should

see to it that we do so now. Procrastination is more than the thief of time — it is the thief of joy, certainty, and inspiration.

A sense of purposelessness sometimes overtakes a man — for instance, on retirement — and his best response to this is to realize that he has not altered in the least through the act of retirement; he is the same man with the same capabilities, and therefore for a happy solution he simply needs to find channels through which those abilities may be exercised. He is wise to bear in mind that more has been done by individuals thinking alone with Principle and from Principle than by “rushing around smartly” (Mis.230:12). Anyone who retires has the opportunity to be more truly active, more truly “the salt of the earth,” than ever before. True retirement is simply a change of activity with a greater possibility of directing that activity specifically in the purposes of good than when there were the restrictions and necessities of routine, and so it offers opportunities on an ever-broadening scale.

It is in our hands to let our thought-flow be from Principle and so be an immediate influence for good. Any other course must therefore be rejected out of hand. It is the rejection of error which gives the freedom to express the truth, so it is wise to recognize the importance of this rejection and have no ifs and buts when considering our ability to be our true selves.

The fifth day of the Genesis story of the seven days of creation — the day which we accept as defining Life and its purposefulness — gives all the guidelines we need in order to fulfil this command of the Master to be the salt of the earth. The false record of creation, on the other hand, is introduced by the word “But”: “But there went up a mist from the earth.” Realizing this may strengthen our determination to have nothing to do with negative thought-processes, which can only issue from mortal mind.

Any argument as to our inability to fulfil this requirement to be the salt of the earth comes to mind for only one reason, and that is to be thrown out cleanly and clearly by knowing that because God made us He made us with the purpose of expressing Himself. It is a fact of human life that the throwing out of negatives enhances the

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purposefulness and the presence of the positives which they tried either to halt or weaken. When the demand of this parable is accepted and obeyed, it introduces the individual to those areas of experience which will cause him to understand what Jesus meant when he said: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" — within the ability of the individual to demonstrate it here and now.

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here the call is on the individual to express himself in that which he knows to be true. Each of us is "a city set on an hill" when all our reasoning is lifted to and maintained at the highest level of spirituality, according to our present understanding. That is our hill, and it cannot be hidden from our realization. On this hill we are above the mists which go up from the earth. It is obvious that as understanding grows, we are bound to go on to a higher hill, and then to a higher, and so on. This was what took place with Jesus, until he came to the highest hill of all — the ascension.

We cannot bring light or healing to any situation with mere theory, with a city of reasoning, however wonderful, that is "out there" and is not *us*. But when through dwelling consistently "in the secret place of the most High" our thinking is set without doubts, timidities, or fears on the highest hill of certainty and conviction possible to our present understanding, and we know that we are knowing the highest truth we can and it is full of inspiration to us, then our very attitude of mind, our very presence, will bring light wherever we are. On no other basis can that be so. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." We never draw people to us through trying to impress them or lecture them, but only in proportion to genuine spirituality lifting us up. If consciousness is thus

uplifted, it cannot be ineffective, cannot be hidden, and is bound to radiate its light and warmth.

The only way by which Jesus was the light of the world was by never allowing matter into his thinking as a reality, either as premise or conclusion. The standard of his thinking was defined by John in his Epistle: "God is light, and in Him is no darkness at all." And so it is only in the ratio that we exclude matter or any form of materiality from our reckonings and expression that we are the light of *our* world, for matter, being unreal, is darkness. We have to bear in mind that whilst we *are* the light of the world, that light will be obscured if we permit mortal mind and its externalization of itself called matter to enter our consciousness in any line of true reasoning.

Civilization has been advanced by those who saw something of Truth and then proclaimed it. Does that mean that as Christian Scientists we should try to convert everyone? We may keep secret from the world the inner fuel that is feeding our light, our growing conviction of the allness of Spirit and the nothingness of matter, but we cannot keep hidden the joy and certainty which flow from that conviction, and others are attracted to this. They are really feeling in themselves what they see in us, and this is often more effective and lasting an influence in their lives than what they hear from us in mere words.

Jesus paid full attention to his own relationship to Principle and the responses required of him in that relationship, and it was this which established him as "the light of the world." It was his individual pride, in the true sense of the term, which roused the Pharisees. They could have accepted him if his consciousness had not been "a city set on an hill," set foursquare on a hill of true confidence and vision. Their accusation against him was that "he made himself the Son of God," but this was "really the justification of Jesus, for to the Christian the only true spirit is Godlike" (S&H 203:10-12). He also spoke of himself as "the Son of man which is in heaven," because he knew that he was expressing the perfection of Being in the language of earth — he was indeed "the light of the world."

A false sense of Christianity gives a false humility, which can lead

to a martyred sense, but no one can look at a flower and not feel an individual presence, proud at being what it is and happy to share its spiritual being. We allow that Jesus said, "he that hath seen me hath seen the Father," but we are afraid to say the same. And yet a daffodil and a rose are saying it in their individual ways, and we never feel they are overstepping the mark. The sunlight is the same. It "glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth" (S&H 516:17-19). Why should man think that he can do less than the sunlight, when as Principle's idea he embraces the whole earth?

Mrs Eddy wrote, "those who discern Christian Science will hold crime in check" (S&H 97:1-2). Few Christian Scientists believe that they can be "the light of the world" in this way, and yet Mrs Eddy knew what she was saying and did not make this statement casually. So what is crime, and how can we hold it in check? It is basically lust in all its forms, getting, unscrupulous treading on others for selfish ends, etc. But since nothing takes place without thought, these things are operating in the realm of mind and it is there that they have to be met. (See S&H 104:29-15.) This being so, it must be true that if we discern and realize the truth in Christian Science that man as the expression of God is an entirely spiritual being, clothed with immortality, and is so complete that there is no possibility of lust in any direction, we are helping to hold crime in check. "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives" (My. 5:7-10). How can such a man have any criminal instincts, any want, any greed, when he has all and his only consciousness is God expressing Himself? That consciousness is the consciousness which is man, and if we hold to this truth and accept that there is no crime, for it has no consciousness and there is no mortal mind to foster lies and give them identity, we are helping all humanity and holding crime in check. The first necessity in this work is to apply all these truths to ourselves thoroughly and decisively before turning

to the needs of others. "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist" (My. 5:12-17). Jesus' demand, "Thou shalt love thy neighbour as thyself" calls for a true and scientific estimate of what we individually are here and now in order to equip us to have the same estimate of others.

If violence appears rampant in men, the effect of our holding to the light and reflecting that light will be to eliminate it from expression here on earth. There are so many instances of people upholding what is clean and right and decent and thereby influencing the immediate area of their experience to an extent that the so-called instinct for crime and indecency has diminished that we cannot deny the influence of good when upheld and expressed by men. "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking" (S&H 225:14-16). It is generally accepted that violence takes place where there is a feeling of suppression, and so we are the light of the world if we know that man is nothing more nor less than the expression of the infinite and therefore cannot suffer suppression; it has no reality for him and like all falsehood is without substance and presence, just as the sensual impression that the sun goes round the earth is without reality and impulsion and does not in any way create a mentality opposed to the truth of the solar system. There can be nothing in opposition to Truth, and the truth of man is that he is as satisfied as his Principle. He is an infinite and immortal being without limitations of any kind, and through this truth the energy which has been directed into wrong channels is freed to flow into constructive channels.

The rule is that whenever we hear of any claim of violence or vandalism, we should resist the temptation to be roused to anger and instead rouse our own fidelity to the truth that it no more takes place than what the senses report of the sun going round the earth. This truth, acknowledged and adhered to, will liberate men from the

effects of ignorance, just as the discovery of what takes place in the solar system has relieved them of the inclination to operate under the influence of ignorance in that particular sphere. We do not need to know how this will be accomplished, for who has yet explained how a light switched on in a room dispels the darkness? The point of importance for us is that there is that light to switch on and seeing that it *is* switched on. And this should be done in the best way we know — that is, we should place our light on the candlestick of our confidence in Truth and our assurance that men love and accept it as part and parcel of their being.

It is a mistake to think of Christian Science as a scientific thesis pronouncing truths for the world around us whilst we can look on with complacency leading to laziness; it is our state of consciousness which alone constitutes the world and experience around us. When we have accepted the teachings of Science into our own character-expression with a full and true acknowledgment of how wonderful we are, we are ready to let these ideas shine in some measure as the Master did, for it was his realization of his own true selfhood as Principle's idea which enabled him to say, "I am the light of the world."

Jesus held crime in check by being certain that individually he did not depart from a line of thinking and reasoning based on the ever-presence of his Father, Principle. For the purpose of creating a condition in the crucifixion whereby he could demonstrate that evil had no power he appeared to allow crime to become rampant, but we have to look for the effect of his holding crime in check to the influence of his teaching throughout the world today wherever people are prepared to accept that influence. So if we practise the checking and destroying of impulses and reactions which could be classified as criminal in the eyes of divine Principle, Love, we shall not only benefit ourselves and our immediate surroundings, but in some degree we shall be helping as the Master did in the checking of crime throughout the universe and in the establishment of a more rational way of thinking amongst mankind. It should be seen as logical that because our thinking is universal in its scope, then in the

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ratio that we control our thinking according to the mandate of Principle, we are aiding the world which our very thinking embraces in its cognizance.

We sometimes belittle our ability to contribute to what Mrs Eddy means when she speaks of holding crime in check and yet if we look at the history of humanity we see that all the steps of progress towards a better civilization have been accomplished by comparatively few individuals, who have learned how to hold crime in check in their own consciousness and thereby acquiesced in the influence of an ever-present Principle. That same Principle is here today and we are made of the same stuff in character as those individuals. A proper realization of this would stimulate our determination to play our part in the world in which we find ourselves.

To take a simple illustration: condemnation of workers going on strike is very common in present-day thought. But are we not ourselves going on strike against God every time we feel dissatisfied with our life or progress? We are then in very much the same attitude of mind as those we may criticize for striking. Here is the crux of the whole matter: Jesus said, "Ye are the light of the world," and that term "ye" points to the only area where we can work and must work. The moment we are critical of (and possibly even disturbed by) the action of people on strike or a government not responding as we think it should, or critical of an individual in our family or business or profession, at that moment we have gone down into the medley of mortal mind and are contributing to its confusion rather than helping to dispel it. The onus is on us to hold crime in check by not becoming criminal in our own thought-processes by giving power or reality to what the senses are throwing up to us from the sensual world around us. We have the answer and that answer lies in our consciousness of ourselves first and foremost and thence of all others. Jesus implied this in those words, "Thou shalt love thy neighbour as thyself." The effort of mortal mind is to cause us to ignore our own selves and concentrate thought on the arena outside. If there is dissatisfaction in the world around us, our work is to find out how satisfied *we* are with ourselves as Principle's expression and

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how satisfied with everything to do with us and with our world, and including our understanding of God and His Science. Focusing attention on what our own consciousness is cognizant of and not allowing it to wander beyond that, we are playing our part in being the light of the world and in no other way can we do this.

In the last chapter of the Gospel of John we are told that after Jesus had shown Peter unmistakably what *his* work was, Peter momentarily became subject to the influence of mortal mind, for, looking at John, he asked Jesus, "Lord, and what shall this man do?" The reply was a rebuke: "If I will that he tarry till I come, what is that to thee? follow thou me." This rebuke applies to us all, but if accepted and if everything in the foregoing illustrations is fully applied to our own consciousness and that alone, then indeed will the light of Truth radiate of its own accord and produce effects far beyond any normal estimate. So the key is: "Ye are the light of the world" and an exclusive consecration of thought to that "ye." Thus we find that we can be a light to our world in relation to such incidents as strikes only in so far as we have accepted satisfaction for ourselves and all men and realized that it is dependent on man's relation to his ever-satisfied Principle and on nothing else.

The truth of which we are conscious starts with ourselves and naturally radiates to the family and the community and thence to the nation and the world. It cannot be confined to our little parochial areas, any more than the ripples in a pond caused by a stone thrown into it can be prevented from going right to the far end of that pond.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The candle symbolizes a state of mind which is clear and expressive, and so Jesus is showing that we should not submerge any candle power under a bushel of false humility, whereby we have a too inferior sense of ourselves to feel able to express ourselves to others, or under a bushel of egotistical self-containment whereby we feel too superior to express ourselves to others. No form of bushel should stop us from expressing what Principle has developed in us in the understanding of a particular subject, of life in general, or of Prin-

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ciple itself. The practice of putting our light under a bushel can lead to its temporary loss; "the one unused talent decays and is lost" (S&H 323:18). This is a warning not to play lightly with the gifts bestowed on us by Principle.

The bushel is not only something that could be put over a light and extinguish it, but also indicates a basis for measurement. To put our light *under* a bushel of our own false estimate of ourselves and our personal capability does not radiate that light and is an error to be repudiated, for it is a form of egotism and ignorance as to the meaning of Mind and its infinite capacity, which will always express itself through man. Sometimes we are tempted to put a bushel of self-measurement right over our head and say "I'm inside!"

If we would not hide an ordinary candle under a bushel, we should not hide the candle lit for us by Principle, but should let it make its indispensable contribution to the world. When we think it is our own candle, we may feel adverse winds wobbling its flame and we then have to learn that it is not our own. If we see that it is Principle which has developed in us a special light, we shall accept that it is bound to give light to all other expressions of Principle and must be allowed to do so.

The child puts his "candle" on a candlestick quite naturally. The adult tends to have timidity, doubt, uncertainty and so does not experience the freedom and happiness which the child enjoys and awakens in the adult. Jesus said of children, "their angels do always behold the face of my Father which is in heaven."

David even as a youth put his candle on a candlestick and not under a bushel. He had the true confidence and vision which knew that through "the living God" he was the light of his world, and therefore he would not allow anyone to decry its effectiveness. His true pride and straight, clean certainty of what he was and what he could do countered the egotistical vanity of the Goliath claim and hit it right in the forehead. (See 1 Samuel 17.)

The candlestick on which we put our light is our decision that all we know comes from Principle and is in fact Principle expressing itself through us to bring illumination to earth, therefore we should

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have no timidity about it. From that standpoint it can best radiate its light. If we strive earnestly to be personally effective and successful, mortal mind gets us to indulge in self-condemnation on one count after another; when we accept that we are the light of the world for the one simple reason that we are individually Principle's expression of itself, then we find "human self lost in divine light, melted into the radiance of His likeness" (My. 194:14-15).

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Whenever we see or hear an outstanding expression, we have glimpsed its unseen Principle. If we hear a great symphony, we become aware that there is a presence which that symphony represents and we feel the wonder of it and also the response of our true selves. Jesus was referring to this when he said, "he that hath seen me hath seen the Father." He could not have meant by this that he was the Father, but that he was the expression of that forever unseen Principle which he called Father.

Here he was saying, in effect, "Let your light shine in a manner that continually glorifies Principle. Don't think of it as shining in a manner that glorifies you." If we allow self-glorification, which the Master would never allow — when he was addressed as "good Master," he replied, "Why callest thou me good? there is none good but one, that is, God" — we put a stop to the light which could shine through us, for we have ignored the fact that there is one Being only and that we and all mankind are the reflection or expression of that Being. Jesus let the "I" go always to the Father, whereby Principle was glorified.

"A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.' Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory" (S&H 367:17-23).

What can stop us at this moment from finding the true flavouring which we have and are able to give to humanity, and what can stop

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us from radiating all that this means and thus doing our part to bring light to the world? In fact, what can stop us from fulfilling the requirements which Jesus set out in these two illustrations? The answer is, "Nothing." So let us keep it nothing.

“These are the things which defile a man”

(Matthew 15: 10-20)

“And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.”

This is the parable of true cleanliness. Jesus gave it after the scribes and Pharisees had come to him and complained that his disciples went against “the tradition of the elders” by not washing their hands before eating bread. In his reply he showed that his critics were dressing up “the commandments of men” as “doctrines” and then went on to explain what true cleanliness is.

He was contrasting the pettifogging ritual of physical thought-taking with the vital necessity of mental or spiritual cleanliness. He

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shows that we have both the ability and the need to express a flow of pure thinking, whereas the dogmatic demand for mere purification of the physical concerns something of no real importance. The true cleansing process is essential and defines the character of the individual. All the teachings of Christian Science as set out in Mrs Eddy's writings and the teachings of the great Master relate to the cleansing of thought-expressions and realizations, even while they also show that this is bound to reflect itself in the pleasantness of what is generally regarded as cleanliness.

It may be helpful to try to arrive at the meaning of the key words used by Jesus in this parable. He employs “mouth” to signify the channel through which we take in and give out all our conscious experience. “Belly” stands for the Christ Mind inherent in us all which (like the belly in the physical body) receives the intake and deals with it satisfactorily by discharging the unwanted and retaining the good for sustenance. “Cast out into the draught” represents the instant dismissing of error and having no more to do with it after such dismissal. The “heart” symbolizes the false education of mortal mind forever trying to impose itself upon the individual and subjugate his true experience as the expression of “the great heart of Love” (S&H 448:4).

Jesus was employing a simple illustration taken from the physical activity of the body to underline a very important point of which everyone should be aware. Using the mouth as a symbol of the avenue of consciousness through which daily and hourly we have an intake of impressions and thoughts of every kind, he states emphatically that this intake need do us no harm, because our “belly” or Christ consciousness, constituting our whole system of spiritual digestion, deals with impressions both to accept what good they bring and let it fulfil its purpose and reject through “the draught” that which has no purpose for us. But what the individual takes from that whole digestive process and identifies himself with in thought, word, and action — that is crucial. Unless we pay attention to this and see that we identify ourselves with what our Christ Mind has declared, the outflow from our thinking can become what Jesus

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here lists: “evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” These are the things which, if allowed, defile us. defile our character-expression. The Master wanted men to see how to ensure that the outflow from their consciousness directly reflected the inflow of pure good given them by the continuous activity of their Christ Mind.

Before he left them, Jesus said to his disciples: “these signs shall follow them that believe . . . if they drink any deadly thing, it shall not hurt them.” Does not this indicate that he knew that in every man there is the inherent Christ of his nature which deals with the entire intake of thoughts? If this were not true, how would we know by instinct and with certainty what is right and what is wrong? What is it that meets the intake of thought and immediately tells us that which is from Principle and that which is un-Principled? Even a dog slinks round the corner and hides from the butcher if he has taken a bone from his shop; why should this be, unless by instinct, by the presence of the ever-present Christ Mind, something has told him that he has been influenced by un-Principled motives? And so our inherent Christ acts as our means of spiritual digestion and this Christ is continually active, whether or not we are aware of it — or if we are aware of it, whether or not we refuse to accept its health-giving directions. Subconscious though it may appear to us, our instinctive Christ consciousness always knows what is true and right and throws out all unwanted or negative stuff. There is therefore no need to fear anything at all which comes *into* our thought, however “deadly” or aggressively evil it appears, because it can do no harm and need cause no disturbance if we allow full play to our Christ Mind, whereby only that which is good is retained and every bad effect is annulled.

Even something which makes an initial impression as “horrible” or “distressing” can have no effect or influence if we do not give it entity, through listening to our Christ Mind. We should realize that we are the individual expressions of the Christ Mind and that this Christ, when allowed full scope, will protect us from the bad effect of any impressions taken in at the “mouth” of our cognizance. The

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very fact that something is disquieting and upsets our normal way of thinking shows that it is not acceptable to our better selfhood and consciousness, and that better selfhood will finally be seen as our Christ consciousness. Even if at first something does not perturb us and we appear to take it into our thinking without any effort at dismissal, nevertheless (whether we know it or not) every one of us is a direct expression of Life and Truth and Love and the “belly” of our Christ Mind operates of its own free will, like the belly of the physical body, to accept good and discard what is not good; and just as we are not aware of how our physical “belly” is operating, but admit that it is doing so, we shall learn that our inherent Christ Mind is operating on our behalf even when we may not be conscious of it. The Psalmist implied this when he declared, “if I make my bed in hell, behold, Thou art there.” So whether our individual rejection of error is apparent to us or not apparent, this does not alter the fact that it is impossible for man as the expression of Truth either to accept error or even cognize it as something real awaiting his acceptance or rejection. A lie is not something real, or else it would not be a lie, and the sooner we forestall its claim to existence by realizing this, the freer and happier we shall be in our natural selfhood, which is the expression of Truth fully, finally, and effortlessly, for that is how God knows us and there is no other knowing but His.

Of its own accord evil has no power to impart itself, to affect us, or cling to us — it goes through the “mouth” into the “belly” and out. But what we make of it and the power we give it through our own avenue of consciousness — that is where our responsibility lies. We cannot escape the fact that every thought we have goes out through the “mouth” into the atmosphere of consciousness and makes an impression for good or ill, whether or not we are aware of it. We sometimes imagine that we can bury an un-Principled thought merely by not speaking it out loud, but this is a delusion, because all that we think goes out and has an effect. We cannot keep it to ourselves. It is not possible for error of any kind to lie fallow in our mental stomach, and if we try to let it do so without any attempt to counter it, we get a disturbed thought and a disturbed physical experi-

ence. “Sufficient unto the day is the evil thereof” and it keeps us busy, for it stimulates us to accept Truth more vigorously, but the work is no more arduous than that of the housewife daily keeping the house clean and orderly or the business man daily running his business along sound lines.

What Jesus warns against is deliberately ignoring the dictates of our inherent Christ consciousness. The paramount need is to listen to and obey our Christ Mind, which deals perfectly with the intake of daily impressions and which is with us every moment of the day to be heeded. By not paying heed to it we allow impressions from the world of mortal mind to register and influence us, so that temporarily and until the lessons are learned we are activated by thoughts which are the exact opposite of our real nature. This lack of the right activity of manhood condemns us for that very lack and for neglect of expressing what we truly are and have truly gathered from our conscious experience. What our Christ Mind offers us is the pure outflow of our individual ability to reflect good. The call is imperative and accepts no excuses.

Constipated or uninspired and heavy thinking can be experienced by the student who makes too heavy a meal of error, instead of allowing the belly-process (the Christ Mind) to deal with it quickly, cast it out into “the draught,” and have nothing more to do with it. If an error has been spoken about us, our friend, or our world, our Christ Mind immediately defines it as error, but, more than this, it will tell us that the individual or group of individuals supposed to have voiced it could not have done so, since man is nothing more nor less than the individual expression of the voice of Truth. Accepting this promptly and refusing to entertain thoughts based on “self-will, self-justification, and self-love” (S&H 242:18), we have allowed our “belly” free play in its inherent ability to deal with error and cast it out into “the draught;” and our thinking can then go on to function naturally with its processes of love and the unweighted happiness which these processes carry with them.

We all need quicker dismissals of error and deeper convictions of Truth. If someone is doing a sum in arithmetic and the result

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reveals an error in the computation, no sensible mathematician spends time ruminating as to how the error could have come about, but dismisses it at once and gets on with the freedom and joy of allowing his thought to be controlled by the mathematical idea.

Mrs Eddy would not have included in her most important book, the textbook of Christian Science, the story of the little girl who wounded her finger unless it conveyed a lesson as to the quick dismissal of error which is much deeper than appears on a superficial reading of the passage: “Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth. A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, ‘There is no sensation in matter.’ Bounding off with laughing eyes, she presently added, ‘Mamma, my finger is not a bit sore.’ It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained” (S&H 236:28-10).

The best thing to do with error is to dismiss it quickly with the truth and, best of all, before it has registered as error.

If we *have* heeded our individual Christ ability to deal with the hourly intake of thoughts and impressions and have identified ourselves with the discriminations it has made for us, then what goes out of our mouth both in speech and through the mental mouth of thought is the imparting of “truth, health, and happiness,” which is our rock of salvation and our reason for existing (see My. 165:18-22).

“Out of the heart” — obviously Jesus was not referring to the physical heart, but it should also be obvious that he was not speaking of a power within the individual’s mind to create evil. What he was referring to is the very heart of the whole matter, namely, evil’s claim that it does exist and has power within itself. That is the essence of its claim, just as the physical heart is accepted to be the centre or essence of the individual’s physical life. What Mrs Eddy called “the great heart of Love” stands in contrast as the impelling

purposefulness of good for every individual. Jesus was here pointing to the heart of the matter in evil's attempt to impose itself and thereby cause us to accept it as a reality in some form or other, instead of as an absolute unreality. At the very heart of evil has always been its audacious claim, "I am a something, entirely separate from God, and you must listen to me if you wish to express intelligence." We all have to supplant this claim of a mind apart from God.

What Jesus now shows is how to make sure that out of our heart, the heart of divine Love individually reflected and not the so-called heart of mortal reasoning, there proceeds the very opposite of the evil thoughts and so on which he lists and to which we have to be alert only in order to recognize and expel them as intruders.

There is not space here to do more than comment briefly on the specific categories given by the Master, but their scope is obviously so great that the individual is bound to find fuller explanations coming to light in his own mentality.

Jesus begins with "evil thoughts." We should realize that we have the inherent ability to turn these into the positive of *good* thoughts, for "by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (S&H 267:24-25). The first thing to note is that our thinking constitutes us in this human experience; in other words, our thinking is either good or bad (evil) and according to this our human experience is shaped, both as regards our own health and happiness and our relationships with others. Through mortal education we are subject to everything to which mortal mind bears testimony and therefore have to be on guard to protect ourselves against this intrusion, for it is an intrusion — it is not us, and this should be recognized. It is an enemy trying to enter and disturb or destroy the integrity of spiritual thinking derived from Principle. "The sinner created neither himself nor sin, but sin created the sinner" (Ret.67:18-19). If we acknowledge this, we shall not condemn ourselves and feel that we ourselves originate the evil thoughts; we shall also be more alert to see that the city of our consciousness is defended against such invaders and becomes a state of consciousness such as John the Revelator described in his

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picture of the holy city, the pure conscious experience of every man, where nothing can enter which “defileth, . . . or maketh a lie.” This also helps in our estimate of others, for we realize that any “evil thoughts” apparently expressed by them are enemies and not they themselves. A mother generally holds her child blameless for errors, but blames others or alien influences for their part in attacking the integrity of the child. Jesus had this attitude when he said to the Pharisees, “ye are of your father the devil, and the lusts of your father ye will do;” he was referring to the false influences fathering or controlling their thinking. This clear understanding, whereby he loved every man but rejected every evil attempting to attach itself to that man — he “loved righteousness, and hated iniquity” — enabled him to help the centurion who represented the domination of Rome and to heal the daughter of the ruler of the synagogue. An understanding that evil is never man but is the activity of ignorance, which on this human plane is forever endeavouring to attack that manhood, puts us in a strong position to deal with it impersonally, with regard both to ourselves and others, and also to rouse in us that sense of love and compassion which is essential if we are to guide ourselves out of the human into the divine and so learn how to do it for others. There is no mortal mind because there is no mortality; it is a lie and the father of all the lies which follow in consequence. This attitude towards “evil thoughts” so alerts the individual that his true self comes to the fore in the ratio of his developing habit of rejecting lies as lies, and this proves to him not only that evil is unreal, but also that good and its naturalness is very real. Handling and rejecting the evil which is *never* there releases us to the experience of good which is *always* there. And so Jesus not only warns us against the habit of accepting evil thoughts without challenge and dismissal, but implies that rejecting them brings the individual to a great release of good and consequent happiness.

“Murders” — instead of harbouring thoughts leading to words and deeds which would kill hope and joy in others, we can see to it that we think and express that which gives life to them and enhances and multiplies their joy.

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“Adulteries” — we have married ourselves to the ideal of Christian Science and must be on guard that we do not adulterate that marriage through not being loyal in practice to what Christian Science teaches. To take a simple example: we adulterate the truth that man is fully employed and fully productive every time we think of employment as confined to material motions and processes, and we cleanse it of adulteration when we acknowledge the pure truth that all activity is mental and is therefore subject to Mind alone and reflected in the hourly experience of man. That is the standard of thinking to which we have married ourselves, and fidelity to that standard, no matter what the senses may say, is an essential of this divine marriage covenant.

“Fornications” — we must watch that we draw all our impressions from our marriage with Principle and therefore that there comes out from us that flow of sweetness and goodness towards others which blesses them. When we do that, we have no part in that “fornication” which disturbs the sacred relationship between the individual and his Principle, the relationship which the individual must himself develop and protect and which no one else can share. There is “fornication” if anyone turns continually to another in order to lean on his understanding for creative thoughts, rather than gleaning from it his own ability to lean on Principle. The friendship of the Master would have wakened in us our own abilities and the wonder of our own relationship to God, as it did with those who learnt from him. When our relationship with others has no other purpose than to do this for them, not only will it be a wonderful relationship but we ourselves shall find our marriage with Principle more clearly consummated.

“Thefts” — we must take care that we give full recognition both in thought and deed to everyone for what they are and what they do and watch that we do not sneakingly and underhandedly deny them any of the praise due to them for their individual expression of Principle.

“False witness” — we need to be alert that we witness only to the truth for ourselves and everyone else and stand in strong witness to

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that truth. This means rejecting opinions emanating from the falsities of sense testimony, for they endeavour to identify us with that testimony against the interests of others and of the continual development of Truth for mankind.

“Blasphemies” — we should be vigilant that our recognition of God is endowed with a deep humility and love, until Jesus’ words in the Lord’s Prayer and Mrs Eddy’s interpretation of them continually possess us whenever we think of God: “Hallowed be Thy name. *Adorable One*” (S&H 16:28-29). How often do we pause in our thought-processes and say those words until they fully embrace our thinking in true adoration?

The more we identify ourselves with good thoughts, with life-giving ideas, and so forth, the more natural it will become, until they are part and parcel of our normal being. Through the challenges Jesus presents he is wakening thought from ease in self to active rest in God and godliness, for godly we are and godly we have to learn to be.

Mrs Eddy quotes this very verse about evil thoughts and so on proceeding from the heart as the Scriptural heading to her chapter “Animal Magnetism Unmasked.” She thereby removed or unmasked the mystery surrounding the term “animal magnetism.” In that chapter she brings out that the whole heart of mortal existence (that which makes it pulse and pushes its concepts through the entire system of its existence) is nothing more nor less than mortal mind, therefore we have to watch the suggestions coming from this so-called mind and translate them into the impulses of the divine Mind. If we pay careful attention to this verse, we have no excuse if we become a servant to the activities of error, and we have no need to be frightened by the work required of us. If we are alert to the attempts of false inclinations and thought-processes to assert themselves, this will guard from deviations the pure flow emanating from that deep and genuine desire for goodness and its expression which is at the very heart of every individual in his forward responses to the call of his spirituality. That pure flow will thereby be protected and kept straight on course, straight along the channels of Principle to fulfil

the purposes of Principle. For instance, anyone who starts his day with a paramount desire to be loving finds that in the ratio of his sincerity pitfalls and various pulls present themselves in an attempt to destroy or disfigure that original divine impulse to be loving. But if he is watchful about this and rejects the un-Principled suggestions and tendencies, then his purpose is safeguarded and nothing impedes the realization of his natural and beautiful original heartfelt desire. Error is error — not something true, real, or operative — and therefore it is powerless in itself.

We may ask ourselves why between his first statement of this parable and his later explanation Jesus advised his students not to be concerned with the reactions of others. In effect what he said to his disciples when they told him that the Pharisees were offended at his words was this: “Let them alone, do not be concerned about how others are doing their part, because everything that is not of Principle is bound to be rooted up, but watch that you yourselves do not follow any blind leadership.” The phrase “blind leaders” implies that the Pharisees were deliberately turning their backs on the light which was as much present for them as for everyone else. Jesus was pointing out that stubbornness is something we should all avoid, because it blinds us to reason and in this case caused those influenced by it to be angry, just as a student may find himself disturbed if he turns a blind eye to the obvious truth of Truth. This form of self-will can temporarily hide from us the natural action of the Christ Mind (the “belly”) inherent in us all and already operating on our behalf by its separation of Truth from error.

This parable surely emphasizes our individual importance to the world in which we live and stimulates a realization of that importance and the part it has to play, the good it can do and the evil it may temporarily do unless we have that realization and therefore watch our thinking. A truth which false education may cause us to find hard to accept, but which we need to accept, is that in a degree we are as important to God as God is important to us, for we are God’s expression, and without His expression how would He be known or even exist for mankind to know? “God, without the image and like-

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ness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature” (S&H 303: 25-28). It is a wise man who acknowledges that he is important to mankind and to God and that he is *wanted* by mankind and by God. Because Jesus felt this, there became articulate to the surrounding consciousness the words, “This is my beloved Son, in whom I am well pleased.” Should we not endeavour to hear those words of our own selves? And should we not feel the inspiring call upon us to be what we are, by watching the intake of our consciousness? It is an intake we cannot stop, for it is forever going on, but through our inherent and every-moment-with-us Christ Mind we can deal with it so that only good is left and possesses us, allowing us at last to be what we truly are — God’s expression of His own wonderfulness.

Look at a flower, and if you look rightly, you will see something that is saying, “I am wonderful and I know it. I am not troubled about the intake from the earth, for I have dealt rightly with it, taken from it what is good and beautiful and real, and that is what you are now looking at as me. I am glad to be what I am because I have seen to it that I am just that through those processes which men call nature and which are really the same activity of the same Christ Mind which everyone enjoys. I am now showing you the wonderful result and bringing to you what you need — otherwise I would not be here. I am wanted and I know it, and I am ensuring that that want is rightly fulfilled for mankind, but all this is the activity of the Mind which made me and holds me to this lovely purpose for its own glorification.” No wonder the Master, the great scientific metaphysician, found Science active where it is always active — in the expression of its presence — and so he said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin.” He could have said, “Through the presence of the Christ Mind they naturally take only good and do not get disturbed or laboured by the attempt of anything else to impress them. They reject it out of hand and go on with what *is* at hand.” And so Jesus continued, “I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Therefore when we look at a beautiful flower, we

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should take the lesson from it — accept what it is saying to us, what it is giving to us, what it is so proud to exhale and so beautiful in exhaling. Often the aroma of that justified spiritual pride reaches us with further blessing as we drink it in, just as the beauty of its expression is there for us to receive in all its spiritual glory and its spiritual consciousness of how important it is and therefore how careful it will always be to be nothing but beautiful, nothing but good.

We may well ask ourselves: Do I really believe that I am important? Do I really know that I am very much wanted? Why did one of the most beautiful illustrations of the Bible take form in these words, “prepared as a bride adorned for her husband”? It conveys a picture of being wanted and of feeling the value of being wanted and therefore adorning consciousness with the qualities which are the best we have to give.

If we study the life of the Master, we see a superb blending of true manhood and womanhood and we see that he knew that he was wanted by God as much as he knew that he wanted God. He said, “I do always those things that please Him” and he also said, “The Father loveth the Son, and sheweth him all things that Himself doeth.” He certainly was “a bride” adorned for the husbandry of Principle, and he acquiesced in a full and loving service, endowed with all the happiness and joy and loss of personal responsibility which we associate with those words, “a bride adorned for her husband.”

What good effects would follow if our first waking thought was “I am really wanted, wanted by God to express His being and wanted by mankind to *feel* that expression and therefore through it to know of His presence.” Jesus once said, “I am come that they might have life, and that they might have it more abundantly.” How excellent it would be if we, like him, felt the truth of this and like him responded to its call.

The sheep and the goats

(Matthew 25: 31-46)

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into

everlasting punishment: but the righteous into life eternal.”

If we plunge beneath the surface of this parable, we see that Jesus wanted more than that we should take baskets of food to the hungry, and so forth. As Mrs Eddy quotes, “The best alms are to show and to enable a man to dispense with alms,” so there must be a higher meaning than the usual human interpretation. The deeper spiritual import is far more challenging and far more divinely practical, although it in no way detracts from the good human interpretation or lessens the importance of good human activity in the interests of mankind. We cannot confine the parable to human activity, however, for at the back of everything Jesus said was the purely spiritual.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” This is a picture of how the Son of man should be in our experience — a picture of what Mrs Eddy called “practical, operative Christian Science” (Mis.207:5-6). The glory of the Son of man is the coincidence of the divine and the human — “divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God” (S&H 561:17-20). That was the experience of the Son of man which Jesus had, and he had it because he gave to Principle’s ideas all the power and all the glory inherent in them. “All the holy angels with him” gives a picture of Christ-ideas simple but profoundly direct, going straight to their destination without confusion or deviation. “With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality, inso-much that the people ‘were astonished at his doctrine: for he taught them as one having authority, and not as the scribes’ ” (Ret.58:7-11).

With Mrs Eddy too her Son of man was “upon the throne of his glory.” When she gave a lecture or held a class, there was such a living sense of the presence of Christ, Truth and such an open allowance to ideas which could be described as “angelic” that people were inspired, blessed, and healed beyond measure.

We may feel that Principle’s ideas are not as full of power and glory for us as they were for Jesus and Mrs Eddy, but that cannot be

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so. Principle cannot be less vigorous and invigorating than it was for them, and we should not accept that the divine standard has trailed in the dust since their day. The Son of man, or the demonstration of Truth in immediate experience, can be as glorious for us as it was for Jesus or Mrs Eddy. Jesus was showing what we need to do if we want this to be so, and we should accept that if we do the work called for in this parable, we *shall* feel our Son of man in its power and glory.

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” Set before each one of us is the vast realm of Mind and the limitless opportunities of joy and strength which this offers us. In this realm of idea we continually have the choice before us represented by the sheep on the one hand and the goats on the other. If we want our Son of man enthroned in its glory — fully expressed and enjoyed by us — and if we want it to bring angelic ideas, then we must distinguish between the active involvement and acceptance symbolized by the sheep and the passive resistance symbolized by the goats. Jesus’ use of the term “sheep” complies with his statement, “My sheep hear my voice . . . and they follow me.” The sheep represent those who accept the rousing challenge of Principle and follow its ideas right through to the natural conclusion of their purposefulness. “Goats” are those who do not exercise their inherent ability to be intelligent. Children sometimes call someone a “silly goat” when he just will not use his intelligence.

The sheep stand for those who are ready to demonstrate ideas of Principle, because they know them to be fully effective in every direction to meet the needs of men. The goats stand for those who have the same potential, but have not learnt to realize the effectiveness of Principle’s ideas; therefore they do not have fruitage, and are consequently dissatisfied with their failure to achieve what they know to be natural and right.

Whether or not we use the language of the Bible or of Christian Science, we can see that it has always been true that men have distinguished between the theoretical, however sound, and the pract-

ical, however good, and realized that there has to be a balance. Practice without a thorough understanding of the theory and principles involved, in any scientific sphere, is dangerous and at best dissolves into an activity of faith. At the same time a devotion to the theory alone blinds one to the needs of mankind; this leads to the individual being discontented with himself and with the science of which he is an adherent.

“And he shall set the sheep on his right hand, but the goats on the left.” Jesus is illustrating that in all activity there is a need to practise what we know (which can be termed the “right hand” of the activity of Principle) and also a need to hold ourselves close to the source of that knowing by acknowledging and affirming that it is Principle which is the source, for Principle gives us the ideas and supports us as we activate them in human demonstration. If we are painting our house, we probably find that with the left hand we hold on to the paint-pot and with the right hand demonstrate its practical purpose by applying it to the structure in order to protect and beautify the structure. A left-handed person would naturally disagree, but most people are right-handed, and it is what Jesus was symbolizing that is important. He was giving a simple illustration of our need to hold on to and make practical our realization of the presence of the source of all goodness and at the same time see to it that we play our part by activating ourselves and the understanding we have in the processes of good both for ourselves and others.

When Jesus said, “My Father worketh hitherto,” he was as it were using the left hand of his ability to recognize Truth as the presence of God; and then when he completed the sentence with the words, “and I work,” he was revealing the purposefulness of this activity in his individual ability and necessity to demonstrate its presence and practicality both for himself and for mankind. To dwell with the “left hand” and not cause ourselves to utilize the “right hand” is to live with theory, which will finally lose its meaning through not being used in practice, whilst to dwell with the “right hand” without a full and constant acknowledgment of the “left hand” leads to a drying up of the supply of ideas and a loss of

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inspiration. When the beloved disciple John said, "That which . . . our hands have handled, of the Word of life, . . . declare we unto you," he was pointing to the fact that because he and others like him had turned divine theory into practice in the areas of their cognizance, this would have an appeal for mankind — and the only proper appeal.

Why did the Master proceed to commend those on the right side and condemn those on the left? The answer is plain: let any individual take his paintbrush in order to paint and he will be driven to recognize that he simply has to have a paint-pot and the paint it contains; but let an individual have just a full paint-pot and no incentive to use it, and the whole purpose of himself and the paint is lost to experience and will cause him all the disappointment and aggravation which such a position creates.

So the Master is saying, "Go out to do good with your understanding of Science and you will be driven to the recognition that you must turn to that Science for all the ability to follow your rightful desire. But if you cultivate an intellectual understanding of Science with no effort to apply it, you are bound to be disappointed, because you are not fulfilling your part as a servant of that Science."

Those on the left hand in the story, the goats, came in for criticism only when theory remained theory for them and they did not acknowledge the needs of mankind nor utilize the theory to meet those needs in the natural demonstration which all true theory based on Principle makes possible.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom of Principle's ideas in their full expression of Life, Truth, and Love is always ours, "before Abraham was." We take up our eternal heritage when we claim it and refuse to allow anything to deprive us of it, letting our thought be exalted to the level of those ideas and accepting their challenge right where we are. Each of us has always had the ability to fulfil our Christ inheritance — and also the need to fulfil it in order to find what we are and why we are. Jesus goes on to show us how to do this.

“For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

When Jesus uses the words “I was an hungred,” “I was thirsty,” “I was a stranger,” and so forth in this parable, he was showing us that the “I” of our true selfhood (the “I” that is one with the great I AM) is forever reaching forward to identify itself clearly with what it instinctively knows itself to be, namely, the perfect expression of Principle. If any proof is needed of the reality and presence of the divine Principle, it is found in the fact that no one’s true selfhood as the reflection of Principle is fully satisfied with where he thinks he is in character-expression, but is forever calling it on and out. Principle’s presence operating as us is what gives us the instinct for perfection and the longing to express it in our lives. At whatever stage of understanding we may feel ourselves to be, we experience in *our* way the hunger which Principle experiences in the ways of the infinite unfoldment to itself of its own ideas; Principle is forever affirming freshly the completeness and perfection of its own infinitude. This is the activity of Principle. We should admit daily the truth hinted at in the words of Mrs Eddy, “We are hungry for Love” (Mis.369:20). We should openly acknowledge our need and then decide to find that need met according to the teaching of this parable. But it is necessary to admit that because we *are* perfect in Principle’s eyes, we can find satisfaction only in reaching forward to measures of that perfection. Those who do this voluntarily and intelligently receive convictions of their wholly spiritual nature which can be gained in no other way; those who resist this calling or fail to give it due attention must eventually be *driven* to accept Principle’s

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mandate embraced in that statement of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The purpose of this parable is to show us how to follow that calling—through Science and not through suffering.

The only way man can serve the principle of anything is through its expression. The musician cannot be a servant to the Principle of music except through serving symbols of music, and we cannot serve the divine Principle except through serving its ideas. Otherwise our service is merely vague and vacuous. There is nothing vague about God. God is unfathomable Mind, but that Mind is expressed in ideas and therefore in the tending of those ideas we serve God. This is a parable about accepting and responding to the challenge of Principle in the expression of its ideas, so that they have in our thinking the freedom which is theirs.

"Inasmuch as ye have done it unto one of the least of these my brethren"—obviously the "brethren" of Principle must be ideas, and therefore the demand on us is to take the ideas of Principle and grant them their true import and significance.

Every idea of Principle *is* meaty and thirst-quenching, *is* natural and fully clothed, *is* healthy and free from limits, but we have to find this out for ourselves and realize that it is so and not stay with a finite concept or negative interpretation. To do this we must accept the idea from Principle and realize that it *is* from Principle, then dwell with its message until we see clearly what it requires of us, and proceed to obey its requirement. In so doing we make it our own. We know when this is done as soon as we find that it is meaty in purpose and in the ability to demonstrate that purpose; that it quenches our thirst for that which is satisfying; that it is not a stranger to us, and is so fully clothed that it clothes us with a new sense of life; and that it is by no means sick or imprisoned once we have released ourselves to a full compliance with its purpose in the expression of good. A first-class musician is so because he values the music he plays; it has life and reality for him and he treasures it and works to be controlled by it. As a result in the sphere of music he is as "the Son of man . . . upon the throne of his glory."

If a mother declares the truth, "I am a loving mother" — the truth she has drawn from Christ, Truth, the Son of God — it still has no real meaning for her if it does not lead her to perform with love all the least little activities involved in motherhood. If she has not carried out in practice her understanding of any of Love's ideas which have come to her from the Christ Mind, she has not identified herself with the truth she has declared about being a loving mother and it remains mere theory. But inasmuch as she does identify herself with them in all her thinking and actions, even to the least little detail — inasmuch as she feeds, clothes, etc any of the least of the ideas of motherhood in her immediate experience — it could be said that the Son of man comes to her "in his glory, and all the holy angels with him" and she is refreshed, inspired, and satisfied as a result. The Son of man sits "upon the throne of his glory" — she has a sense of rest in action, reflecting the truth that "God rests in action" (S&H 519:25). All the little tasks of motherhood join the greater in "one grand brotherhood" (S&H 518:16), because whether they appear small or great they are all "brothers" in the main theme of motherhood and are all equally demonstrations of the Son of man, all based on Christ-ideas now translated into human language in her present experience and all contributing to the full realization of the Son of God here in life-experience.

"I was an hungred, and ye gave me meat." Each time we feed our "famished affections" (S&H 17:5) with that which is spiritually substantial, we experience its sustaining power. An idea is never "meaty" to us until we rouse our Christ selfhood to demonstrate it to be so in our own life. We have some sense of what "meat" meant to the Master when we think of his words, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you . . . My meat is to do the will of Him that sent me, and to finish His work." We can look at an idea and *call* it "meaty," but it is ineffectual until it satisfies our need or someone else's. For instance, "Matter is unreal" expresses a thoroughly "meaty" idea, but in itself it is merely a statement; it gives no meat to anyone in our experience until we have demon-

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strated for ourselves the unreality of matter by proving in some degree somewhere its non-entity and inability to interfere with the activity of Truth. Jesus throughout this parable emphasizes the part which the individual has to play. This is what he stressed with the parents of the girl whom he raised from the dead; he told them to give her meat (Luke 8:55), not only to confirm that she was alive, but also and more importantly to symbolize that she needed a sense of strengthening purpose in life to lift her out of the effects of a sheltered life, for this had weakened her ability to think and act for herself and may well have led to her anaemic capitulation to some strong claim of the senses.

On every side there are demands for greater meatiness in the explanations of life and its purposes and requirements. Parents are finding that their children will not be satisfied with explanations given only at the level at one time associated with childhood and which would now be termed "pappy". Today children require their parents to be able to put real meaty background to their teachings; otherwise they will not accept them. The same demand for "meat" obtains on the factory floor and in the boardroom. In the church also there has to be the satisfying substance of intelligent explanation, rather than a call for blind faith.

So the question is: where do we stand in relation to the point raised here? Do we discern for ourselves, for our friend, our patient, or our world that there is a hunger and that it can only be satisfied by giving Truth the meatiness inherent in it, the strength-giving quality that it possesses when seen and applied?

"I was thirsty, and ye gave me drink" — the thirst for Truth felt by any of us can be quenched only with ideas which are clean and refreshing, taken from the "pure river of water of life, clear as crystal." Mrs Eddy wrote in her Preface to "No and Yes" of those who are "athirst for the life-giving waters of a true divinity." This was what Jesus discerned as the need of the woman at the well in Samaria. He said to her, "whosoever drinketh of the water that I shall give him shall never thirst" — note that word "never"; "but the water that I shall give him shall be in him a well of water springing

up into everlasting life." He awakened in her a satisfaction of the thirst previously misinterpreted as sensual desire; he showed that desire to be pure desire, and he did it not by rebuffing her, but by giving her just the companionship which revealed to her what she really wanted, which was nothing to do with all she had been playing with. He took an interest in her and her spiritual capacity. If we read the account of this incident in the fourth chapter of the Gospel of John, we see that here was no empty-headed sensualist, but an individual with a very deep conviction of the purposes of spirituality as illustrated in the history of her race. (Note verses 11, 12, 19, 20, 25, 29.) Jesus opened up for her new vistas in a new world where she felt truly at home and realized that this was what she had always been seeking, but had sought along channels which did not lead her to it. He met her at the levels to which he was accustomed and found her at home on those same levels. In the mutual spiritual refreshment which took place her life was changed and his thought was freshly inspired and satisfied. So the question for us all is this: are we giving ourselves draughts from this thirst-quenching well and are we doing it for others?

"I was a stranger, and ye took me in." We are a stranger to an idea and that idea is a stranger to us unless we take it in and give it immediate welcome. Any one of Principle's ideas is a stranger unless we give it a home in our own consciousness. For instance, the idea that there is no death is very wonderful, but it is not our own until we ourselves become absolutely convinced that there is no death. Jesus made a friend of that idea. He "accepted the one fact whereby alone the rule of Life can be demonstrated, — namely, that there is no death" (Un.55:1-3). He took that idea until it became such a friend to him that he could commune with it in the realm of inspiration. When we find ourselves saying of an idea, "This is new to me; I'm not sure that I can take it," we are bound to feel Principle's presence and praise if we awaken our individual reflection of the Christ Mind to reply, "It is not new to God and therefore not new to me, so I will welcome it and take it to heart as my dearest friend which I already understand, appreciate, and love. It is not a stranger;

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it is an idea or expression of the one Principle, the one Being, just as I am, and so we are brothered and related, of the same kith and kin."

"Naked, and ye clothed me." Any truth is naked as far as we are concerned unless we clothe it. Jesus was always clothing Principle's ideas with illustrations from the life he saw around him, so that they were not left "naked" to human comprehension. If one of Principle's ideas seems bare and cold, we must clothe it with the Love that is Principle and see it alive with that Love. This is a necessity, or else we may think of the divine Principle as coldly impersonal and dictatorial. Principle's commendation is with us if we stir ourselves to give a Christly garment to a truth, for it can be left bare and cold in its assertion or be clad in such a way as wins the heart. We can say to someone, "You've got to love," and it may be true, but it is far more attractive if through our Christ selfhood we show him that he is loving and has only to express it.

Are *we* clothing the naked? Statements of Truth merely made and not understood *are* naked. Mrs Eddy speaks of buffeting invalids with "the superficial and cold assertion, 'Nothing ails you'" (S&H 460: 22-23), and she criticizes such repetition of truth without its being clothed from our own ability to clothe it with reason leading to revelation and revelation leading to demonstration. Every mother wants to clothe her babe in the clothes that are the most attractive for the purpose; she does not feel that "any old clothes will do."

"I was sick, and ye visited me." If an idea of Principle seems weak and sickly and does not appear to be expressing itself for us or for another, it is we who can rouse our individual Christ reflection to "visit" it and show us its healthy, vigorous stature. Whenever our thoughts of Truth are anaemic and without punch, they have to be visited by the strength and purpose of manhood and the fact of their effectiveness, and this must be demonstrated. A mother can wake up in the morning feeling tired and may declare to herself, "I am not tired, because I am a spiritual idea," but that is just a sickly, ineffectual statement unless she follows it up by saying, "Right, if I'm not tired, I can get up and make breakfast and see the children off to school." She has then visited her statement of Truth with her own

individuality and her own invigorating expression of it and she feels the certainty, joy, and power of Science. Her individual Christ-expression has been raised from its sick-bed. Jesus' commands, "Stretch forth thine hand," "Rise, take up thy bed, and walk," and so on, illustrate this very point. He caused the individual to visit with his own individual capacity the truth which had been held out to him.

"I was in prison, and ye came unto me." We win the commendation of Principle if we do not let its ideas remain imprisoned in the smallness of an old theological sense, but release them to ourselves in their infinitude. Say a man is imprisoned by the belief that something is wrong in his thinking and he therefore shuts himself into a cell of condemnation: he must visit himself with the Christ truth about himself. That truth is very simple — because there is nothing wrong with God, there is nothing wrong with him; because God does not condemn Himself, he does not condemn himself. God never made an error, He knows it not, he therefore need not fear it. (See "Unity of Good," page 20.) But he must specifically visit his imprisoned sense with the strength and richness of his own individual being. That is the only way to come out of prison and be free. Freedom comes in the ratio that he accepts that everything about him and all his experience is God expressing Himself and that God is All-in-all. In every direction he has to let himself go to the joys and freedom of being himself as Principle's idea, with no shadow of doubt about it.

Too often we allow ourselves to be imprisoned in daily routine and the human requirement, and let it become drab and dutiful instead of inspired. The household tasks, the office desk, the classroom, and the daily routine anywhere are full of symbolic lessons showing us the presence of the Truth which will lead us to realize that we are *not* imprisoned, because on every side there are open doors of discovery in response to the spiritual. "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right" (S&H 227:24-26). Note those words "citizens of the world" — that is, housewives, business and professional men, schoolchildren, everyone.

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“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Whatever any one of us has done to give meat, drink, clothing, and so forth to Principle’s ideas in any least aspect of our experience, we have done for the whole embodiment of our individual expression of manhood, that is, our Christ, and also for the full Christ of which our individual Christ is an active part. It is all “one body.” Our Christ is the full expression of our individual selfhood as Principle’s expression of itself. That full expression is made up of all the ideas covered here by the phrase “these my brethren.” The thoughts and actions which continually brother our overall individual Christ expression are as important to it as is the main theme of our character-expression. We need to pay attention to the detail of our wholeness and not neglect any facet of it, just as an athlete has to pay attention to the detail of his performance and realize that he has to demonstrate not just strength, but also suppleness, control, freedom, and so on, if he wants to express his best as one complete whole.

Jesus was also making it plain that we cannot do for others what we have not done for ourselves, and conversely we cannot long do for ourselves what we are not doing for others. We do not want to cook merely for ourselves all the time, and others do not want us to cook for them unless we *can* cook and have proved it by cooking for ourselves. Anything dies on us if it is done merely for ourselves. Jesus’ words, “I, if I be lifted up from the earth, will draw all men unto me” show that in the ratio that a man lifts himself out of the claims of ignorance in any department of life he becomes an attraction to those who feel the need to be lifted out of those same claims. So whatever he has done for his own Christ selfhood he has also done for the Christ selfhood of many others.

The Master was emphasizing the necessity for each one of us to rouse our Christ selfhood into active participation. The individual’s consciousness and action as the presence of Principle is what he was calling for. A man may have praise for Principle in his thought, but it is no good merely being an onlooker on the touchline and not joining in the game. The demonstration of Science causes him to be

involved, and that is why the healing work is important. Jesus was always "involved," and he said, "My Father worketh hitherto, and I work." The teaching of Eastern philosophy is, in effect, that God is working His purpose out and all will be well; individual consciousness is superseded. But Science demands individual understanding and demonstration of the fact that man is spiritual and perfect and that there is no opposite to Truth. There is no room in Science for listlessness and inaction.

Now Jesus goes on to outline the negatives which will try to stop the demonstration of our Christ selfhood. "I was an hungred, and ye gave me no meat." Principle is always giving us its ideas, and it is true of us and of all mankind that we do hunger for such ideas, but it is also true that unless these ideas are made meaty by our seeing to it that they have practical effectiveness and demonstration in our lives, they do not satisfy that hunger. An idea of Principle must be challenging by the very nature of its source, and so we must not neglect to find its meat and accept its challenge. We should not be content merely to repeat it without vital interest, but must call out of ourselves responsiveness to its challenge. We should ask ourselves seriously: Are we approaching the teachings of Science with the expectancy of their satisfying our hunger in this meaty or strength-giving way? Has our thought got real meat in it from Truth, so that it truly satisfies our hunger?

"I was thirsty, and ye gave me no drink." We may be allowing Principle's ideas to be dry and abstract to us, but Mrs Eddy wrote, "Metaphysics, as taught by me . . . is far from dry and abstract. It is a Science that has the animus of Truth. Its practical application to benefit the race, heal the sick, enlighten and reform the sinner, makes divine metaphysics needful, indispensable" (Mis.38:16-21). Enlightening and reforming the sinner was what took place for the woman at the well through Jesus drawing out of her the deep, satisfying draughts of her latent spirituality which she had mistakenly overlaid with sensual desires. The lesson is that we must honestly recognize how much *we* thirst for the water which Jesus referred to in his conversation with that woman and how fully equipped we are to

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satisfy that thirst both for ourselves and others through the spiritual capacity which is present for us all.

"I was a stranger, and ye took me not in." When an idea first comes to us, it does often seem strange, because it is so new to us, so almost foreign to the way we thought before. We may feel that we do not understand it and will just let it remain a stranger. We miss so much through this. We must take it in and dwell with it, and thus begin to understand it, until finally we feel quite at home with it and it is no longer a stranger. It is like taking a foreigner into our home. He is one at first to us, but we are not satisfied to leave him as a stranger and as we live with him, we find that he is like ourselves and he is no longer a foreigner as far as we are concerned. Jesus was the great friend to mankind because he never allowed Truth to stand as a stranger for others; through parables, explanation, and demonstration he showed that they were not estranged from it, but that it was natural to them. He took them in to his understanding and showed them how *they* could be taken in to *their* full understanding and ability to demonstrate. At one time he sent his students out in pairs to teach and demonstrate the truth which he had given them, so that no longer would they feel a stranger to it, but would take it in to their understanding through the challenge he gave them. Are we doing this for ourselves and others? Do we allow ourselves to stand as a stranger at the door of understanding and not take ourselves in to the very depths of that understanding, to the very possibility we are endowed with? Do we throw aside the suggestion that we have not the capacity to understand Truth clearly and finally and make it our friend?

"Naked, and ye clothed me not." Ideas which we allow to remain superficial do nothing to clothe anyone. For instance, if we tell someone that he is warm in Love, the statement is naked of all effectiveness if we ourselves hold a cold and distant thought towards him so that he does not feel the warmth and welcome we profess, or if we do not show him his wonderful capacity for love and how he loves loving and how that love does so much for others and is effective in detail in his family life. Only as we clothe the idea of love in that

kind of way does he begin to feel its warmth and becomes aware of how he is clothed in it.

“Sick, . . . and ye visited me not” — we may be belittling Principle’s wonderful and humanly astounding ideas into sickness, weakness, and feebleness, as old theology so often does. The truth of Principle’s ideas is always healthy, whole, health-giving, invigorating. Even the statement “God is Love, therefore I am loving” can become faint and anaemic in human thought, a mere sickly repetition, unless we rouse ourselves to visit it with individual expression in thought and action, making ourselves be what we have declared. Mrs Eddy wrote, “Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power” (Mis.250:14-21).

There is a sickly tendency in the human mind not to obey immediately the demands of the Science of being set out by Jesus and Mrs Eddy, but to indulge what amounts to insubordination to those demands. This tendency has to be met and mastered by acknowledgment of man’s spiritual capacity. Prompt obedience to the mandate and requirements of Principle is necessary for all of us; it will destroy that sickly attitude which is half-tired for the simple reason that it has not sprung at once into action — which would be like the mother previously referred to lying in bed declaring the truth yet not identifying herself and her actions with it. In proportion to his quick and sustained obedience the individual feels for himself the true health or wholeness to which he is entitled.

“In prison, and ye visited me not.” We must not allow ideas of Science to be imprisoned by limited beliefs of what they can accomplish, because we can realize their power and freedom, their strength and breadth. We cannot outline or circumscribe the infinite or ourselves as the expressions of Principle, but we can release Principle’s expression to its own magnificence. That includes never being

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satisfied to confine Christian Science to ourselves and our families, but setting it free to an ever-expanding community and to the universality which constitutes its native air. Science belongs in the realm of the universal. There is no Science unless it is universal. It must be released from the prison of parochialism. Whenever a great new discovery has blessed men universally, it is because an individual or a group of individuals has laboured with mankind in mind. So if we feel that our activity in Science is confined to a small circle, we have it within us to break down those apparent prison walls and let our ideas go out universally and with a universal love, certain of their dynamic effect. Mrs Eddy says, "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (S&H 559:8-10). She wrote also, "From the interior of Africa to the utmost parts of the earth, the sick and the heavenly homesick or hungry hearts are calling on me for help, and I am helping them" (My.147:28-30), and we should have the same attitude. If we listen to the news on radio or television, we shall find the universal nature of Science throwing us its challenge every day. We shall feel what Mrs Eddy refers to — a universal calling on us for help, and it is up to us to reply as she does, "and I am helping them." In other words, we must challenge the errors we hear with the truths given by Principle and realize emphatically that those truths are true and operative and that everything else is the fabrication of a dream-world, un-Principled and therefore very much untrue.

Jesus fulfilled the demands of this parable in his own life because he never allowed his Christ-expression to be hungry, thirsty, alien, naked, sickly, or imprisoned. That was why he knew the importance of everyone else doing the same.

The parable ends with the reward to the sheep of life eternal and the condemnation of the goats to "everlasting punishment." It seems to the small boy in arithmetic who has reckoned $2+2=5$ that the principle of arithmetic says to him, "You're for it," but that is only from his point of view and only until he does what the principle requires of him. If man does the work of allowing himself to be Principle's expression and to recognize the attributes of Principle's

ideas in all their power and glory, he will find stealing over him a strong conviction of Principle's approval of what he is doing and of its love for him in recognizing this. We should surely more naturally cultivate obedience to Principle and thus more naturally be able to feel what Jesus felt when he said, "The Father loveth the Son, and sheweth him all things that Himself doeth." The student of music, for instance, may often feel a sense of satisfaction as a result of his honest devotion to and response to the demands of the principle of music, and so it must be natural that as students of the Science of being we should experience even greater satisfaction, accompanied by the touch of a growing humility through the deeper realizations behind those satisfactions.

In the parable those who put theory into practical effect in the symbols they understand are commended; those who do not do so are condemned by the Principle they have not served. The latter are of the same calibre as those who are commended, and that is the very reason why they feel the chafing and the frustration represented here by "everlasting fire" and "everlasting punishment." The theory and the letter are certainly necessary, but if they are liked for their own sake without claiming fruitage, there is no fruitage, but only the intense frustration symbolized by "everlasting fire." Principle could never say, "Depart from me." It is men who feel their own departure from Principle. Any such process is bound to be self-consuming and to lead to a return to the Principle they could never really have left.

When through stubbornness (symbolized here by "the devil and his angels") we argue against the need to practise Christian Science in taking care of the needs of humanity, that in itself is a departure from Principle, because above all Principle includes proof and endows its adherent with the ability to have proof. If we do not expect proof, we are departing from that Principle and entertaining "the devil and his angels."

If we study, for instance, without realizing that the truth we are studying is meaty and thirst-quenching and will release us from the confines of mortal thought, we are allowing the arguments or

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“angels” of the devil to crowd in and suggest that we should not expect any immediate blessing from that study of Truth.

The question for us is this: Are we first of all awakening our thought through our “left hand” studies and then never allowing them to stay inert and inapplicable to immediate requirements, but bringing them into practice through our “right hand” abilities to do exactly what those studies have shown us how to do? If so, we shall experience perpetual happy progress.

Principle is ever ready to prove itself as fully effectual, not only to relieve us of an erroneous condition in our physical body or our experience amongst mankind, but also to demonstrate to us its own spiritual value and substance, its pure logic and consistency, its utterly satisfying and thirst-quenching nature.

We are demonstrating Truth when we cast out all the devils of temptation and reveal or demonstrate the presence of the truth which some error of belief tried to hide. And we are also demonstrating Truth when we demonstrate it to men in its pure spiritual value and thereby bring enlightenment, understanding, and that real conviction which satisfies man’s thirst for Truth. In either case that demonstration is the great need of mankind and provides us with our biggest challenge and opportunity. That is what this parable rouses us to accept.

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