

Message
to
The Mother Church
Boston, Massachusetts
June, 1900

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Science and Health with Key to the Scriptures*

Mary Baker Eddy



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Message for 1900

MY beloved brethren, methinks even I am touched 1
with the tone of your happy hearts, and can see 2
your glad faces, aglow with gratitude, chinked within the 3
storied walls of The Mother Church. If, indeed, we may 4
be absent from the body and present with the ever-present 5
Love filling all space, time, and immortality — then I am 6
with thee, heart answering to heart, and mine to thine in 7
the glow of divine reflection. 8

I am grateful to say that in the last year of the nine- 9
teenth century this first church of our denomination, 10
chartered in 1879, is found crowned with unprecedented 11
prosperity; a membership of over sixteen thousand com- 12
municants in unity, with rapidly increasing numbers, rich 13
spiritual attainments, and right convictions fast forming 14
themselves into conduct. 15

Christian Science already has a hearing and following 16
in the five grand divisions of the globe; in Australia, the 17
Philippine Islands, Hawaiian Islands; and in most of the 18
principal cities, such as Boston, New York, Philadelphia, 19
Washington, Baltimore, Charleston, S. C., Atlanta, New 20
Orleans, Chicago, St. Louis, Denver, Salt Lake City, San 21
Francisco, Montreal, London, Edinburgh, Dublin, Paris, 22
Berlin, Rome, Peking. Judging from the number of the 23
readers of my books and those interested in them, over a 24

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1 million of people are already interested in Christian
Science; and this interest increases. Churches of this
3 denomination are springing up in the above-named cities,
and, thanks to God, the people most interested in this
old-new theme of redeeming Love are among the best people
6 on earth and in heaven.

The song of Christian Science is, "Work — work —
work — watch and pray." The close observer reports
9 three types of human nature — the right thinker and
worker, the idler, and the intermediate.

The right thinker works; he gives little time to society
12 manners or matters, and benefits society by his example
and usefulness. He takes no time for amusement, ease,
frivolity; he earns his money and gives it wisely to the
15 world.

The wicked idler earns little and is stingy; he has
plenty of means, but he uses them evilly. Ask how he
18 gets his money, and his satanic majesty is supposed to
answer smilingly: "By cheating, lying, and crime; his
dupes are his capital; his stock in trade, the wages of sin;
21 your idlers are my busiest workers; they will leave a
lucrative business to work for me." Here we add: The
doom of such workers will come, and it will be more sudden,
24 severe, and lasting than the adversary can hope.

The intermediate worker works at times. He says:
"It is my duty to take some time for myself; however, I
27 believe in working when it is convenient." Well, all that
is good. But what of the fruits of your labors? And he
answers: "I am not so successful as I could wish, but I
30 work hard enough to be so."

Now, what saith Christian Science? "When a man is 1
right, his thoughts are right, active, and they are fruitful;
he loses self in love, and cannot hear himself, unless he 3
loses the chord. The right thinker and worker does his
best, and does the thinking for the ages. No hand that
feels not his help, no heart his comfort. He improves 6
moments; to him time is money, and he hoards this capital
to distribute gain."

If the right thinker and worker's servitude is duly valued, 9
he is not thereby worshipped. One's idol is by no means
his servant, but his master. And they who love a good
work or good workers are themselves workers who appre- 12
ciate a life, and labor to awake the slumbering capability
of man. And what the best thinker and worker has said
and done, they are not far from saying and doing. As a 15
rule the Adam-race are not apt to worship the pioneer
of spiritual ideas, — but oftentimes to shun him as their
tormentor. Only the good man loves the right thinker 18
and worker, and cannot worship him, for that would de-
stroy this man's goodness.

To-day it surprises us that during the period of captivity 21
the Israelites in Babylon hesitated not to call the divine
name Yahwah, afterwards transcribed Jehovah; also
that women's names contained this divine appellative and 24
so sanctioned idolatry, — other gods. In the heathen
conception Yahwah, misnamed Jehovah, was a god of
hate and of love, who repented himself, improved on his 27
work of creation, and revenged himself upon his enemies.
However, the animus of heathen religion was not the in-
centive of the devout Jew — but has it not tainted the reli- 30

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1 gious sects? This seedling misnomer couples love and
hate, good and evil, health and sickness, life and death,
3 with man — makes His opposites as real and normal as
the one God, and so unwittingly consents to many minds
and many gods. This precedent that would commingle
6 Christianity, the gospel of the New Testament and the
teaching of the righteous Galilean, Christ Jesus, with the
Babylonian and Neoplatonic religion, is being purged by
9 a purer Judaism and nearer approach to monotheism and
the perfect worship of one God.

To-day people are surprised at the new and forward
12 steps in religion, which indicate a renaissance greater than
in the mediæval period; but ought not this to be an agree-
able surprise, inasmuch as these are progressive signs of
15 the times?

It should seem rational that the only perfect religion is
divine Science, Christianity as taught by our great Master;
18 that which leaves the beaten path of human doctrines and
is the truth of God, and of man and the universe. The
divine Principle and rules of this Christianity being de-
21 monstrable, they are undeniable; and they must be found
final, absolute, and eternal. The question as to religion
is: Does it demonstrate its doctrines? Do religionists
24 believe that God is *One* and *All*? Then whatever is real
must proceed from God, from Mind, and is His reflection
and Science. Man and the universe coexist with God in
27 Science, and they reflect God and nothing else. In divine
Science, divine Love includes and reflects all that really
is, all personality and individuality. St. Paul beautifully
30 enunciates this fundamental fact of Deity as the "Father

of all, who is above all, and through all, and in you all.” 1
 This scientific statement of the origin, nature, and govern-
 ment of all things coincides with the First Commandment 3
 of the Decalogue, and leaves no opportunity for idolatry
 or aught besides God, good. It gives evil no origin, no
 reality. Here note the words of our Master corroborating 6
 this as self-evident. Jesus said the opposite of God —
 good — named devil — evil — “is a liar, and the father
 of it” — that is, its origin is a myth, a lie. 9

Applied to Deity, Father and Mother are synonymous
 terms; they signify one God. Father, Son, and Holy
 Ghost mean God, man, and divine Science. God is self- 12
 existent, the essence and source of the two latter, and their
 office is that of eternal, infinite individuality. I see no
 other way under heaven and among men whereby to have 15
 one God, and man in His image and likeness, loving an-
 other as himself. This being the divine Science of divine
 Love, it would enable man to escape from idolatry of 18
 every kind, to obey the First Commandment of the Deca-
 logue: “Thou shalt have no other gods before me;”
 and the command of Christ: “Love thy neighbor as thy- 21
 self.” On this rock Christian Science is built. It may
 be the rock which the builders reject for a season; but
 it is the Science of God and His universe, and it will be- 24
 come the head of the corner, the foundation of all systems
 of religion.

The spiritual sense of the Scriptures understood enables 27
 one to utilize the power of divine Love in casting out God’s
 opposites, called evils, and in healing the sick. Not mad-
 ness, but might and majesty attend every footstep of 30

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1 Christian Science. There is no imperfection, no lack in
the Principle and rules which demonstrate it. Only the
3 demonstrator can mistake or fail in proving its power and
divinity. In the words of St. Paul: "I count not myself
to have apprehended: but this one thing I do, forgetting
6 those things which are behind, and reaching forth to those
things which are before, I press toward the mark for the
prize of the high calling of God in Christ Jesus" — in the
9 true idea of God. Any mystery in Christian Science de-
parts when dawns the spiritual meaning thereof; and the
spiritual sense of the Scriptures is the scientific sense which
12 interprets the healing Christ. A child can measurably
understand Christian Science, for, through his simple faith
and purity, he takes in its spiritual sense that puzzles the
15 man. The child not only accepts Christian Science more
readily than the adult, but he practises it. This notable
fact proves that the so-called fog of this Science obtains
18 not in the Science, but in the material sense which the
adult entertains of it. However, to a man who uses to-
bacco, is profane, licentious, and breaks God's com-
21 mandments, that which destroys his false appetites and
lifts him from the stubborn thrall of sin to a meek and
loving disciple of Christ, clothed and in his right mind, is
24 not darkness but light.

Again, that Christian Science is the Science of God is
proven when, in the degree that you accept it, understand
27 and practise it, you are made better physically, morally,
and spiritually. Some modern exegesis on the prophetic
Scriptures cites 1875 as the year of the second coming of
30 Christ. In that year the Christian Science textbook,

“Science and Health with Key to the Scriptures,” was 1
first published. From that year the United States official
statistics show the annual death-rate to have gradually 3
diminished. Likewise the religious sentiment has in-
creased; creeds and dogmas have been sifted, and a
greater love of the Scriptures manifested. In 1895 it was 6
estimated that during the past three years there had been
more Bibles sold than in all the other 1893 years. Many
of our best and most scholarly men and women, distin- 9
guished members of the bar and bench, press and pulpit,
and those in all the walks of life, will tell you they never
loved the Bible and appreciated its worth as they did after 12
reading “Science and Health with Key to the Scriptures.”
This is my great reward for having suffered, lived, and
learned, in a small degree, the Science of perfectibility 15
through Christ, the Way, the Truth, and the Life.

Is there more than one Christ, and hath Christ a second
appearing? There is but one Christ. And from ever- 18
lasting to everlasting this Christ is never absent. In doubt
and darkness we say as did Mary of old: “I know not
where they have laid him.” But when we behold the 21
Christ walking the wave of earth’s troubled sea, like Peter
we believe in the second coming, and would walk more
closely with Christ; but find ourselves so far from the em- 24
bodiment of Truth that oftentimes this attempt measurably
fails, and we cry, “Save, or I perish!” Then the tender,
loving Christ is found near, affords help, and we are saved 27
from our fears. Thus it is we walk here below, and wait
for the full appearing of Christ till the long night is past
and the morning dawns on eternal day. Then, if sin and 30

1 flesh are put off, we shall know and behold more nearly
the embodied Christ, and with saints and angels shall be
3 satisfied to go on till we awake in his likeness.

The good man imparts knowingly and unknowingly
goodness; but the evil man also exhales consciously and
6 unconsciously his evil nature — hence, be careful of your
company. As in the floral kingdom odors emit character-
istics of tree and flower, a perfume or a poison, so the hu-
9 man character comes forth a blessing or a bane upon
individuals and society. A wicked man has little real
intelligence; he may steal other people's good thoughts,
12 and wear the purloined garment as his own, till God's
discipline takes it off for his poverty to appear.

Our Master saith to his followers: "Bring forth things
15 new and old." In this struggle remember that sensitive-
ness is sometimes selfishness, and that mental idleness or
apathy is always egotism and animality. Usefulness is
18 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
21 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
24 that purifies sense with Soul will be extinguished. It is not
Science for the wicked to wallow or the good to weep.

Learn to obey; but learn first what obedience is.
27 When God speaks to you through one of His little ones,
and you obey the mandate but retain a desire to follow
your own inclinations, that is not obedience. I some-
30 times advise students not to do certain things which I

know it were best not to do, and they comply with my 1
 counsel; but, watching them, I discern that this obedience
 is contrary to their inclination. Then I sometimes with- 3
 draw that advice and say: "You may do it if you de-
 sire." But I say this not because it is the best thing to
 do, but because the student is not willing — therefore, 6
 not ready — to obey.

The secret of Christian Science in right thinking and
 acting is open to mankind, but few, comparatively, see it; 9
 or, seeing it, shut their eyes and wait for a more convenient
 season; or as of old cry out: "Why art thou come hither
 to torment me before the time?" 12

Strong desires bias human judgment and misguide ac-
 tion, else they uplift them. But the reformer continues
 his lightning, thunder, and sunshine till the mental at- 15
 mosphere is clear. The reformer must be a hero at all
 points, and he must have conquered himself before he can
 conquer others. Sincerity is more successful than genius 18
 or talent.

The twentieth century in the ebb and flow of thought
 will challenge the thinkers, speakers, and workers to do 21
 their best. Whosoever attempts to ostracize Christian
 Science will signally fail; for no one can fight against God,
 and win. 24

My loyal students will tell you that for many years I
 have desired to step aside and to have some one take my
 place as leader of this mighty movement. Also that I 27
 strove earnestly to fit others for this great responsibility.
 But no one else has seemed equal to "bear the burden and
 heat of the day." 30

1 Success in sin is downright defeat. Hatred bites the
heel of love that is treading on its head. All that worketh
3 good is some manifestation of God asserting and develop-
ing good. Evil is illusion, that after a fight vanisheth with
the new birth of the greatest and best. Conflict and perse-
6 cution are the truest signs that can be given of the greatness
of a cause or of an individual, provided this warfare is
honest and a world-imposed struggle. Such conflict never
9 ends till unconquerable right is begun anew, and hath
gained fresh energy and final victory.

Certain elements in human nature would undermine
12 the civic, social, and religious rights and laws of nations
and peoples, striking at liberty, human rights, and self-
government — and this, too, in the name of God, justice,
15 and humanity! These elements assail even the new-old
doctrines of the prophets and of Jesus and his disciples.
History shows that error repeats itself until it is extermin-
18 nated. Surely the wisdom of our forefathers is not added
but subtracted from whatever sways the sceptre of self and
pelf over individuals, weak provinces, or peoples. Here
21 our hope anchors in God who reigns, and justice and judg-
ment are the habitation of His throne forever.

Only last week I received a touching token of unselfed
24 manhood from a person I never saw. But since publishing
this page I have learned it was a private soldier who sent
to me, in the name of a first lieutenant of the United States
27 infantry in the Philippine Islands, ten five-dollar gold
pieces smuggled in Pears' soap. Surely it is enough for a
soldier serving his country in that torrid zone to part with
30 his soap, but to send me some of his hard-earned money

cost me a tear! Yes, and it gave me more pleasure than 1
millions of money could have given.

Beloved brethren, have no discord over music. Hold 3
in yourselves the true sense of harmony, and this sense
will harmonize, unify, and unself you. Once I was pas-
sionately fond of material music, but jarring elements 6
among musicians weaned me from this love and wedded
me to spiritual music, the music of Soul. Thus it is with
whatever turns mortals away from earth to heaven; we 9
have the promise that "all things work together for good
to them that love God," — love good. The human sigh
for peace and love is answered and compensated by divine 12
love. Music is more than sound in unison. The deaf
Beethoven besieges you with tones intricate, profound,
commanding. Mozart rests you. To me his composition 15
is the triumph of art, for he measures himself against
deeper grief. I want not only quality, quantity, and vari-
ation in tone, but the unction of Love. Music is divine. 18
Mind, not matter, makes music; and if the divine tone be
lacking, the human tone has no melody for me. Adelaide
A. Proctor breathes my thought: — 21

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit 24
With a touch of infinite calm.

In Revelation St. John refers to what "the Spirit saith
unto the churches." His allegories are the highest criticism 27
on all human action, type, and system. His symbolic
ethics bravely rebuke lawlessness. His types of purity

1 pierce corruption beyond the power of the pen. They are
bursting paraphrases projected from divinity upon human-
3 ity, the spiritual import whereof "holdeth the seven stars
in His right hand and walketh in the midst of the seven
golden candlesticks" — the radiance of glorified Being.

6 In Revelation, second chapter, his messages to the
churches commence with the church of Ephesus. History
records Ephesus as an illustrious city, the capital of Asia
9 Minor. It especially flourished as an emporium in the
time of the Roman Emperor Augustus. St. Paul's life
furnished items concerning this city. Corresponding to
12 its roads, its gates, whence the Ephesian elders travelled to
meet St. Paul, led northward and southward. At the head
of the harbor was the temple of Diana, the tutelary divinity
15 of Ephesus. The earlier temple was burned on the night
that Alexander the Great was born. Magical arts pre-
vailed at Ephesus; hence the Revelator's saying: "I
18 have somewhat against thee, because thou hast left thy
first love . . . and will remove thy candlestick out of his
place, except thou repent." This prophecy has been ful-
21 filled. Under the influence of St. Paul's preaching the
magical books in that city were publicly burned. It were
well if we had a St. Paul to purge our cities of charlatan-
24 ism. During St. Paul's stay in that city — over two years — he
labored in the synagogue, in the school of Tyrannus, and
also in private houses. The entire city is now in ruins.

27 The Revelation of St. John in the apostolic age is sym-
bolic, rather than personal or historical. It refers to the
Hebrew Balaam as the devourer of the people. Nicolaitan
30 church presents the phase of a great controversy, ready to

destroy the unity and the purity of the church. It is said 1
“a controversy was inevitable when the Gentiles entered
the church of Christ” in that city. The Revelator com- 3
mends the church at Ephesus by saying: “Thou hatest
the deeds of the Nicolaitanes, which I also hate.” It is
written of this church that their words were brave and their 6
deeds evil. The orgies of their idolatrous feasts and their
impurities were part of a system supported by their doc-
trine and their so-called prophetic illumination. Their 9
distinctive feature the apostle justly regards as heathen,
and so he denounces the Nicolaitan church.

Alexander the Great founded the city of Smyrna, and 12
after a series of wars it was taken and sacked. The Reve-
lator writes of this church of Smyrna: “Be thou faithful
unto death, and I will give thee a crown of life.” A glad 15
promise to such as wait and weep.

The city of Pergamos was devoted to a sensual worship.
There Æsculapius, the god of medicine, acquired fame; 18
and a serpent was the emblem of Æsculapius. Its medical
practice included charms and incantations. The Reve-
lator refers to the church in this city as dwelling “where 21
Satan’s seat is.” The Pergamene church consisted of the
school of Balaam and Æsculapius, idolatry and medicine.

The principal deity in the city of Thyatira was Apollo. 24
Smith writes: “In this city the amalgamation of different
pagan religions seems not to have been wholly discoun-
tenanced by the authorities of the Judæo-Christian 27
church.”

The Revelator speaks of the angel of the church in
Philadelphia as being bidden to write the approval of this 30

1 church by our Master — he saith: “Thou hast a little strength, and hast kept my word, and hast not denied my
 3 name. Behold, I will make them of the synagogue of Satan . . . to know that I have loved thee. . . . Hold that fast which thou hast, that no man take thy crown.”

6 He goes on to portray seven churches, the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures.

9 Beloved, let him that hath an ear (that discerneth spiritually) hear what the Spirit saith unto the churches; and seek thou the divine import of the Revelator’s vision —
 12 and no other. Note his inspired rebuke to all the churches except the church in Philadelphia — the name whereof signifies “brotherly love.” I call your attention to this
 15 to remind you of the joy you have had in following the more perfect way, or Golden Rule: “As ye would that men should do to you, do ye.” Let no root of bitterness
 18 spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own, but another’s good. The angel that spake unto the churches cites Jesus
 21 as “he that hath the key of David; that openeth and no man shutteth, and shutteth and no man openeth;” in other words, he that toiled for the spiritually indispensable.

24 At all times respect the character and philanthropy of the better class of M.D.’s — and if you are stoned from the pulpit, say in your heart as the devout St. Stephen said:
 27 “Lord, lay not this sin to their charge.”

When invited to a feast you naturally ask who are to be the guests. And being told they are distinguished individuals, you prepare accordingly for the festivity. Putting

aside the old garment, you purchase, at whatever price, a 1
 new one that is up to date. To-day you have come to a
 sumptuous feast, to one that for many years has been await- 3
 ing you. The guests are distinguished above human title
 and this feast is a Passover. To sit at this table of their
 Lord and partake of what divine Love hath prepared for 6
 them, Christian Scientists start forward with true ambi-
 tion. The Passover, spiritually discerned, is a wonderful
 passage over a tear-filled sea of repentance — which of 9
 all human experience is the most divine; and after this
 Passover cometh victory, faith, and good works.

When a supercilious consciousness that saith "there is 12
 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 15
 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 18
 feast, and you kneel at its altar. May you have on a wed-
 ding garment new and old, and the touch of the hem of
 this garment heal the sick and the sinner! 21

In the words of St. John, may the angel of The Mother
 Church write of this church: "Thou hast not left thy first
 love, I know thy works, and charity, and service, and faith, 24
 and thy patience, and thy works; and the last to be more
 than the first."

Watch! till the storms are o'er —
 The cold blasts done,
 The reign of heaven begun,
 And love, the evermore.

27

30