



Application GEMs of GOD'S LAW OF LOVE IN ACTION

Sunday, June 19th, 2022

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Application GEMs of GOD'S LAW OF LOVE IN ACTION

Let God Expressed *Meekly/Mightily* in you sparkle brightly with insights from **Cobbey Crisler & others** as inspired by The Christian Science Quarterly Bible Lesson on

**“Christian Science”
for June 20-26, 2022**

(Cobbey's insights are shared with the blessing of Janet Crisler janetcrisler7@gmail.com)
by **Warren Huff**, CedarS Executive Director Emeritus, warren@cedarscamps.org

DAILY COMMIT TO GLADLY OBEY EACH COMMANDMENT TO FEEL HARMONIOUS WHOLENESS WITHIN & TO EXPRESS “THE WHOLE OF MAN IN HIS IMAGE & LIKENESS.”

[Deut. 7:9/cit. B2; :Deut. 6, 7: Deut. 30:10-20; Deut. 9:7; Ex. 20:1+; Mark 12:29+]

Jesus says the greatest of the two great Commandments is to “**love God with all your heart... soul & ... mind**” (Deut. 6:5 & Matt. 22:37). It's lived by whole-heartedly putting into practice the 1st 4 Commandments, summed-up below:

- #1. Celebrate examples of God's unfailing, freeing love if ever tempted to be worried!****
Click on each # below for elements of a [Barry Huff podcast](#) series on The 10 Commandments at ChristianScience.com. It starts with <https://www.christianscience.com/youth/resources-lists/sunday-school-teachers-teaching-resources/the-first-commandment-animated-tr>
- #2. Quit thinking most about material things and bodies that will never be “up to the job” of being God.**
- #3. Don't say O.M.G. (“Oh, My God!”) unless you are praying God's name and expecting a quick answer!**
- #4. Remember—give loving attention to—God's Genesis 1 Sabbath & work out from perfection, not up to it!**

Jesus says the second great Commandments is to “**love your neighbor as yourself**” (Matt. 22:39). It's lived by whole-heartedly putting into practice the rest of the Commandments, summed up below:

- #5. Respect and obey all RIGHT authority figures and boundaries in your life.**
- #6. Refuse (re-fuse) to get angry, make fun of or put anyone down! (unchecked feelings of superiority leads to killing Matt.5:21+)**
- #7. Seek deep satisfaction in all God's given and keep your promises (unchecked lust leads to adultery Matt.5:27+)**
- #8. Stop trying to GET happiness & instead try to GIVE it! (fulfill your “reason for existing... to impart...” My. 165)**

#9. Stop saying what's not **REALLY** true of others or of you (*bear true witness— "tell ...the whole truth... so help me God!"*)

#10. Feel & say of the good of others "Thank You God! That's Mine Too! (**TYG! TMT! Is more powerful than TNT!**)

****I've found it helpful to know that Jews combine our 1st and 2nd Commandments as their 2nd Commandment. They regard the preceding verse not only as the 1st Commandment, but also as a divine reminder of how God saved them – delivering them out of slavery in Egypt: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage" (Exodus 20:2 & Deuteronomy 5:6).**

We can daily live out the healing power of the 10 Commandments as we live-up to the truism that "to whom much is given, much is expected." With all my heart I praise and thank God daily as I mentally review the many prayer-based healings God has given me. With ALL glory to God, these demonstrations of divine power (as I've shared in talks and Mets) have come to me in the form of:

- **my yielding to divine Mind's harmony 12 yrs. ago for a rapid dissolving of a cancerous growth;**
- **an instantaneous healing of a broken arm (later x-ray verified before playing D1 football);**
- **a \$100k humanly unsolicited gift from a first-time donor who called a few minutes after I knew of the need & was truly grateful in advance that it was already met;**
- **God filling our Mediterranean Sea in CedarS Bible Lands Park for Cable Skiing and other watersports with 60 million gallons of "holy water" in just 6 days before CedarS 50th Opening Day as had been promised to our Memorial Weekend guests;**
- **a downpour, on-cue and "out of the blue," to divine drench a wildfire (That makes it possible for all wildfires since "Impossibilities never occur." SH 245:27)**
- **AND MANY MORE!...**

"What cannot God do?" [These testimonies & others should eventually be fully shared as testimonies in the Christian Science periodicals.]

CHERISH a CHRISTLY COMPASSION to HEAL, FEED OTHERS & have DOMINION!
Cobbey Crisler on Matthew 14:14, citation B6 (similar to Matt. 15:30-38)

[Cobbey:] Matthew 14: Verse 14 (similar to Matt. 15:30) "But the multitudes followed him." Instead of saying, "Look, will you let a man be alone for once," he turned around with compassion and healed their sick."

(Verse 15-20). And out comes the famous loaves-and-fishes incident in which everyone is fed, with a balance left over despite the fact that we're dealing with thousands of people. ... And, right after this (Verses 24-33) we have the walking-on-the-sea incident."

"Book of Matthew, Auditing the Master, A Tax-Collector's Report," by B. Cobbey Crisler**

[Warren:] A concomitant idea: Find in divine economics that our Shepherd's supply is inexhaustible, because "LOVE IS, LIKE 5 LOAVES AND 2 FISHES—ALWAYS TOO LITTLE, UNTIL YOU START GIVING IT AWAY!" (See a Download at the bottom of the online version of these GEMs this message on my t-shirt above an artist's representation of it in ceramic tile. I got it in January 2020 on a Principia Lifelong Learning trip to the Holy Lands, led by our Bible professor son, Dr. Barry Huff.)

Cobbey Crisler on Mark 6:35-44 (similar to Matthew 14:14-21 and Matt. 15:30-38, cit. B15)
[Cobbey:] "The only so-called miracle in all four gospels is the feeding of the "five thousand,"

(and also one this week of the feeding of the four thousand”) Mark, Verses 35-44. I put it in quotes because they were only counting the men. Out of the little boy’s lunch box comes five loaves and two fishes. We hear that from the gospel of John Chapter 6, Verse 13. They feed a multitude. Now we have a lesson on economics given to us by the Master. He didn’t regard that as a problem either. No Malthusian limitation on man that we’re going to outgrow our supply, and, therefore, we should kill off sectors of the human race in order to meet the supply. That’s Malthus and his philosophy of necessity. But we find Jesus saying instead in Matthew 14:16, “They need not depart.” Malthus says they need to be killed, but Jesus is saying, “They need not depart.”

“Mark 6.37. The disciples say it would be impossible to feed the multitude, that it would take about “two hundred pennyworth.” The group was considerably more than five thousand if you count the women and the children.

“What Jesus said to all the disciples made them become part of the remedy. Twelve baskets were taken around. There were twelve disciples. Each one was made to participate in the abundant result and learn from it. They started out with only five loaves and two fishes. They ended up with more fragments left over than they had when they started out. More available. **That’s divine economics. It doesn’t exhaust.**”
“What Mark Recorded,” by B. Cobbey Crisler**

**CHERISH the FEMININE NATURE of the COMFORTER which comes with CHRISTIAN as
a
RECOGNIZABLE PART of its NAME. Cobbey Crisler insights on John 14:26/cit. B8**

[Cobbey:] “John 14:26 picks up the description. “**The Comforter, which is the Holy Ghost.**” There’s another part of the list, identified with the Holy Ghost in Luke 3:22, the dove descending is the symbol of it. The words “dove” and “ghost” are feminine in the Greek, and the comfort aspect also introduces the feminine concept.

The role of the Comforter, “**will be sent by God in my name.**” If one were to regard that literally, the **Comforter’s name should at least have some recognizable aspect either relating to Jesus or to Christ.** Another aspect of the Comforter is “**he will teach you all things.**”

“**Book of John, A Walk with the Beloved Disciple,**” by B. Cobbey Crisler**

**WELCOME CHRIST TO STOP BEING SICK OF A FEVER & OF HEARING ABOUT IT 24/7!
Cobbey Crisler on citation B10, Matthew 8:14, 15 (+Hurricane season bonus” Matt. 8:16-
26 Exercise dominion over all that looks to be outside of you—even the elements!)**

“(Verse 14. We come to the third healing [in Matthew’s series of 10 of Jesus’ proofs after the Sermon on the Mount of his Messiahship by his works, **the healing of] Peter’s mother-in-law.** To have a mother-in-law, Peter had to be married. Peter had a wife. It’s on the Sabbath day, too. But does Jesus consider women that important? Would he break the Sabbath for a woman? One may think that he might for a man. But would he do it for a woman? He does. Whatever business he had in Peter’s house, he puts all aside and gives priority to the mother-in-law’s needs. Despite the fact that it was the Sabbath. (Verse 15). He heals her of fever. [W: So much, for the supposed length and severity of the coronavirus as advertised these days—as well as for its being communicable... “and she arose and ministered unto them.”]. ([BONUS:] Verse 16). “Many come, when the even was come to be healed.” Why the evening? Because then the Sabbath is over and they could all come without any fear of recriminations from the Jews.

[W: Added BONUS if you keep reading you can see in Jesus' fourth proof, the stilling of the storm, as in last week's Bible Lesson— an encouraging application to today's weather concerns.

*“(Verse 26). “He says, “Why are ye fearful,” immediately seeing the thought, reading the thought, “you of little faith.” He rebukes the wind and the sea; “and there was a great calm.” That tells us something about what it must mean in Genesis 1 (Verse 26) when man “was given dominion over the fish of the sea and over the fowl of the air.” Is it possible? **Is Jesus telling man it is possible that he can exercise dominion over the elements? He has within him the kingdom of heaven, dominion that can be exercised over what looks (to be) outside of him...**]*

“Book of Matthew, Auditing the Master: A Tax Collector’s Report,” by B. Cobbey Crisler**

BE AN ANSWER TO JESUS PRAYER BY HEALING, SOLVING PROBLEMS & BRINGING IN THE HARVEST!

Cobbey Crisler on the end of Matthew chapter 9 and the start of chapter 10, citation B13

[Cobbey:] “In Matthew 9, Verse 36, Jesus is looking around him after he disposes of the Pharisaical thought— “he sees multitudes needing help, moved with compassion. There they were as sheep. They were shepherdless.”

(Verse 37). He turned to his disciples then, and his disciples in future generations, and made the remark, “The harvest truly is plenteous, but the laborers are few.” Does that imply he expected his disciples to be out there solving human problems, healing?

(Verse 38). He even asks them to “Pray the Lord of the harvest, that he will send forth laborers into his harvest.”

We now come to Chapter 10. We’ve had so much evidence that Jesus was an effective healer, but we haven’t yet had evidence that there could be healing via the instruction-route: that could be taught to heal, sent out like apprentices in some human trade or profession, and come back practicing the rules learned with results, namely, healed cases.

We find right after the prayer (Matthew 9:38) that God “would send forth more laborers into his harvest,” and what do we find? A mandate to heal.

(Verse 1). “He called his twelve disciples, he gave them power against unclean spirits, to cast them out, to heal” What? Only certain diseases? “All manner of disease and sickness.”

BONUS FROM VERSES LEFT OUT of the Bible Lesson this week:

[Cobbey on Verse 2:] “We have the first use of the word “apostles.” Verse 1 says “disciples,” Verse 2 says, “apostles.” There’s an interesting difference in the two terms. First, we already discussed what the Greek word for “disciple” was mathetes. This is the same root as our word “mathematician.” That still leaves us somewhat in the realm of the theoretician until we find that apostolos in Greek means “someone who is sent out to accomplish what he has learned.” Out go these apostoloi. We are given the names which are very familiar to most of us.

“In verse five, Jesus says “they are to avoid the Gentiles and Samaritans and only go to the Jews.” Don’t you think that’s rather narrow of Jesus? What do you really think characterizes this? We have Jesus’ personal instructions to his students about how to heal, whom to heal, and he says, “Don’t go to the Gentiles or the Samaritans.” On the surface, one would think it was discrimination, wouldn’t they?

But remember, this is the first pioneer movement in history to send out disciples to heal as the result of instruction. It’s the first time ever. Jesus, then, restricted their field of activity. Why?

Because he felt that this is the way it should be, or to fulfill a prophecy? The Jews first and then to the Gentiles?

“Why don’t we first consider it in this view rather than discrimination on the part of Jesus, which we can rule out right away. Why? Did he have any restrictions? He healed Gentiles, didn’t he? And he healed Samaritans.

In fact, in the 4th Chapter of John (beginning Verse 7) he spends more time in talking to that woman of Samaria than he does to most of the Jews. So, it’s apparently only for them and it’s only for this particular moment. It’s a matter of timing. Who needed to have their field narrowed? Were the disciples really ready to tackle theological problems as well as heal the sick? Suppose they went into a Samaritan’s house, which they weren’t supposed to do anyway, or a Gentile’s house. Already they had an obstruction in their thought.

It would be difficult to heal with that sense of obstruction. So, isn’t Jesus saying, “Look, it’s your first assignment. I’ll make it easy on you. You don’t have to fight any theological battles. You’re going into the households of those you’ve grown up with, that agree with you on the standpoint of one God, and study the same Scriptures as you do.”

Continuing in Verse five: The disciples weren’t yet ready to go into the Samaritan’s household or the Gentile’s household to heal. That required the kind of environment as Jesus ran into when he was raising Jairus’ daughter. There he had to change the environment, *[to clear out]* the theological obstructions. He had to correct thought before he got a healing.

(Verse 6). So, the instructions were in the first assignment, “Go to the lost sheep of the House of Israel.”

(citation B13, Matthew 10, Verse 7). ” Look at the first words there to say. Is that a coincidence, or is that essential? Where have we run into that statement before? “... go, preach, saying, The kingdom of heaven is at hand.” Who has said that already? It was Jesus’ first statement (Matthew 4:17) after “Repent.”

The assignments given to the disciples would not be assignments they were incapable of doing, or Jesus would have been unwise.

(citation B13, Matthew 10, Verse 8). He said, “Heal the sick.” What do you expect them to do? He said, “Cleanse the lepers, raise the dead, and cast out devils.” Notice the sequence. The things he did. Even putting casting-out-devils at a higher level of what was required of prayer than raising the dead. Then stating, “Freely ye have received, freely give.”

Did the disciples do that? Even after Jesus was no longer with them personally? They certainly did.

(Verse 10). He also tells them that they are to earn their living by healing because he says, “The workman is worthy of his meat.” “Don’t even take gold or silver with you” (Verse 9), “Neither extra clothing, nor suitcases. The workman is worthy of his meat.”

BONUS of more VERSES LEFT OUT of the Bible Lesson this week:

(Verse 16). Remember, we are privy here to his personal instructions to his disciples in the first assignment to go out and heal the sick. These warnings would be just as timely and relevant to those who wish to follow his instructions in our century.

“Behold, I send you forth as sheep in the midst of wolves: be wise as serpents.” The wisdom of the serpent is to hide itself. “Harmless as doves.”

(Verse 17). “But beware of men.” What he says will happen is fulfilled in the Book of Acts. His disciples are “dragged before the councils; they are scourged in the synagogues.”

(Verse 18). “They are brought before governors and kings,” Paul especially fulfills all of that.

(Verse 19). “But when they are hauled up in front of people, don’t even give any thought as to what you will say.”

(Verse 20). “Because the Spirit will put in your mouth what you need to say. It is the Spirit that will talk, not you.”

The entire chapter (to Verse 42), will take further research on your part.

(Matthew 10, Verse 38) In verse 38, you will see where Jesus actually refers to the cross long before it occurs. “He that taketh not his cross.” That shows a foreknowledge of the crucifixion, “and followeth after me, is not worthy of me.”

BONUS of more VERSES LEFT OUT of the Bible Lesson this week: (Verse 40). About receptivity, “He that receiveth you,” whoever is ready for what message you have,” will have no trouble receiving me. He that receiveth me will have no difficulty in receiving God.”

(Verse 41). With the characteristic emphasis on prophecy which Matthew has, “He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward.” You know what a prophet’s reward is? The fulfillment of the prophecy. He that honors prophecy will be aware when prophecy is fulfilled. The honoring of prophecy in the Scriptures is a very important point, even in the Book of Revelation. In fact, the remnant as described in the Book of Revelation are those, among other things, who have the Spirit of prophecy.

(Verse 42). He gives the last instruction before they go out to heal, “whoever will give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward.”

His disciples go out.”

“Book of Matthew, Auditing the Master: A Tax Collector’s Report,” by B. Cobbey Crisler**

TAKE THIS PRECIOUS GIFT OF A LITTLE BOOK WITH UNIVERSAL APPLICATIONS & APPLY IT WITHOUT DELAY!

Cobbey Crisler on Revelation 10:1-11, citation B14

(Here’s a [link to a partial YouTube illustration of verses about no delay.](#))

[Cobbey:] “The Tenth Chapter of Revelation ... verse 1, records another mighty angel coming down from heaven. Heaven, the divine and infinite, databank, from which this angel now bares God’s revealed Word. Is this another opportunity for space for repentance, now in the form of a little book, opened?”

“...The angel in Revelation, Chapter 10, is clothed with a cloud. In John’s vision, the message is initially obscure. A later textual implication hints that John could not take the full light of this message at first. He needed to adapt to it gradually.

“The message is mighty. The angel standing behind every word of this little book links every concept in it to God. The angel’s face were as if it were the sun. This combination of sun and cloud may explain the rainbow upon his head. A rainbow results when light penetrates a cloud or mist. Are the conditions finally here for the mist of Genesis 2 to be lifted? Will the rays

shining through the lens of this angel's book ultimately penetrate and evaporate the obscuring cloud? Even though the full white light of this vision does not yet appear to John, he does see through the cloud which, like a prism, shows the iridescence of God's promise.

"This rainbow symbolism serves to remind scriptural students of its earliest recorded use in the Bible – the bow seen in the cloud after Noah emerged from the Ark... The bow we are told represents the promise that no flood would gather such proportions again to destroy all flesh. Reappearance of this timely rainbow in Revelation then, is like an implicit forewarning of a second major flood. This one, two chapters later, at Revelation 12.

"The deluge is from the dragon's mouth, and it's directed against the woman, mother of the man child, to sweep her away. ... No serious student of prophecy then is surprised when Revelation 12:16 reports "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." (Rev. 12:16)

"Thus, the rainbow promise was fulfilled.

"Let us turn now to Revelation, Chapter 10, verses 1 and 2.

(Rev. 10:1,2)

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

"Note there that the angel sets his feet as pillars of fire, upon the sea and on the earth. These happen to be the primary and the secondary sources for all earthly life. Is the fire meant to consume these fundamentally held opinions about the evolutionary origin of man?

"John the Baptist tells us through Matthew's text (3:12) that Jesus' mission would inaugurate on earth a baptism with the Holy Ghost and with fire. In the threshing imagery used, the Holy Ghost separates out the wheat; the unquenchable fire burns up the chaff. Since the Holy Ghost is so vividly identified with these effects, is it also to be identified with the focal Apocalyptic picture in Chapter 10:2 – namely the little book? ...

"Jesus had told his disciples that the father would give another comforter, and he referred to this comforter as the Holy Ghost. Whatever the thought content of this little book, it has a major and exalted destiny just to measure up to the prominence of its Apocalyptic picture. What does this book have to say that will dissolve with fire the old and make way for the radically new? We know this is God's purpose in Book of Revelation, for in next-to-last Chapter, Revelation 21, verse 5, "He that sat upon the throne said, Behold, I make all things new."

"Such a summary achievement allows for no exception, even traditional concepts concerning sea and earth must be consumed. Although long presumed to hold the secrets of the origin of life, they are doomed to diminish as a basis, as the little book takes effect.

"The Holy Ghost and fire represent God's ultimate yes and no on every topic. The wheat remains; that is God's "yes." The chaff must be burned up either through the flames of self-destruction, or through the refining baptism of God's Word; that is God's "no."

"John makes the right decision and sees ultimately a new earth and no more sea. What scriptural lessons in these Apocalyptic pictures? We learn that we don't have to elect the plagues. The trumpets alarm should warn us away from a making that desperate choice.

“There is a scriptural way out – a new Exodus – the one Jesus discussed on the mount of transfiguration with pioneers who had ascended before him. The prerequisite for this new Exodus; however, is a new Genesis, for Jesus assures us, “No man hath ascended up to heaven but he that came down from heaven.” (John 3:13)

“Is this little book held by the angel to convey to mankind details of our heavenly Genesis. Are these details so radical that Jesus couldn’t even share them with his disciples?

“At the Last Supper he had told them “I have yet many things to say unto you, but you cannot bear the now.” (John 16:12)

“Then he added, “this would be the mission of the Comforter.”

“When he, the Spirit of Truth is come, he will guide you into all truth.” (John 16:13) He shall “teach you all things.” (John 14:26)

“Does this little book’s divine data hold the key to this new Genesis and this new Exodus for the human race? Before the earlier Exodus, God had said “I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.” (Ex. 23:20)

“This Angel is also associated in Exodus 14:19 with the pillar of cloud and fire which led and defended Israel through the wilderness to the Promised Land.

“The angel of Revelation 10 is clothed in these symbols of cloud and fire. Has God sent his angel of a new Exodus before us to keep us in the way, to emancipate the race from what Shakespeare called “every ill [*virus variant*] the flesh is heir to”?

“Seven thunders try to drown out the words of the little book, just as seven seals tried to suppress the contents of the first book. This book, you may recall, is in Greek, “Biblia.” In Chapter 10, the Greek word is “Biblaridion.” (15:37) This diminutive form appearing uniquely in the tenth Chapter of Revelation connotes a book smaller than the one proclaimed by the first mighty angel.

“Is the emergence of the little book in prophesy one of the things Jesus told his disciples they could not bear now? But John tarried until Jesus came and then reported the revelation of Jesus Christ, including all he had to say about the coming of this little book.

“This is a watershed chapter in the Book of Revelation, for with the coming of the Biblaridion, there is simultaneously restored a strong sense of God’s control of events on earth as in heaven. ...

REVELATION 10:9-11, continued cit. B14

“Did John take the little book? No. ***There is always that innate human preference for a handout***, and John responds with “***Give*** me the little book.” That requires less motion on our part and more on the angel’s...

“But, to take the word is only the **first** of the angel’s mandates; the **second** is to eat it up.

Revelation 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

“The initial taste, according to Revelation 10, verse 10, is as “sweet as honey.” The little book’s reasonings are sweet, apparently, and appeal to our native yearnings.

“The book obviously makes sound spiritual sense. The receptive taker finds no difficulty ingesting its message as if it were something he has always believed, but never dared to utter.

“The rub comes in Revelation 10, verse 10, the bitter after affects when we try to **live** God’s word. A Biblical listener and church member cannot just hear it, he must do it. He must take it from his credenda and put it on his agenda. (Webster Def “Credenda: doctrines to be believed : articles of faith.)

“James writes: “...Be ye doers of the word, and not hearers only.” (James 1:22)

“John is told a second time to take the little book out of the angel’s hand. Does that phrase “out of the angel’s hand” recall its use in Chapter 8? All effectual prayer is launched out of the angel’s hand. The parallel helps us to **know the contents of the little book. Its chapters are the equivalent of prayers.** Why not?

“Any concept in the grasp of a mighty angel would be linked to God and His infallible results. **This little book has a universal application. Not just John must take it.** And in Revelation 10, verse 11, John must prophesy again, not just to a peculiar people, but to many peoples, nations, tongues, and kings.”

“Apocalyptic Pictures: Prophecy and Parody,” by B. Cobbey Crisler**

RESULTS of APPLYING the “FIRST LESSONS” of “the TRUTH-CURE, CHRISTIAN SCIENCE...”

Warren’s sharing of his first childlike healing by applying citation S25, 237:15 & 514:6:

Recently, my dear sister, Ann, reminded me of the following healing of my “first lessons” of applying “the Truth-cure, Christian Science...” (cit. S26, 237:15) I also recently shared this example in [an inspirational conversation with John Mitchell in Arden Woods’ informative May 1, 2022 Annual Meeting](#) (in 2nd half)

In Omaha, Nebraska when I was about seven years old (BC, Before CedarS), I unsuccessfully tried to run and jump over an open section of the sidewalk that had been removed to fix a broken waterline under it. After I landed on one foot on the edge of the concrete, I had to crawl about a block home because I couldn’t put any weight on my ankle. My mom and I quickly called Mrs. Lois Anderson, her Christian Science teacher. She simply asked me if I could think about God and a hurt ankle at the same time. I said NO! She asked, “Then what are you going to think about?” I said “God!!”

*She then read the passage in the lesson that week “Mind (God), joyous in strength, dwells in the realm of Mind. **Mind’s infinite ideas run and disport themselves.**” She reminded me that running and disporting myself was all that I had been doing and that as Mind’s infinite idea I could do that with strength and joy and without injury or fear.*

*Hearing this I felt great and had no fear or thoughts of pain. I put my shoe back on and happily ran down the same sidewalk to a friend’s house to play. Then, I am told Mrs. Anderson read to my mom (to help her release me to this instantaneous healing) the paragraph on top of page 237 in Science and Health: “A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, ‘There is no sensation in matter.’ Bounded off with **laughing eyes**, she presently added, ‘Mamma, my finger is not a bit sore.’” (citation S26, 237:4)***

****Later “Nana Ruth” (Huff) wrote a book titled “Laughing Eyes” about her fun, grandparenting adventures. (It’s available for \$5 plus mailing costs by calling or texting Warren at 314-378-**

**LET YOUR CHRIST LIGHT SHINE BEFORE MEN LIKE AN OIL LAMP THAT LIGHTS UP
THE DARKNESS OF THE HOUSE!**

Cobbey Crisler on Matthew 5:15-16 (cit. B15)

[Cobbey:] (Matt. 5, Verse 15). *“One about “men do not light a candle and put it under a bushel but on a candlestick or lamp stand.” It’s a lamp and lamp stand rather than candles. They didn’t have wax candles then. They had very small ceramic lamps. You may have seen one of them lit with a tiny little wick dipped in olive oil coming out this narrow little spout. Imagine, that’s all the light they had when the sun went down. It’s a narrow little land and the days are short in much of it because hills are on either side. So, it takes longer for the sun to be seen and the sun sets very quickly.*

(Verse 16). In asking them to “let your light so shine before men,” that often is given out of context by itself. That word “so” means “thus,” let your light thus shine before men. It requires the preceding Verse 15 to explain how the light should shine. So, it could be seen and its light could project and light the darkness of the house.”

“Book of Matthew, A Tax Collector Audits the Master,” by B. Cobbey Crisler**

TO CONNECT our spiritual freedoms revealed by CHRISTIAN SCIENCE to Juneteenth celebrations you can hear about the larger liberties of spiritual freedom to which Mary Baker Eddy devoted her life. (See more at [Inspirational Articles – CedarS Camps](#))
