

## **50 Parables of Jesus w/correlatives from Mrs. Eddy**

- 1. Hiding a candle: Matt 5:14-16 (S&H 366:31-3; S&H 546:23)**
- 2. New wine in old bottles: Luke 5:36-39 (S&H 281:27; S&H 114:12)**
- 3. Mote and Beam: Matt 7:1-5 (S&H 455:8; Mis 336:8-19)**
- 4. Builders upon rock and sand: Matt 7:24-27 (Mis 298:15 (only); Hea 1:6;; Un 9:12-16; Mis 135:7)**
- 5. Two debtors forgiven: Luke 7:36-50 (S&H 363:8-7)**
- 6. Temple to be raised in 3 days: John 2:19-22 (Pul 2:27-12; S&H 493:30; S&H 117:14)**
- 7. Sower and seeds: Matt 13:3-23 (S&H 272:13; Mis 357:13)**
- 8. Wheat and Tares: Matt 13:24-30 (WKMBE 2<sup>nd</sup> Series, pg 25; S&H 72:12; S&H 207:15; S&H 300:15; Mis 111:15-16; Mis 117:4-8; Mis 172:3-6; Mis 214:24; Ret 71:21; My 249:11; My 269:17-20)**
- 9. Mustard seed: Matt 13:31,32 (Pul 52: 3; 575:13-16; My 221:32-14)**
- 10. Leaven: Matt 13:33 (S&H 117:31-25; S&H 329:5; S&H 107:1-6; S&H 449:2)**
- 11. Treasure hid in the field: Matt 13:44 (S&H 366:31-3)**
- 12. Pearl of great price: Matt 13:45,46 (My 347:6-21)**
- 13. Dragnet of fishes: Matt 13:47-50 (S&H 34:29; S&H 271:26-30; Mis 111:5)**
- 14. Householder's treasures: Matt 13:52 (S&H 451:14; '00 8:14)**
- 15. Seed, blade, ear, full corn: Mark 4:26-29 (Ret 92:5)**
- 16. Lost sheep: Matt 18:12-14; Luke 15:4 (Mis 357:4)**
- 17. Unmerciful debtor: Matt 18:23-35 ('02 19:8-12)**
- 18. Good Samaritan: Luke 10:25-37 (S&H 518:13; S&H 88:18)**
- 19. Chief seats at the wedding: Luke 14:7-14 (My 131:1-5; S&H 97:29)**
- 20. The Unwilling friend: Luke 11:5-13 (Mis 127:11)**
- 21. Unclean spirit returns with seven others: Matt 12:43-45 (Rud 8:15-2)**
- 22. Rich fool builds bigger barn: Luke 12:15-21 (S&H 451:8)**
- 23. Consider the ravens: Luke 12:22-28 (No 26:19; S&H 507:3-6)**
- 24. Watchful servants: Luke 12:35-40 (Mis 12:14-21; S&H 324:13-15)**
- 25. Faithful steward: Luke 12:41-48 (S&H 239:11)**
- 26. Good Shepherd: John 10:1-18 (Mis 370:28; Mis 150:25)**
- 27. Barren fig tree: Luke 13:6-9 (Mis 27:12; S&H 539:22; S&H 276:30-2; Mis 336:8-19; Mis 151:6)**
- 28. Door shut by Master: Luke 13:22-30 (S&H 116:4; S&H 324:13)**
- 29. Those bidden to a supper: Luke 14:15-24 (S&H 129:30)**
- 30. Counting cost of building tower or making war: Luke 14:25-33 (My 162:16; S&H 21:9)**
- 31. Lost coin: Luke 15:8-10 (S&H 302:3)**
- 32. Prodigal son: Luke 15:11-24 (Ret 91:3; Mis 448:16)**
- 33. Elder brother jealous: Luke 15:25-32 (Mis 129:15-1)**
- 34. Unjust steward: Luke 16:1-14 (S&H 182:5; Mis 269:3)**
- 35. Rich man and beggar: Luke 16:19-31 (S&H 83:21-25)**
- 36. Servant serves Master before he sups: Luke 17:7-10 (Mis 122:20)**
- 37. Unjust judge and widow: Luke 18:1-8 (S&H 132:20)**
- 38. Pharisee and publican: Luke 18:9-14 (Mis 7:7)**
- 39. Hiring laborers for vineyard: Matt 20:1-16 (Mis 7:7; Un 12:3)**
- 40. Two sons ordered to work: Matt 21:28-32 (S&H 20:6)**
- 41. Talents: Matt 25:14-30 (S&H 6:6)**
- 42. Husbandman refuses to pay rent: Matt 21:33-46 (Hea 8:19-2)**
- 43. Marriage feast and wedding garment: Matt 22:1-14 ('00 15:12)**
- 44. Fig tree : Luke 21:29-33 ('01 19:8; Mis 251:25; Mis 151:6)**
- 45. Man taking a long journey: Mark 13:34-37 (My 232:12-14 (to ;))**
- 46. Two servants who await their lord's coming: Matt 24:42-51 (My 232:14-17)"If**

(to"); My 232:20-26"(to ?)

47. Wise and foolish virgins: Matt 25:1-13 (Mis 276:24; Mis 341:21-27 np; Mis 276:24-2)

48. Sheep and goats: Matt 25:31-46 (Mis 370:28)

49. True vine: John 15:1-17 (Mis 7:7; My 269:20-25; Mis 154:12)

50. Strong man's house: Matt 12:22-29 (S&H 399:29)

**All these things spake Jesus unto the multitude in parables;  
and without a parable spake he not unto them: (Matt 13:34)**

Jesus' parables explain Life as never mingling with sin and death. S&H 27:17-18

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy. S&H 343:14

Where did Jesus deliver this great lesson — or, rather, this series of great lessons — on humanity and divinity? On a hillside, near the sloping shores of the Lake of Galilee, where he spake primarily to his immediate disciples.

In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding. His power over others was spiritual, not corporeal. To the students whom he had chosen, his immortal teaching was the bread of Life. When he was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university.

What has this hillside priest, this seaside teacher, done for the human race? Ask, rather, what has he not done. His holy humility, unworldliness, and self-abandonment wrought infinite results. The method of his religion was not too simple to be sublime, nor was his power so exalted as to be unavailable for the needs of suffering mortals, whose wounds he healed by Truth and Love. Ret 91

### **1. Hiding a candle: Matt 5:14-16**

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.

S&H 366:31-3 If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the morale of

Christian Science in the grave-clothes of its letter.

S&H 546:23 Christian Science is dawning upon a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality. The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand.

### **2. New wine in old bottles: Luke 5:36-39**

And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will

burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

**S&H 281:27** *Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost. Now, as of old, Truth casts out evils and heals the sick.*

**S&H 114:12** *Mortal mind is a solecism in language, and involves an improper use of the word mind. As Mind is immortal, the phrase mortal mind implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.*

### **3. Mote and Beam: Matt 7:1-5**

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

**S&H 455:8** *You must utilize the moral might of Mind in order to walk over the waves of error and support your claims by demonstration. If you are yourself lost in the belief and fear of disease or sin, and if, knowing the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."*

**Mis 336:8-19** *Do you love that which represents God most, His highest idea as seen to-day? No! Then you would hate Jesus if you saw him personally, and knew your right obligations towards him. He would insist on the rule and demonstration of divine Science: even that you first cast out your own dislike and hatred of God's idea, — the beam in your own eye that hinders your seeing clearly how to cast the mote of evil out of other eyes. You cannot demonstrate the Principle of Christian Science and not love its idea: we gather not grapes of thorns, nor figs of thistles. Where art thou?*

### **4. Builders upon rock and sand: Matt 7:24-27**

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

**Mis 298:15 (only)** *To build on selfishness is to build on sand.*

**Hea 1:6** *History repeats itself; to-morrow grows out of to-day. But Heaven's favors are formidable: they are calls to higher duties, not discharge from care; and whoso builds on less than an immortal basis, hath built on sand.*

**Un 9:12-16** *The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, — its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason.*

**Mis 135:7** *Abiding in Love, not one of you can be separated from me; and the sweet sense of journeying on together, doing unto others as ye would they should do unto you, conquers all opposition, surmounts all obstacles, and secures success. If you falter, or fail to fulfil this Golden Rule, though you should build to the heavens, you would build on sand.*

### **5. Two debtors forgiven: Luke 7:36-50**

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

*S&H 363:8-7 Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."*

*Why did he thus summarize her debt to divine Love? Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears before she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man that ever trod this planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.*

## **6. Temple to be raised in 3 days: John 2:19-22**

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

*Pul 2:27-12 How can we do this Christianly scientific work? By intrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? Referring to this temple, our Master said: "Destroy this temple, and in three days I will raise it up." He also said: "The kingdom of God is within you." Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion.*

*S&H 493:30 Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action? Jesus said: "Destroy this temple [body], and in three days I [Mind] will raise it up;" and he did this for tired humanity's reassurance.*

*S&H 117:14 Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.*

## **7. Sower and seeds: Matt 13:3-23**

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven,

but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

*S&H 272:13 Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."*

*Mis 357:13 The seeds of Truth fall by the wayside, on artless listeners. They fall on stony ground and shallow soil. The fowls of the air pick them up. Much of what has been sown has withered away, but what remaineth has fallen into the good and honest hearts and is bearing fruit.*

### **8. Wheat and Tares: Matt 13:24-30**

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

*"You are growing. The Father has sealed you, and the opening of these seals must not surprise you. The character of Christ is wrought out in our lives by just such processes. The tares and wheat appear to grow together until the harvest; then the tares are first gathered, that is, you have seasons of seeing your errors-and afterwards by reason of this very seeing, the tares are burned, the error is destroyed. Then you see Truth plainly and the wheat is 'gathered into barns,' it becomes permanent in the understanding."-A LETTER FROM MBE TO FRANK GALE, WE KNEW MARY BAKER EDDY, SECOND SERIES, PAGE 25*

*S&H 72:12 Truth destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated.*

*S&H 207:15 Body is not first and Soul last, nor is evil mightier than good. The Science of being repudiates self-evident impossibilities, such as the amalgamation of Truth and error in cause or effect. Science separates the tares and wheat in time of harvest.*

*S&H 300:15 The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.*

*Mis 111:15-16 Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it.*

*Mis 117:4-8 The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true — the God-given intent and volition — arrest the former, and obey the latter.*

*Mis 172:3-6 Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical Science; what it is, and what it is not.*

*Mis 214:24 The attitude of mortal mind in being healed morally, is the same as its attitude physically. The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares: they must be separated from the wheat before they can be burned, and Jesus foretold the harvest hour and the final destruction of error through this very process, — the sifting and the fire. The tendency of mortal mind is to go from one extreme to another: Truth comes into the intermediate space, saying, "I wound to heal; I punish to reform; I do it all in love; my peace I leave with thee: not as the world giveth, give I unto thee. Arise, let us go hence; let us depart from the material sense of God's ways and means, and gain a spiritual understanding of them."*

*Ret 71:21 Sinister and selfish motives entering into mental practice are dangerous incentives; they proceed from false convictions and a fatal ignorance. These are the tares growing side by side with the wheat, that must be recognized, and uprooted, before the wheat can be garnered and Christian Science demonstrated.*

*My 249:11 Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind, — and all this only to satiate its loathing of love and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.*

*My 269:17-20 God hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great.*

### **9. Mustard seed: Matt 13:31,32**

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

*575:13-16 Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?*

*Pul 52:3 The Christian Scientists have a faith of the mustard-seed variety. What a pity some of our practical Christian folk have not a faith approximate to that of these "impractical" Christian Scientists.*

*My 221:32-14 In the seventeenth chapter of the Gospel according to St. Matthew, we read that even the disciples of Jesus once failed mentally to cure by their faith and understanding a violent case of lunacy. And because of this Jesus rebuked them, saying: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me." When his disciples asked him why they could not heal that case, Jesus, the master Metaphysician, answered, "Because of your unbelief" (lack of faith); and then continued: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Also he added: "This kind goeth not out but by prayer and fasting" (refraining from admitting the claims of the senses).*

### **10. Leaven: Matt 13:33**

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

*S&H 117:31-25 His parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.*

*Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?*

*Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.*

*In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are*

*metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of laws. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.*

*S&H 329:5 A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for us. In Science we can use only what we understand. We must prove our faith by demonstration.*

*S&H 107:-1-6 The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — Jesus.*

*In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.*

*S&H 449:2 A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing.*

### **11. Treasure hid in the field: Matt 13:44**

*Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

*S&H 366:31-3 If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the morale of*

*Christian Science in the grave-clothes of its letter.*

### **12. Pearl of great price: Matt 13:45,46**

*Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

#### **My 347:6-21 GIFT OF A LOVING-CUP**

*The Executive Members of The Mother Church of Christ, Scientist, will please accept my heartfelt acknowledgment of their beautiful gift to me, a*

*loving-cup, presented July 16, 1903. The exquisite design of boughs encircling this cup, illustrated by Keats' touching couplet, Ah happy, happy boughs, that cannot shed Your leaves, nor ever bid the Spring adieu!*

*I would almost suggest that nature had reproduced her primal presence, bough, bird, and song, to salute me. The twelve beautiful pearls that crown*

*this cup call to mind the number of our great Master's first disciples, and the parable of the priceless pearl which purchases our field of labor in*

*exchange for all else. I shall treasure my loving-cup with all its sweet associations.*

### **13. Dragnet of fishes: Matt 13:47-50**

*Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

*S&H 34:29 What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter; into newness of life as Spirit.*

*S&H 271:26-30 Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and to practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power.*

*Mis 111:5 At times, your net has been so full that it broke: human pride, creeping into its meshes, extended it beyond safe expansion; then, losing hold of divine Love, you lost your fishes, and possibly blamed others more than yourself. But those whom God makes "fishers of*

*men" will not pull for the shore; like Peter, they launch into the depths, cast their nets on the right side, compensate loss, and gain a higher sense of the true idea. Nothing is lost that God gives: had He filled the net, it would not have broken.*

#### **14. Householder's treasures: Matt 13:52**

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

*S&H 451:14 Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.*

*'00 8:14 Our Master saith to his followers: "Bring forth things new and old." In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another. When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind. Then, at last, the right will boil over the brim of life and the fire that purifies sense with Soul will be extinguished. It is not Science for the wicked to wallow or the good to weep.*

#### **15. Seed, blade, ear, full corn: Mark 4:26-29**

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

*Ret 92:5 His order of ministration was "first the blade, then the ear, after that the full corn in the ear." May we unloose the latches of his Christliness, inherit his legacy of love, and reach the fruition of his promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."*

#### **16. Lost sheep: Matt 18:12-14; Luke 15:4-6**

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

*Mis 357:4 Let Christian Scientists minister to the sick; the schoolroom is the dernier ressort. Let them seek the lost sheep who, having strayed from the true fold, have lost their great Shepherd and yearn to find living pastures and rest beside still waters. These long for the Christlikeness that is above the present status of religion and beyond the walks of common life, quite on the verge of heaven. Without the cross and healing, Christianity has no central emblem, no history.*

#### **17. Unmerciful debtor: Matt 18:23-35**

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

*'02 19:8-12 The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes. Brethren, even as Jesus forgave, forgive thou. I say it with joy, — no person can commit an offense against me that I cannot forgive.*

#### **18. Good Samaritan: Luke 10:25-37**

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own



beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

***S&H 518:13 God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love.***

*S&H 88:18 To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses.*

*Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena, for both arise from mortal belief.*

### **19. Chief seats at the wedding: Luke 14:7-14**

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

*My 131:1-5 Beloved, that which purifies the affections also strengthens them, removes fear, subdues sin, and endues with divine power; that which refines character at the same time humbles, exalts, and commands a man, and obedience gives him courage, devotion, and attainment.*

*S&H 97:29 Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love.*

### **20. The Unwilling friend: Luke 11:5-13**

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

*Mis 127:11 When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, — but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the "river of His pleasure," the tributary of divine Love, and great growth in Christian Science will follow; — even that joy which finds one's own in another's good.*

### **21. Unclean spirit returns with seven others: Matt 12:43-45**

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

*Rud 8:15-2 In all moral revolutions, from a lower to a higher condition of thought and action, Truth is in the minority and error has the majority. It is not otherwise in the field of Mind-healing. The man who calls himself a Christian Scientist, yet is false to God and man, is also uttering falsehood about good. This falsity shuts against him the Truth and the Principle of Science, but opens a way whereby, through will-power, sense may say the unchristian practitioner can heal; but Science shows that he makes morally worse the invalid whom he is supposed to cure.*

*By this I mean that mortal mind should not be falsely impregnated. If by such lower means the health is seemingly restored, the restoration is not lasting, and the patient is liable to a relapse, — "The last state of that man is worse than the first."*

## **22. Rich fool builds bigger barn: Luke 12:15-21**

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

*S&H 451:8 Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.*

## **23. Consider the ravens: Luke 12:22-28**

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

*No 26:19 Man's individual being must reflect the supreme individual Being, to be His image and likeness; and this individuality never originated in molecule, corpuscle, materiality, or mortality. God holds man in the eternal bonds of Science, — in the immutable harmony of divine law. Man is a celestial; and in the spiritual universe he is forever individual and forever harmonious. "If God so clothe the grass of the field, . . . shall He not much more clothe you, O ye of little faith?"*

*S&H 507:3-6 Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God.*

## **24. Watchful servants: Luke 12:35-40**

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

*Mis 12:14-21 The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptations to sin are increased a hundredfold. Mortal mind at this period mutely works in the interest of both good and evil in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent.*

*S&H 324:13-15 Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life.*

## **25. Faithful steward: Luke 12:41-48**

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

***S&H 239:11 The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts."***

## **26. Good Shepherd: John 10:1-18**

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

***Mis 370:28 Yes; the good Shepherd does care for all, and His first care is to separate the sheep from the goats; and this is among the first lessons on healing taught by our great Master.***

***Mis 150:25 God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him — that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call. In the words of the loving disciple, "My sheep hear my voice, . . . and they follow me; . . . neither shall any man pluck them out of my hand."***

## **27. Barren fig tree: Luke 13:6-9**

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

***Mis 27:12 Mortals accept natural science, wherein no species ever produces its opposite. Then why not accept divine Science on this ground? since the Scriptures maintain this fact by parable and proof, asking, "Do men gather grapes of thorns, or figs of thistles?" "Doth a fountain send forth at the same place sweet water and bitter?"***

***S&H 539:22 Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: "Do men gather grapes of thorns?" Paul asked: "What communion hath light with darkness? And what concord hath Christ with Belial?"***

***S&H 276:30-2 Divine Science does not gather grapes from thorns nor figs from thistles. Intelligence never produces non-intelligence; but matter is ever non-intelligent and therefore cannot spring from intelligence.***

***Mis 336:8-19 Do you love that which represents God most, His highest idea as seen to-day? No!***

*Then you would hate Jesus if you saw him personally, and knew your right obligations towards him. He would insist on the rule and demonstration of divine Science: even that you first cast out your own dislike and hatred of God's idea, — the beam in your own eye that hinders your seeing clearly how to cast the mote of evil out of other eyes. You cannot demonstrate the Principle of Christian Science and not love its idea: we gather not grapes of thorns, nor figs of thistles. Where art thou?*

***Mis 151:6 God is a consuming fire. He separates the dross from the gold, purifies the human character; through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai: and, in the gospel, He saith of the barren fig-tree, "Cut it down; why cumbereth it the ground?"***

## **28. Door shut by Master: Luke 13:22-30**

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When

once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

***S&H 116:4 In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, "The last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.***

*S&H 324:13 Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, — certainly before we can reach the goal of Spirit, or life in God.*

### **29. Those bidden to a supper: Luke 14:15-24**

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

***S&H 129:30 The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects. When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.***

### **30. Counting cost of building tower or making war: Luke 14:25-33**

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

***My 162:16 We read in Holy Writ: "This man began to build, and was not able to finish." This was spoken derisively. But the love that rebukes praises also, and methinks the same wisdom which spake thus in olden time would say to the builder of the Christian Scientists' church edifice in Concord: "Well done, good and faithful." Our proper reason for church edifices is, that in them Christians may worship God, — not that Christians may worship church edifices!***

***S&H 21:9 If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.***

### **31. Lost coin: Luke 15:8-10**

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

***S&H 302:3 The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose aught that is real, when God is all and eternally his. The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of matter, are real, is a mortal belief; and this belief is all that will ever be lost.***

### **32. Prodigal son: Luke 15:11-24**

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

*Ret 91:3 The parable of "the prodigal son" is rightly called "the pearl of parables," and our Master's greatest utterance may well be called "the diamond sermon." No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount, — though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality.*

*Mis 448:16 During this time God and the "little book" were my only help. My understanding was very limited; but like the prodigal son, I had turned away from the husks, towards my Father's house, and while I "was yet a great way off" my Father came to meet me. When this great cloud of darkness was banished by the light of Truth, could I doubt that Christian Science was indeed the "Comforter" that would lead us "into all truth"?*

### **33. Elder brother jealous: Luke 15:25-32**

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

*Mis 129:15-1 If a man is jealous, envious, or revengeful, he will seek occasion to balloon an atom of another man's indiscretion, inflate it, and send it into the atmosphere of mortal mind — for other green eyes to gaze on: he will always find somebody in his way, and try to push him aside; will see somebody's faults to magnify under the lens that he never turns on himself.*

*What have been your Leader's precepts and example! Were they to save the sinner, and to spare his exposure so long as a hope remained of thereby benefiting him?*

### **34. Unjust steward: Luke 16:1-14**

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

*S&H 182:5 The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other; and one or the other must be supreme in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other."*

*Mis 269:3 By using falsehood to regain his liberty, Galileo virtually lost it. He cannot escape from barriers who commits his moral sense to a*

*dungeon. Hear the Master on this subject: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."*

### **35. Rich man and beggar: Luke 16:19-31**

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

*S&H 83:21-25 It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus.*

### **36. Servant serves Master before he sups: Luke 17:7-10**

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

*Mis 122:20 Good is not educed from its opposite: and Love divine spurned, lessens not the hater's hatred nor the criminal's crime; nor reconciles justice to injustice; nor substitutes the suffering of the Godlike for the suffering due to sin. Neither spiritual bankruptcy nor a religious chancery can win high heaven, or the "Well done, good and faithful servant,...enter thou into the joy of thy Lord."*

### **37. Unjust judge and widow: Luke 18:1-8**

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

*S&H 132:20 To-day, as of yore, unconscious of the reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal theory. Anticipating this rejection of idealism, of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, "When the Son of man cometh, shall he find faith on the earth?"*

### **38. Pharisee and publican: Luke 18:9-14**

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*Mis 7:7 A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire.*

### **39. Hiring laborers for vineyard: Matt 20:1-16**

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others

standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*Mis 7:7 Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate. "Thou shalt love thy neighbor as thyself" has daily to be exemplified; and, although skepticism and incredulity prevail in places where one would least expect it, it harms not; for if serving Christ, Truth, of what can mortal opinion avail? Cast not your pearls before swine; but if you cannot bring peace to all, you can to many, if faithful laborers in His vineyard.*

*Un 12:3 The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grain the curving sickle of Mind's eternal circle, and bind it with bands of Soul.*

#### **40. Two sons ordered to work: Matt 21:28-32**

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

*S&H 20:6 To the ritualistic priest and hypocritical Pharisee Jesus said, "The publicans and the harlots go into the kingdom of God before you." Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful.*

#### **41. Talents: Matt 25:14-30**

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

*S&H 6:6 The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.*

#### **42. Husbandman refuses to pay rent: Matt 21:33-46**

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees

had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

*Hea 8:19-2 When we understand that God is what the Scriptures have declared, — namely, Life, Truth, and Love, — we shall learn to reach heaven through Principle instead of a pardon; and this will make us honest and laborious, knowing that we shall receive only what we have earned. Jesus illustrated this by the parable of the husbandman. If we work to become Christians as honestly and as directly upon a divine Principle, and adhere to the rule of this Principle as directly as we do to the rule of mathematics, we shall be Christian Scientists, and do more than we are now doing, and progress faster than we are now progressing.*

#### **43. Marriage feast and wedding garment: Matt 22:1-14**

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

*'00 15:12 When a supercilious consciousness that saith "there is no sin," has awakened to see through sin's disguise the claim of sin, and thence to see that sin has no claim, it yields to sharp conviction — it sits in sackcloth — it waits in the desert — and fasts in the wilderness. But all this time divine Love has been preparing a feast for this awakened consciousness. To-day you have come to Love's feast, and you kneel at its altar. May you have on a wedding garment new and old, and the touch of the hem of this garment heal the sick and the sinner!*

#### **44. Fig tree : Luke 21:29-33**

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

*'01 19:8 Jesus said, "Ask, and ye shall receive;" and if not immediately, continue to ask, and because of your often coming it shall be given unto you; and he illustrated his saying by a parable.*

*Mis 251:25 From the falling leaves of old-time faiths men learn a parable of the period, that all error, physical, moral, or religious, will fall before Truth demonstrated, even as dry leaves fall to enrich the soil for fruitage.*

*Mis 151:6 God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai: and, in the gospel, He saith of the barren fig-tree, "Cut it down; why cumbereth it the ground?"*

#### **45. Man taking a long journey: Mark 13:34-37**

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

*My 232:12-14 (to :) Our Lord and Master left to us the following sayings as living lights in our darkness: "What I say unto you I say unto all, Watch" (Mark 13 : 37); My 232:29 Can watching as Christ demands harm you? It cannot. Then should not "watching out" mean, watching against a negative watch, alias, no watch, and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that.*

#### **46. Two servants who await their lord's coming: Matt 24:42-51**

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.



*My 232:14-17 "If (to ") "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."*

*My 232:20-26 " (to ?) "Science and Health with Key to the Scriptures," read on page 252, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error; until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker"*

#### **47. Wise and foolish virgins: Matt 25:1-13**

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

*Mis 276:24 I pray that all my students shall have their lamps trimmed and burning at the noon of night, that not one of them be found borrowing oil, and seeking light from matter instead of Spirit, or at work erroneously, thus shutting out spiritual light. Such an error and loss will be quickly learned when the door is shut. Error giveth no light, and it closes the door on itself.*

*Mis 341:21-27 np The parable of "the ten virgins" serves to illustrate the evil of inaction and delay. This parable is drawn from the sad history of Vesta, — a little girl of eight years, who takes the most solemn vow of celibacy for thirty years, and is subject to terrible torture if the lamp she tends is not replenished with oil day and night, so that the flame never expires. The moral of the parable is pointed, and the diction purely Oriental.*

*We learn from this parable that neither the cares of this world nor the so-called pleasures or pains of material sense are adequate to plead for the neglect of spiritual light, that must be tended to keep aglow the flame of devotion whereby to enter into the joy of divine Science demonstrated.*

*The foolish virgins had no oil in their lamps: their way was material; thus they were in doubt and darkness. They heeded not their sloth, their fading warmth of action; hence the steady decline of spiritual light, until, the midnight gloom upon them, they must borrow the better-tended lamps of the faithful. By entering the guest-chamber of Truth, and beholding the bridal of Life and Love, they would be wedded to a higher understanding of God. Each moment's fair expectancy was to behold the bridegroom, the One "altogether lovely."*

*It was midnight: darkness profound brooded over earth's lazy sleepers. With no oil in their lamps, no spiritual illumination to look upon him whom they had pierced, they heard the shout, "The bridegroom cometh!" But how could they behold him? Hear that human cry: "Oh, lend us your oil! our lamps have gone out, — no light! earth's fables flee, and heaven is afar off."*

*The door is shut. The wise virgins had no oil to spare, and they said to the foolish, "Go to them that sell, and buy for yourselves." Seek Truth, and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive all.*

*Mis 276:24-2 I pray that all my students shall have their lamps trimmed and burning at the noon of night, that not one of them be found borrowing oil, and seeking light from matter instead of Spirit, or at work erroneously, thus shutting out spiritual light. Such an error and loss will be quickly learned when the door is shut. Error giveth no light, and it closes the door on itself.*

*In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled.*

#### **48. Sheep and goats: Matt 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 hungered, 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 hungered, 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 hungered, 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 hungered, 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.

*Mis 370:28 Yes; the good Shepherd does care for all, and His first care is to separate the sheep from the goats; and this is among the first lessons on healing taught by our great Master.*

#### **49. True vine: John 15:1-17**

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

*Mis 7:7 Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate. "Thou shalt love thy neighbor as thyself" has daily to be exemplified; and, although skepticism and incredulity prevail in places where one would least expect it, it harms not; for if serving Christ, Truth, of what can mortal opinion avail? Cast not your pearls before swine; but if you cannot bring peace to all, you can to many, if faithful laborers in His vineyard.*

***My 269:20-25 The vine is bringing forth its fruit; the beams of right have healing in their light. The windows of heaven are sending forth their rays of reality — even Christian Science, pouring out blessing for cursing, and rehearsing: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."***

*Mis 154:12 You sit beneath your own vine and fig-tree as the growth of spirituality — even that vine whereof our Father is husbandman.*

#### **50. Strong man's house: Matt 12:22-29**

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

*S&H 399:29 Our Master asked: "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body? When disease is once destroyed in this so-called mind, the fear of disease is gone, and therefore the disease is thoroughly cured. Mortal mind is "the strong man," which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil "the strong man" of his goods, — namely, of sin and disease.*

