

# Message

to

The First Church of Christ  
Scientist

or

The Mother Church

Boston

June 15, 1902

Message  
to  
The First Church of  
Christ, Scientist  
or  
The Mother Church  
Boston

June 15, 1902

by MARY BAKER EDDY  
*Pastor Emeritus and Author of  
Science and Health with Key to the Scriptures*

*Mary Baker Eddy*



® Marked Registrations

*The facsimile of the signature of Mary Baker Eddy  
and the design of the Cross and Crown seal are  
trademarks of The Christian Science Board of Directors,  
registered in the United States and other countries.*

*Copyright, 1902  
By Mary Baker G. Eddy  
Copyright renewed, 1930*

Printed in the United States of America

# Message for 1902

## THE OLD AND THE NEW COMMANDMENT

**B**ELOVED brethren, another year of God's loving 1  
providence for His people in times of persecution has 2  
marked the history of Christian Science. With no special 3  
effort to achieve this result, our church communicants 4  
constantly increase in number, unity, steadfastness. Two 5  
thousand seven hundred and eighty-four members have 6  
been added to our church during the year ending June, 7  
1902, making total twenty-four thousand two hundred and 8  
seventy-eight members; while our branch churches are 9  
multiplying everywhere and blossoming as the rose. Evil, 10  
though combined in formidable conspiracy, is made to 11  
glorify God. The Scripture declares, "The wrath of man 12  
shall praise Thee: the remainder of wrath shalt Thou 13  
restrain."

Whatever seems calculated to displace or discredit the 15  
ordinary systems of religious beliefs and opinions wrest- 16  
ling only with material observation, has always met with 17  
opposition and detraction; this ought not so to be, for 18  
a system that honors God and benefits mankind should 19  
be welcomed and sustained. While Christian Science, 20  
engaging the attention of philosopher and sage, is circling 21

1 the globe, only the earnest, honest investigator sees  
through the mist of mortal strife this daystar, and whither  
3 it guides.

To live and let live, without clamor for distinction or  
recognition; to wait on divine Love; to write truth first  
6 on the tablet of one's own heart, — this is the sanity and  
perfection of living, and my human ideal. The Science  
of man and the universe, in contradistinction to all error,  
9 is on the way, and Truth makes haste to meet and to wel-  
come it. It is purifying all peoples, religions, ethics, and  
learning, and making the children our teachers.

12 Within the last decade religion in the United States has  
passed from stern Protestantism to doubtful liberalism.  
God speed the right! The wise builders will build on the  
15 stone at the head of the corner; and so Christian Science,  
the little leaven hid in three measures of meal, — ethics,  
medicine, and religion, — is rapidly fermenting, and en-  
18 lightening the world with the glory of untrammelled truth.  
The present modifications in ecclesiasticism are an out-  
come of progress; dogmatism, relegated to the past, gives  
21 place to a more spiritual manifestation, wherein Christ  
is Alpha and Omega. It was an inherent characteristic  
of my nature, a kind of birthmark, to love the Church;  
24 and the Church once loved me. Then why not remain  
friends, or at least agree to disagree, in love, — part fair  
foes. I never left the Church, either in heart or in doc-  
27 trine; I but began where the Church left off. When the  
churches and I round the gospel of grace, in the circle of  
love, we shall meet again, never to part. I have always  
30 taught the student to overcome evil with good, used no

other means myself; and ten thousand loyal Christian 1  
Scientists to one disloyal, bear testimony to this fact.

The loosening cords of non-Christian religions in the 3  
Orient are apparent. It is cause for joy that among the  
educated classes Buddhism and Shintoism are said to  
be regarded now more as a philosophy than as a religion. 6

I rejoice that the President of the United States has put  
an end, at Charleston, to any lingering sense of the North's  
half-hostility to the South, thus reinstating the old national 9  
family pride and joy in the sisterhood of States.

Our nation's forward step was the inauguration of  
home rule in Cuba, — our military forces withdrawing, 12  
and leaving her in the enjoyment of self-government under  
improved laws. It is well that our government, in its brief  
occupation of that pearl of the ocean, has so improved her 15  
public school system that her dusky children are learning  
to read and write.

The world rejoices with our sister nation over the close 18  
of the conflict in South Africa; now, British and Boer may  
prosper in peace, wiser at the close than the beginning of  
war. The dazzling diadem of royalty will sit easier on the 21  
brow of good King Edward, — the muffled fear of death  
and triumph canker not his coronation, and woman's  
thoughts — the joy of the sainted Queen, and the lay of 24  
angels — hallow the ring of state.

It does not follow that power must mature into oppres-  
sion; indeed, right is the only real potency; and the only 27  
true ambition is to serve God and to help the race. Envy  
is the atmosphere of hell. According to Holy Writ, the  
first lie and leap into perdition began with "Believe in 30

## 4 Message to The Mother Church

1 me.” Competition in commerce, deceit in councils, dis-  
honor in nations, dishonesty in trusts, begin with “Who  
3 shall be greatest?” I again repeat, Follow your Leader,  
only so far as she follows Christ.

I cordially congratulate our Board of Lectureship, and  
6 Publication Committee, on their adequacy and correct  
analysis of Christian Science. Let us all pray at this  
Communion season for more grace, a more fulfilled life  
9 and spiritual understanding, bringing music to the ear,  
rapture to the heart — a fathomless peace between  
Soul and sense — and that our works be as worthy as  
12 our words.

My subject to-day embraces the First Commandment  
in the Hebrew Decalogue, and the new commandment in  
15 the gospel of peace, both ringing like soft vesper chimes  
adown the corridors of time, and echoing and reechoing  
through the measureless rounds of eternity.

18

### GOD AS LOVE

The First Commandment, “Thou shalt have no other  
gods before me,” is a law never to be abrogated — a divine  
21 statute for yesterday, and to-day, and forever. I shall  
briefly consider these two commandments in a few of their  
infinite meanings, applicable to all periods — past, present,  
24 and future.

Alternately transported and alarmed by abstruse  
problems of Scripture, we are liable to turn from them as  
27 impractical, or beyond the ken of mortals, — and past  
finding out. Our thoughts of the Bible utter our lives.

As silent night foretells the dawn and din of morn; as the 1  
 dulness of to-day prophesies renewed energy for to-morrow,  
 — so the pagan philosophies and tribal religions of yester- 3  
 day but foreshadowed the spiritual dawn of the twentieth  
 century — religion parting with its materiality.

Christian Science stills all distress over doubtful inter- 6  
 pretations of the Bible; it lights the fires of the Holy  
 Ghost, and floods the world with the baptism of Jesus.  
 It is this ethereal flame, this almost unconceived light of 9  
*divine Love*, that heaven husbands in the First Com-  
 mandment.

For man to be thoroughly subordinated to this com- 12  
 mandment, God must be intelligently considered and  
 understood. The ever-recurring human question and  
 wonder, What is God? can never be answered satisfac- 15  
 torily by human hypotheses or philosophy. Divine meta-  
 physics and St. John have answered this great question  
 forever in these words: "God is Love." This absolute 18  
 definition of Deity is the theme for time and for eternity;  
 it is iterated in the law of God, reiterated in the gospel of  
 Christ, voiced in the thunder of Sinai, and breathed in 21  
 the Sermon on the Mount. Hence our Master's saying,  
 "Think not that I am come to destroy the law, or the  
 prophets: I am not come to destroy, but to fulfil." 24

Since God is Love, and infinite, why should mortals  
 conceive of a law, propound a question, formulate a doc-  
 trine, or speculate on the existence of anything which is 27  
 an antipode of *infinite* Love and the manifestation thereof?  
 The sacred command, "Thou shalt have no other gods  
 before me," silences all questions on this subject, and for- 30



1 ever forbids the thought of any other reality, since it is impossible to have aught unlike the infinite.

3 The knowledge of life, substance, or law, apart or other than God — good — is forbidden. The curse of Love and Truth was pronounced upon a lie, upon false knowledge, the fruits of the flesh not Spirit. Since knowledge of evil, of something besides God, good, brought death into the world on the basis of a lie, Love and Truth destroy this knowledge, — and Christ, Truth, demonstrated and continues to demonstrate this grand verity, saving the sinner and healing the sick. Jesus said a lie fathers  
12 itself, thereby showing that God made neither evil nor its consequences. Here all human woe is seen to obtain in a false claim, an untrue consciousness, an impossible  
15 creation, yea, something that is not of God. The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of  
18 being, fulfils the law in righteousness, and consummates the First Commandment, “Thou shalt have no other gods before me.” All Christian faith, hope, and prayer, all  
21 devout desire, virtually petition, Make me the image and likeness of divine Love.

Through Christ, Truth, divine metaphysics points the  
24 way, demonstrates heaven here, — the struggle over, and victory on the side of Truth. In the degree that man becomes spiritually minded he becomes Godlike. St. Paul  
27 writes: “For to be carnally minded is death; but to be spiritually minded is life and peace.” Divine Science fulfils the law and the gospel, wherein God is infinite Love,  
30 including nothing unlovely, producing nothing unlike

Himself, the true nature of Love intact and eternal. Divine 1  
 metaphysics concedes no origin or causation apart from  
 God. It accords all to God, Spirit, and His infinite mani- 3  
 festations of love — man and the universe.

In the first chapter of Genesis, matter, sin, disease, and  
 death enter not into the category of creation or conscious- 6  
 ness. Minus this spiritual understanding of Scripture, of  
 God and His creation, neither philosophy, nature, nor  
 grace can give man the true idea of God — divine Love — 9  
 sufficiently to fulfil the First Commandment.

The Latin *omni*, which signifies *all*, used as an English  
 prefix to the words *potence*, *presence*, *science*, signifies all- 12  
 power, all-presence, all-science. Use these words to define  
 God, and nothing is left to consciousness but Love, without  
 beginning and without end, even the forever *I AM*, and 15  
 All, than which there is naught else. Thus we have  
 Scriptural authority for divine metaphysics — spiritual  
 man and the universe coexistent with God. No other 18  
 logical conclusion can be drawn from the premises,  
 and no other scientific proposition can be Christianly  
 entertained. 21

### LOVE ONE ANOTHER

Here we proceed to another Scriptural passage which  
 serves to confirm Christian Science. Christ Jesus saith, 24  
 “A new commandment I give unto you, That ye love one  
 another; as I have loved you.” It is obvious that he  
 called his disciples’ special attention to his *new command-* 27  
*ment*. And wherefore? Because it emphasizes the

1 apostle's declaration, "God is Love," — it elucidates  
Christianity, illustrates God, and man as His likeness, and  
3 commands man to love as Jesus loved.

The law and the gospel concur, and both will be fulfilled. Is it necessary to say that the likeness of God, Spirit,  
6 is spiritual, and the likeness of Love is loving? When loving, we learn that "God is Love;" mortals hating, or unloving, are neither Christians nor Scientists. The new  
9 commandment of Christ Jesus shows what true spirituality is, and its harmonious effects on the sick and the sinner. No person can heal or reform mankind unless he is actuated  
12 by love and good will towards men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are  
15 *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of  
18 being Christian Scientists except we possess this inspiration, and its power to heal and to save. The energy that saves sinners and heals the sick is divine: and Love is the  
21 Principle thereof. Scientific Christianity works out the rule of spiritual love; it makes man *active*, it prompts perpetual goodness, for the ego, or I, goes to the Father,  
24 whereby man *is* Godlike. Love, purity, meekness, co-exist in divine Science. Lust, hatred, revenge, coincide in material sense. Christ Jesus reckoned man in Science,  
27 having the kingdom of heaven within him. He spake of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love  
30 makes man conscious that God is his Father, and the con-

consciousness of God as Love gives man power with untold 1  
 furtherance. Then God becomes to him the All-presence  
 — quenching sin; the All-power — giving life, health, 3  
 holiness; the All-science — all law and gospel.

Jesus commanded, "Follow me; and let the dead bury  
 their dead;" in other words, Let the world, popularity, 6  
 pride, and ease concern you less, and *love thou*. When  
 the full significance of this saying is understood, we shall  
 have better practitioners, and Truth will arise in human 9  
 thought with healing in its wings, regenerating mankind  
 and fulfilling the apostle's saying: "For the law of the  
 Spirit of life in Christ Jesus hath made me free from the 12  
 law of sin and death." Loving chords set discords in har-  
 mony. Every condition implied by the great Master,  
 every promise fulfilled, was loving and spiritual, urging 15  
 a state of consciousness that leaves the minor tones of so-  
 called material life and abides in Christlikeness.

The unity of God and man is not the dream of a heated 18  
 brain; it is the spirit of the healing Christ, that dwelt for-  
 ever in the bosom of the Father, and should abide forever  
 in man. When first I heard the life-giving sound thereof, 21  
 and knew not whence it came nor whither it tended, it  
 was the proof of its divine origin, and healing power, that  
 opened my closed eyes. 24

Did the age's thinkers laugh long over Morse's dis-  
 covery of telegraphy? Did they quarrel long with the  
 inventor of a steam engine? Is it cause for bitter com- 27  
 ment and personal abuse that an individual has met the  
 need of mankind with some new-old truth that counteracts  
 ignorance and superstition? Whatever enlarges man's 30

1 facilities for knowing and doing good, and subjugates  
matter, has a fight with the flesh. Utilizing the capacities  
3 of the human mind uncovers new ideas, unfolds spiritual  
forces, the divine energies, and their power over matter,  
molecule, space, time, mortality; and mortals cry out,  
6 "Art thou come hither to torment us before the time?"  
then dispute the facts, call them false or in advance of the  
time, and reiterate, Let me alone. Hence the foot-  
9 prints of a reformer are stained with blood. Rev. Hugh  
Black writes truly: "The birthplace of civilization is not  
Athens, but Calvary."

12 When the human mind is advancing above itself towards  
the Divine, it is subjugating the body, subduing matter,  
taking steps outward and upwards. This upward ten-  
15 dency of humanity will finally gain the scope of Jacob's  
vision, and rise from sense to Soul, from earth to heaven.

Religions in general admit that man becomes finally  
18 spiritual. If such is man's ultimate, his predicate tending  
thereto is correct, and inevitably spiritual. Wherefore,  
then, smite the reformer who finds the more spiritual way,  
21 shortens the distance, discharges burdensome baggage,  
and increases the speed of mortals' transit from matter  
to Spirit — yea, from sin to holiness? This is indeed our  
24 sole proof that Christ, Truth, is the way. The old and  
recurring martyrdom of God's best witnesses is the in-  
firmity of evil, the *modus operandi* of human error,  
27 carnality, opposition to God and His power in man.  
Persecuting a reformer is like sentencing a man for com-  
municating with foreign nations in other ways than by  
30 walking every step over the land route, and swimming the

ocean with a letter in his hand to leave on a foreign shore. 1  
 Our heavenly Father never destined mortals who seek 2  
 for a better country to wander on the shores of time dis- 3  
 appointed travellers, tossed to and fro by adverse circum-  
 stances, inevitably subject to sin, disease, and death.  
 Divine Love waits and pleads to save mankind — and 6  
 awaits with warrant and welcome, grace and glory, the  
 earth-weary and heavy-laden who find and point the path  
 to heaven. 9

Envy or abuse of him who, having a new idea or a more  
 spiritual understanding of God, hastens to help on his  
 fellow-mortals, is neither Christian nor Science. If a 12  
 postal service, a steam engine, a submarine cable, a wire-  
 less telegraph, each in turn has helped mankind, how  
 much more is accomplished when the race is helped on- 15  
 ward by a new-old message from God, even the knowl-  
 edge of salvation from sin, disease, and death.

The world's wickedness gave our glorified Master a 18  
 bitter cup — which he drank, giving thanks, then gave  
 it to his followers to drink. Therefore it is thine, advanc-  
 ing Christian, and this is thy Lord's benediction upon 21  
 it: "Blessed are ye, when men shall revile you, and per-  
 secute you, and shall say all manner of evil against you  
 falsely, for my sake. Rejoice, and be exceeding glad: 24  
 for great is your reward in heaven: for so persecuted they  
 the prophets which were before you."

Of old the Jews put to death the Galilean Prophet, the 27  
 best Christian on earth, for the truths he said and did:  
 while to-day Jew and Christian can unite in doctrine and in  
 practice on the very basis of his words and works. The Jew 30

1 believes that the Messiah or the Christ has not yet come; the Christian believes that Christ is come and is God.

3 Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the whole question on the basis that Christ is the Messiah, the true spiritual idea, and this ideal of God is *now* and *forever*, *here* and *everywhere*. The Jew who believes in the First Commandment is a monotheist, he has one omnipresent God: thus

9 the Jew unites with the Christian idea that God is come, and is ever present. The Christian who believes in the First Commandment is a monotheist: thus he virtually

12 unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is the Son of God. This declaration of Christ, understood, conflicts not

15 at all with another of his sayings: "I and my Father are one," — that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the

18 sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

21 Here allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially

24 before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number

27 who annually favor us with their presence on Communion Sunday.

When founding the institutions and early movements of

30 the Cause of Christian Science, I furnished the money from

my own private earnings to meet the expenses involved. 1  
 In this endeavor self was forgotten, peace sacrificed, Christ  
 and our Cause my only incentives, and each success in- 3  
 curred a sharper fire from enmity.

During the last seven years I have transferred to The  
 Mother Church, of my personal property and funds, to the 6  
 value of about one hundred and twenty thousand dollars;  
 and the net profits from the business of The Christian Sci-  
 ence Publishing Society (which was a part of this transfer) 9  
 yield this church a liberal income. I receive no personal  
 benefit therefrom except the privilege of publishing my  
 books in their publishing house, and desire none other. 12

The land on which to build The First Church of Christ,  
 Scientist, in Boston, had been negotiated for, and about one  
 half the price paid, when a loss of funds occurred, and I 15  
 came to the rescue, purchased the mortgage on the lot  
 corner of Falmouth and Caledonia (now Norway) Streets;  
 paying for it the sum of \$4,963.50 and interest, through my 18  
 legal counsel. After the mortgage had expired and the note  
 therewith became due, legal proceedings were instituted by  
 my counsel advertising the property in the Boston news- 21  
 papers, and giving opportunity for those who had previously  
 negotiated for the property to redeem the land by paying  
 the amount due on the mortgage. But no one offering 24  
 the price I had paid for it, nor to take the property off my  
 hands, the mortgage was foreclosed, and the land legally  
 conveyed to me, by my counsel. This land, now valued at 27  
 twenty thousand dollars, I afterwards gave to my church  
 through trustees, who were to be known as "The Christian  
 Science Board of Directors." A copy of this deed is pub- 30



## 14 Message to The Mother Church

1 lished in our Church Manual. About five thousand dollars  
had been paid on the land when I redeemed it. The only  
3 interest I retain in this property is to save it for my church.  
I can neither rent, mortgage, nor sell this church edifice nor  
the land whereon it stands.

6 I suggest as a motto for every Christian Scientist, — a  
living and life-giving spiritual shield against the powers of  
darkness, —

9 "Great not like Cæsar, stained with blood,  
But only great as I am good."

The only genuine success possible for any Christian — and  
12 the only success I have ever achieved — has been accom-  
plished on this solid basis. The remarkable growth and  
prosperity of Christian Science are its legitimate fruit. A  
15 successful end could never have been compassed on any  
other foundation, — with truths so counter to the common  
convictions of mankind to present to the world. From the  
18 beginning of the great battle every forward step has been  
met (not by mankind, but by a kind of men) with mockery,  
envy, rivalry, and falsehood — as achievement after achieve-  
21 ment has been blazoned on the forefront of the world and  
recorded in heaven. The popular philosophies and reli-  
gions have afforded me neither favor nor protection in the  
24 great struggle. Therefore, I ask: What has shielded and  
prospered preeminently our great Cause, but the out-  
stretched arm of infinite Love? This pregnant question,  
27 answered frankly and honestly, should forever silence all  
private criticisms, all unjust public aspersions, and afford  
an open field and fair play.

In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught "without money and without price," I struggled on through many years; and while dependent on the income from the sale of *Science and Health*, my publisher paid me not one dollar of royalty on its first edition. Those were days wherein the connection between justice and being approached the mythical. Before entering upon my great life-work, my income from literary sources was ample, until, declining dictation as to what I should write, I became poor for Christ's sake. My husband, Colonel Glover, of Charleston, South Carolina, was considered wealthy, but much of his property was in slaves, and I declined to sell them at his decease in 1844, for I could never believe that a human being was my property.

Six weeks I waited on God to suggest a name for the book I had been writing. Its title, *Science and Health*, came to me in the silence of night, when the steadfast stars watched over the world, — when slumber had fled, — and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer. It was to me the "still, small voice" that came to

- 1 Elijah after the earthquake and the fire. Six months there-  
after Miss Dorcas Rawson of Lynn brought to me Wyclif's  
3 translation of the New Testament, and pointed out that  
identical phrase, "Science and Health," which is rendered  
in the Authorized Version "knowledge of salvation."  
6 This was my first inkling of Wyclif's use of that combina-  
tion of words, or of their rendering. To-day I am the happy  
possessor of a copy of Wyclif, the invaluable gift of two  
9 Christian Scientists, — Mr. W. Nicholas Miller, K.C., and  
Mrs. F. L. Miller, of London, England.

## GODLIKENESS

- 12 St. Paul writes: "Follow peace with all men, and holi-  
ness, without which no man shall see the Lord." To attain  
peace and holiness is to recognize the divine presence and  
15 allness. Jesus said: "I am the way." Kindle the watch-  
fires of unselfed love, and they throw a light upon the un-  
complaining agony in the life of our Lord; they open the  
18 enigmatical seals of the angel, standing in the sun, a glori-  
fied spiritual idea of the ever-present God — in whom there  
is no darkness, but all is light, and man's immortal being.  
21 The meek might, sublime patience, wonderful works, and  
opening not his mouth in self-defense against false wit-  
nesses, express the life of Godlikeness. Fasting, feasting,  
24 or penance, — merely outside forms of religion, — fail to  
elucidate Christianity: they reach not the heart nor reno-  
vate it; they never destroy one iota of hypocrisy, pride,  
27 self-will, envy, or hate. The mere form of godliness,

coupled with selfishness, worldliness, hatred, and lust, are 1  
knells tolling the burial of Christ.

Jesus said, "If ye love me, keep my commandments." 3  
He knew that obedience is the test of love; that one gladly  
obeys when obedience gives him happiness. Selfishly, or  
otherwise, all are ready to seek and obey what they love. 6  
When mortals learn to love aright; when they learn that  
man's highest happiness, that which has most of heaven in  
it, is in blessing others, and self-immolation — they will 9  
obey both the old and the new commandment, and receive  
the reward of obedience.

Many sleep who should keep themselves awake and 12  
waken the world. Earth's actors change earth's scenes;  
and the curtain of human life should be lifted on reality, on  
that which outweighs time; on duty done and life perfected, 15  
wherein joy is real and fadeless. Who of the world's lovers  
ever found her true? It is wise to be willing to wait on God,  
and to be wiser than serpents; to hate no man, to love one's 18  
enemies, and to square accounts with each passing hour.  
Then thy gain outlives the sun, for the sun shines but to  
show man the beauty of holiness and the wealth of love. 21  
Happiness consists in being and in doing good; only what  
God gives, and what we give ourselves and others through  
His tenure, confers happiness: conscious worth satisfies 24  
the hungry heart, and nothing else can. Consult thy every-  
day life; take its answer as to thy aims, motives, fondest  
purposes, and this oracle of years will put to flight all care 27  
for the world's soft flattery or its frown. Patience and res-  
ignation are the pillars of peace that, like the sun beneath  
the horizon, cheer the heart susceptible of light with prom- 30

1 ised joy. Be faithful at the temple gate of conscience,  
wakefully guard it; then thou wilt know when the thief  
3 cometh.

The constant spectacle of sin thrust upon the pure sense of the immaculate Jesus made him a man of sorrows. He  
6 lived when mortals looked ignorantly, as now, on the might of divine power manifested through man; only to mock, wonder, and perish. Sad to say, the cowardice and self-  
9 seeking of his disciples helped crown with thorns the life of him who broke not the bruised reed and quenched not the smoking flax, — who caused not the feeble to fall, nor  
12 spared through false pity the consuming tares. Jesus was compassionate, true, faithful to rebuke, ready to forgive. He said, “Inasmuch as ye have done it unto one of the  
15 least of these my brethren, ye have done it unto me.” “Love one another, as I have loved you.” No estrangement, no emulation, no deceit, enters into the heart that  
18 loves as Jesus loved. It is a false sense of love that, like the summer brook, soon gets dry. Jesus laid down his life for mankind; what more could he do? Beloved, how much  
21 of what he did are we doing? Yet he said, “The works that I do shall he do.” When this prophecy of the great Teacher is fulfilled we shall have more effective healers and  
24 less theorizing; faith without proof loses its life, and it should be buried. The ignoble conduct of his disciples towards their Master, showing their unfitness to follow  
27 him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one.

30 The nature of Jesus made him keenly alive to the

injustice, ingratitude, treachery, and brutality that he 1  
 received. Yet behold his love! So soon as he burst the  
 bonds of the tomb he hastened to console his unfaithful 3  
 followers and to disarm their fears. Again: True to his  
 divine nature, he rebuked them on the eve of his ascension,  
 called one a "fool" — then, lifting up his hands and bless- 6  
 ing them, he rose from earth to heaven.

The Christian Scientist cherishes no resentment; he  
 knows that that would harm him more than all the malice 9  
 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. Meekness is the armor 12  
 of a Christian, his shield and his buckler. He entertains  
 angels who listens to the lisplings of repentance seen in a  
 tear — happier than the conqueror of a world. To the 15  
 burdened and weary, Jesus saith: "Come unto me."  
 O glorious hope! there remaineth a rest for the righteous,  
 a rest in Christ, a peace in Love. The thought of it stills 18  
 complaint; the heaving surf of life's troubled sea foams  
 itself away, and underneath is a deep-settled calm.

Are earth's pleasures, its ties and its treasures, taken 21  
 away from you? It is divine Love that doeth it, and  
 sayeth, "Ye have need of all these things." A danger  
 besets thy path? — a spiritual behest, in reversion, awaits 24  
 you.

The great Master triumphed in furnace fires. Then,  
 Christian Scientists, trust, and trusting, you will find divine 27  
 Science glorifies the cross and crowns the association with  
 our Saviour in his life of love. There is no redundant  
 drop in the cup that our Father permits us. Christ 30

1 walketh over the wave; on the ocean of events, mounting  
 the billow or going down into the deep, the voice of him  
 3 who stilled the tempest saith, "It is I; be not afraid."

Thus he bringeth us into the desired haven, the kingdom  
 of Spirit; and the hues of heaven, tipping the dawn of  
 6 everlasting day, joyfully whisper, "No drunkards within,  
 no sorrow, no pain; and the glory of earth's woes is risen  
 upon you, rewarding, satisfying, glorifying thy unfaltering  
 9 faith and good works with the fulness of divine Love."

'T was God who gave that word of might  
 Which swelled creation's lay, —

12 "Let there be light, and there was light," —  
 That swept the clouds away;

'T was Love whose finger traced aloud  
 15 A bow of promise on the cloud.

Beloved brethren, are you ready to join me in this prop-  
 osition, namely, in 1902 to begin omitting our *annual*  
 18 gathering at Pleasant View, — thus breaking any seeming  
 connection between the sacrament in our church and a  
 pilgrimage to Concord? I shall be the loser by this change,  
 21 for it gives me great joy to look into the faces of my dear  
 church-members; but in this, as all else, I can bear the  
 cross, while gratefully appreciating the privilege of meet-  
 24 ing you all *occasionally* in the metropolis of my native  
 State, whose good people welcome Christian Scientists.